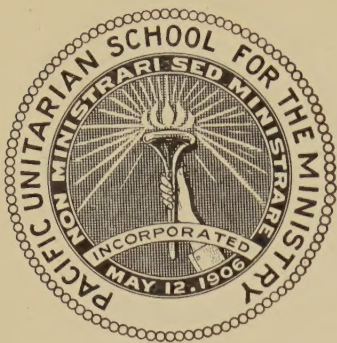




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GOSPEL DEVELOPMENT

GOSPEL DEVELOPMENT

A STUDY

OF THE

ORIGIN AND GROWTH OF THE FOUR GOSPELS

BY MUTUAL COMPARISON

IN TWO DIVISIONS

I.

COMPARISON IN LANGUAGE

II.

COMPARISON IN SUBJECT

BY THE

Rev. CALEB THEOPHILUS WARD, M. A.



We seek the truth, cost what it may, come whence it may; we are content that the things which can be shaken shall be removed, because we are thereby made to know more clearly the things which cannot be shaken and shall remain.

THE BISHOP'S PASTORAL, 1901.

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1907

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PREFACE.

THE following work is the result of a direct study, analysis and comparison of the Four Gospels, and therefore does not draw its conclusions from any preceding book on the same subject. Beyond an occasional reference, such books are passed by, not from any desire to ignore or underrate them, but simply to avoid the multiplicity of opinions, theories and suppositions advanced therein, which so conflict with one another, that any attempt at harmony is utterly vain and useless. The best minds of Europe and America have been devoted to solving the various problems presented by the Four Gospels, and the disappointing character of the general result is certainly no reflection on the ability and learning of those who undertook the task. Rather than wade through this mass of conflicting theory in the effort to decide, according to the concensus of opinion, which was probably the most correct, the author determined to take up the Gospels themselves, as the very best authority on the subject, and by the application of common sense methods, ascertain what they had to reveal. The sole object of his investigation was to ascertain, so far as could be done, the actual course pursued by each writer in composing those Gospels. The author does not claim any superior knowledge, nor does he rely upon any infallible means for detecting what far abler minds have failed to discover. But he does ask that the method he has adopted, instead of being decried on account of its simplicity, be judged by the results obtained : and if they seem reasonable and consistent, then, that the same consideration be shown such method, as for those of more profound and elaborate character.

Nor has the writer approached the subject in a partisan spirit, and advanced only those arguments which might seem to support his position. Every matter taken up has been treated with the utmost fairness, every particle of evidence, *pro* and *con*, that could be found, has been considered and carefully weighed, and every conclusion arrived at has been the result of the most impartial deliberation. In fact, the writer has assumed the function of a judge, who, without being committed to either side, treats both with fairness and justice, and endeavors, from the mass of conflicting testimony, to sift out the truth.

It is a common practice with present day theologians to reject every theory which does not accord with the established rules of faith, on the ground that a long settled belief should not be disturbed even if found to be erroneous, and that the welfare of the Church would be jeopardized if the slightest doubt were cast upon any of her tenets. This plea of expedience can only be urged by the faint-hearted and cowardly, who would leave to their children what they should settle themselves. No blame is attached to error, since we are all groping in the dark ; but those who refuse to accept any new theory, and resolutely shut their eyes to every gleam of light because not vouchsafed to their ancestors, are enemies not only to progress, but to the best interests of the Church which they represent.

As this work is intended for laymen rather than scholars, its author has endeavored to avoid all technical terms, involved expressions, or elaborate arguments, and to adopt a plain and natural style, so as to be easily understood. For the same reason, he has omitted all references to the various authorities cited, since these data are never more than glanced at by the majority of readers; nor is it possible, except in a few cases, to verify such references. Confining himself to the Four Gospels as an adequate field of inquiry, he has made those books the basis of all his arguments, and the final end of all his conclusions. Every investigator in the same field must pursue a like course; since the writings of the four evangelists have become the one great, and, in fact, sole source of legitimate deduction. To that plan the present author has adhered consistently throughout his work; believing it to be the only true method of investigation. His references, therefore, to these Gospels are numerous and continual, as affording sufficient evidence for every theory advanced

Since writing the above, the author of the present work has been led in defence of his own position, to examine critically the various theories put forth to explain the many inconsistencies that appear between the Gospel narratives. The result has only been to confirm his former impression, that whatever theory may be advanced, sufficient support can always be obtained from various sources, to convince the originator in the likelihood of his own opinion. Since these theories are oftentimes in direct conflict with one another, it is certain that no thorough reliance can be placed upon any of them, but that each must be regarded with doubt, till confirmed by indisputable facts. It will then be urged, why not wait for the discovery of all indisputable facts before advancing any more theories. The answer is that as new facts are constantly coming to light, it will be impossible to determine when the last one has been discovered ; while in the meantime it does no harm to suggest new explanations, in the hope that under this multiplicity of effort, the truth of Gospel history will finally be revealed, to the satisfaction and abiding comfort of the Christian world.

With these prefatory words, the following work is respectfully submitted to the candid consideration of all interested in discovering the mysteries of the Gospels.

CALEB T. WARD.

INTRODUCTION.

MORE THAN one hundred different attempts, by nearly as many authors, from the end of the second century up to the present time, have been made to bring the Four Gospels together, and by means of their several histories, to form one connected and consistent narrative. The varied results have been classified under the general title of "Harmonies of the Four Gospels;" since they are all based on the common assumption that the four evangelical accounts of our Lord's ministry were but four individual versions of one and the same life, and must necessarily be made to agree or harmonize with one another. The duty impressed upon every member of the Church was to accept the Four Gospels as substantially identical with the original compositions of their reputed authors; and as these are supposed to have written either from personal knowledge or under the influence of eye-witnesses every statement made by them must be accepted as undeniably true. On the ground therefore, that each Gospel is absolutely authentic to the extent of its respective statements, no resource was left but to explain away every apparent discrepancy which resulted from their comparison, and to regard them as a four-fold history of the same series of events.

Among the most noted of these Harmonies may be ranked the "*Harmonia Evangelica*," arranged by Edward Greswell, and first published at Oxford, Eng., in the year 1830. It is a monument of careful, painstaking, scientific effort; and has deservedly become the basis of many succeeding works of the same character. In regarding however the Four Gospels as written in chronological order, and in endeavoring to maintain that order throughout the Harmony, Greswell was obliged to make some curious adjustments. A few of these may be noted. Thus the sermon on the mount, recorded in Matt. v. vi. and vii., is to a large extent parallel to the sermon in the plain, recorded in Luke vi. 17—49, but each is represented as a different discourse, delivered at a different time. Jesus eating with publicans and sinners, noted by Mark ii. 15—17, and Luke v. 29—32, is assigned to one place, and the same incident, noted by Matt. ix. 10—13, to another place. The two records of the discourse on casting out demons by Mark iii. 22—30, and Matt. xii. 24—32, occur together, but the same discourse, recorded by Luke xi. 15—23, has a distinct location. The visit of the mother and brethren of Jesus, told by Mark iii. 31—35, and Matt. xii. 46—50, appears in one section, and the same visit told by Luke viii. 19—21, in another. The parable of the mustard seed, given by Mark iv. 30—32, and Matt. xiii. 31, 32, is referred to one time, and the same parable, given by Luke xiii. 18, 19, to quite another. The contention for precedence is described by Mark x. 35—45, Matt. xx. 20—28, and Luke xxiv. 24—30, in very much the same terms, but while the accounts of the first and second are arranged together, that of the third is treated as a different occurrence. Healing the centurion's servant, described by Matt. viii. 5—13, and Luke vii. 1—10, is assigned to one section, while healing the nobleman's

son, described by John iv. 46—54, is put in another; though both descriptions refer to one event. Cleansing the temple is placed at the end of our Lord's ministry, in accordance with Mark xi. 15—18, Matt. xxi. 12, 13, and Luke xix. 45, 46, and also at the beginning, according to John ii. 13—17. The anointing of Jesus is very similarly described by Mark xiv. 3—9, Matt. xxvi. 6—13, John xii. 1—8, and Luke vii. 36—50; yet the stories of the first three are placed together, while that of the last is given separately.

These enforced adjustments show the difficulty in harmonizing the Four Gospels, and at the same time preserving the chronological order of each. They indicate that the only logical system of harmony lies in disregarding the combined order of events, and in selecting one of the Gospels as a standard to which the others are brought for comparison, and then harmonizing what is left in the same manner, till there are only detached and independent sections to be considered. And even if the chronological system be accepted as applying fairly to the incidents which comprise our Lord's earthly ministry, it will utterly fail when applied to the discourses, since each of the three Synoptic evangelists seems to have followed a distinct plan of his own in presenting those discourses, while John offers an entirely different set, in which no point of comparison can be found.

We have therefore ventured upon the new and unique plan above suggested, viz., taking the Gospel according to Mark as the standard, dividing it up into convenient sections, each relating to a distinct event, combining with these several sections everything of similar character to be found in the other Gospels; then arranging what is left after the same plan—first, of those passages which appear in the two remaining Synoptic records, and second, of those which are peculiar to each. As to the fourth Gospel, the few incidents that correspond with those of the first three are joined with them, to show the contrast in description; while the greater portion of its contents, including all the discourses, is appropriately placed at the end. The various passages from Mark have been arranged in the first column of each page, and corresponding passages from Matthew and Luke placed alongside of them in the second and third columns respectively. Where no parallel passage could be found in either of these two Gospels, the space assigned to it has been left blank, so as to show the omission. Many instances occur however, where sentences and short paragraphs similar in meaning and sometimes identical in language, are found in descriptions of widely different events. These parallelisms could not be brought together without disturbing the continuity of the several descriptions; and so the author has been compelled to indicate them by "superior letters", pointing to references at the bottom of or within each page. The parallel passages from John have been put at the bottom of their appropriate section, but arranged in wider columns, to distinguish them from the others.

CHARACTERISTIC FEATURES.

The Four Gospels, here presented, are word for word, without a single omission or addition, exactly as they appear in the Revised Version of the New Testament, as finally edited and authorized by the American Revision Committee, in their American Standard Edition of the Holy Bible, published by Thomas Nelson & Sons, New York: A. D. 1901. In projecting however, a new arrangement of those Gospels, which, on account of its novelty, may not be so readily accepted, but for which ample reason will be given in the course of the present work, two objects were aimed at—first, to prove that Mark wrote the initial Gospel; and second, to discover how the Gospels were originally constructed, and afterwards developed. In other words, we will seek to determine how far the four evangelists were indebted to one another for their material, wherein they relied upon some common source of information, how much resulted from independent research, and what was probably due to the efforts of succeeding editors or revisers. In the absence of any reference to such books by contemporary writers for more than fifty years, or of any attempt to harmonize them for more than one hundred years, or of any formal commentary upon them for one hundred and fifty years after three of them are said to have been written, this might seem an impossible task, and result in nothing better than mere speculation; yet, taken by themselves, and compared, part by part, with one another, these Gospels afford a most curious insight into the labors of their authors, and indicate in ways too plain and obvious to be ignored, how those authors, the four evangelists and their successors, were enabled to produce the writings associated with their names.

In comparing the three Synoptic evangelists, we have not adhered strictly to verbal similarity, since that would exclude many passages which are undoubtedly the counterpart of one another, though expressed in different terms. Between Mark and Matthew, the amount of verbal similarity is very great, since there is no doubt that many passages in the latter were taken, word for word, from the former. But between Mark or Matthew and Luke, the similarity in language is less than the similarity of meaning, since the third evangelist evidently sought to express in different terms whatever he took from his predecessors, retaining the same phraseology in certain cases, such as personal remarks by our Lord and others.

We have therefore adopted the following plan:

Words and expressions of similar meaning, whether identical in language or not, are regarded as coming under the same category. This would include different names for the same place or person, as "Jerusalem" and "the Holy City;" "Matthew" and "Levi;" "scribes" and "lawyers;" colloquial expressions, as "answered and said," and "said unto them;" "take heed what ye hear," and "take heed how ye hear:"

conjunctive terms, as "and," "for," "now," "again," "therefore;" similar phrases, as "cast out many demons," and "demons came out from many;" "sick of the palsy," and "him that was palsied;" "it had no root," and "it had no moisture." When words and expressions of similar language or meaning occur in all three Synoptic evangelists, they are indicated by black-letter type; when they appear in Mark and Matthew, by Roman small capitals; when they appear in Mark and Luke, by Italic small capitals; when they appear in Matthew and Luke, by Gothic small capitals. Words and expressions peculiar to each evangelist are put in plain Roman type. Passages from John are printed in ordinary Roman letters, but words and expressions similar to what appears in one or more of the other evangelists, are indicated by special type.

While a strict adherence to the original Greek would have resulted in a different marking of the various words and expressions indicated by change of type, the author has deemed it better to follow the Revised Version, as presenting the most accurate translation, and as least likely to produce confusion. Hence, when two different Greek words are given the same English rendering, the latter is followed in preference to the former, since a comparison in Greek would naturally make the Greek a basis, while a comparison in English would, logically, follow the English. The instances, however, of this diverse rendering of the same Greek word, or the similar rendering of different Greek words by the Revised Version, are so comparatively rare, that the neglect to take account of them has no appreciable consequence.

After the author had completed his *Harmony*, he came across Rushbrooke's "*Synopticon*," published in London, 1880. This is certainly the most magnificent work of the kind ever issued, and reflects great credit on both editor and printer. To some extent it may be regarded as anticipating the present work, but the difference between the two is so great that the latter may justly claim to be original. Rushbrooke's "*Synopticon*" takes up the Greek Gospels, and by various typographical devices, compares the parallel passages from each evangelist with one another. His system however, is very complicated and difficult to understand, and requires more study than the average reader is willing to give. The comparison now offered, while constructed on the same general principles as Rushbrooke's, is much simpler in its arrangement, and by the use of more varieties of type, enables the reader to see at a glance wherein and how far the several evangelists accord with one another. Being also in English, it will appeal to the general reader as well as to the scholar; and following the Revised Version, it comes very close to the sense of the original Greek.

GENERAL ARRANGEMENT.

The "Harmony" is divided into four distinct parts.

Part I., or that devoted to all four evangelists, contains ninety-nine sections and subsections, arranged on seventy-six pages. Of these ninety-nine sections, twenty-one present passages from Mark, Matthew, Luke and John; seventy-nine from Mark, Matthew and Luke; eighty-seven from Mark and Matthew; eighty-two from Mark and Luke; eighty-two from Matthew and Luke; three from Mark alone; and one from Matthew alone. This shows how much the Synoptic evangelists depended on one another; the passages common to any two, or all three, averaging four-fifths of the entire number.

Part II., embracing sixteen pages, contains first, the tables of Christ's genealogy, and the story of His conception and birth, with that also of John the Baptist; second, the supplementary incidents of Christ's ministry, described by Matthew, Luke and John; and third, the several accounts of the manifestation of the risen Jesus, by Matthew, Luke and John. The principal reason for assigning these events to a separate part, was their omission by Mark, and the necessity therefore of giving them special consideration.

Part III., embracing twenty pages, is devoted to the several discourses delivered during the ministry of our Lord, but recorded by Matthew and Luke only. They are, principally, the Sermon on the Mount, the Charge to the twelve apostles, and the Denunciation of the scribes and Pharisees. In addition to these, the part contains six minor discourses recorded by both Matthew and Luke, seven miscellaneous discourses recorded by Matthew alone, and ten miscellaneous discourses recorded by Luke alone, most of which are parables.

Part IV., embracing seventeen pages, is devoted entirely to John, and contains all those portions of his Gospel not otherwise assigned. We find here fifteen incidents and ten discourses attributed to our Lord, none of which are given or in the slightest degree referred to by the other evangelists. This peculiarity has received much consideration from various writers both within and without the Church. It is safe to assume, however, that no one yet is in any position to even suggest the true reason.

An examination of the above four parts as laid out in the "Harmony" reveals the fact that each is based on a distinct plan, presenting the career of Jesus under four different aspects; each one of which being complete in itself. Part I. affords us an insight into the ministry of Christ, giving the principal events that marked His earthly mission. Part II. presents the wonderful incidents attending the birth and risen life of Jesus, which Mark for some unknown reason, carefully omitted. Part III. contains the various sayings of our Lord, which Mark also omitted, since they already existed in Matthew's collection of the "Oracles." Part IV. is devoted to those portions of John's Gospel which are not only unique in themselves, but exhibit a new and superior conception of the Saviour, that none of the other evangelists seem to have realized. On this account John's Gospel was placed last, though in order of writing, it seems to have preceded the Gospel of Luke.

Again, these four parts not only present four different accounts of the life and ministry of Jesus, but they are so arranged as to afford a clue to the sources whence the several evangelists drew their material. Thus Part I. indicated the Gospel of Mark as the basis on which the corresponding portions of the Gospels of Matthew and Luke were founded, and from which they were, to a considerable extent, made up. The extracts from John however, seem to have been derived from an independent source; probably an original work by the apostle of that name. Part II. seems to have been drawn from official documents, which Mark found no occasion to use, and from current traditions, which Mark rejected, as devoid of apostolic authority, or more probably, as not referred to in Peter's teaching. Part III. may be traced in great measure to the "Logia," or sayings of our Lord, whose collection was attributed to Matthew, and which the author of the present Gospel made considerable use of; but re-arranging and adapting them to his own special purpose. Whether Luke derived his record of the discourses direct from the "Logia," or depended upon the Gospel of Matthew is immaterial, since he must have known about the "Logia," as otherwise he would have followed the Gospel arrangement more closely, instead of making a special one for himself. Part IV. shows an entirely independent source; but whether this was an original work by the apostle John, or a series of contributions furnished by his followers, cannot with accuracy be determined. Investigators are now beginning to admit the probability of both sources as used by the compiler of our John.

PARALLELISM IN IDEA.

One of the principles on which the present "Harmony" has been constructed, and in which it differs from every previous work of the same character, is parallelism in idea rather than in words. Of the two processes the former is the most difficult, since it is very easy to detect similar words, but far more difficult to distinguish similar ideas. The various shades of meaning are so many and so finely drawn, that it is hard to always determine where parallelism ends and difference begins. And it is just here that opinions will vary; so that the same two passages which one critic pronounces parallel, will by another be declared quite different. The present compiler does not doubt that many of his decisions will be combated by those possessing far more ability and discrimination in that line, but he offers his own arrangement as at least a step in the right direction, and as calling attention to the fact that all true parallelism must be based on ideas rather than on words.

One of the cases where honest difference of opinion will undoubtedly arise, occurs in Sec. 71. b of the "Harmony," entitled "Coming of the Son of Man." Here Mark xiii. 33 contains the clause "watch and pray," which corresponds to

the clause in Luke xxi. 36, "But watch ye at every season, making supplication." Luke's words appear to be simply an amplification of Mark's; and so according to our general plan, both have been placed in the same type. Now examine Mark xiii. 35, and the same injunction to "watch" will be found, repeated by Matthew xxiv. 42, as indicated in the foot-note. It thus appears that this injunction to "watch" is given by Mark, Matthew and Luke; and therefore according to our system should have been marked by the full-faced letters used to distinguish passages common to all three Synoptists. A close examination however of these different clauses will show that the injunction to "watch" by Luke xxi. 36, means a general alertness against predicted evils, and the sudden coming of the last day, while the same injunction by Mark xiii. 35, and Matthew xxiv. 42, applies to a constant readiness for the coming of the Lord. Consequently we have put Mark and Matthew in one kind of type, and Luke in another. Now compare the "watch" in Luke xxi. 36, with the "watch" in Mark xiii. 33, and identical conditions will be found in both; so that each has the same style of letters.

TYPOGRAPHICAL KEY.

Reference to the following key, which shows the several varieties of type employed in setting forth the Four Gospels, will enable the reader to easily trace out the parallelism existing between the different evangelists, and to see at a glance what words, expressions and sentiments are used by all four evangelists, by the three Synoptists, by any two writers, or by only one.

- 1 **Passages common to Mark, Matthew and Luke, appear in Manila, full-faced type.**
- 2 **PASSAGES COMMON TO MARK AND MATTHEW, APPEAR IN ROMAN TYPE. SMALL CAPITALS.**
- 3 **PASSAGES COMMON TO MARK AND LUKE, APPEAR IN TITLE GOTHIC ITALIC TYPE. CAPITALS.**
- 4 **PASSAGES COMMON TO MATTHEW AND LUKE, APPEAR IN TITLE GOTHIC TYPE. CAPITALS.**
- 5 **Passages peculiar to one evangelist, appear in Roman body type.**
- 6 **Passages common to John and all three Synoptists, appear in Manila type. (No. 1)**
- 7 **PASSAGES COMMON TO JOHN, MARK AND MATTHEW, APPEAR IN ROMAN TYPE. (NO. 2)**
- 8 **PASSAGES COMMON TO JOHN, MARK AND LUKE, APPEAR IN TITLE GOTHIC ITALIC TYPE. (NO. 3)**
- 9 **PASSAGES COMMON TO JOHN, MATTHEW AND LUKE, APPEAR IN TITLE GOTHIC TYPE. (NO. 4)**
- 10 **Passages common to John and any one of the Synoptists, appear in Latin type.**
- 11 **Words not found in the original Greek, appear as usual in ordinary Italic type.**
- 12 **Common passages embrace all those containing the same idea, whether represented by identical or different words.**

GOSPEL DEVELOPMENT

DIVISION I.

COMPARISON IN LANGUAGE

THE FOUR GOSPELS COMPARED.

IN FOUR PARTS.

PART I.

EVENTS IN THE MINISTRY OF JESUS THE CHRIST.

AS RECORDED BY MARK.

And Confirmed by Matthew, Luke and John.

PREPARATORY WORK.
THE GALILEAN MINISTRY.
THE JUDÆAN MINISTRY.

PART II.

INCIDENTS IN THE LIFE AND MINISTRY OF JESUS THE CHRIST.

NOT RECORDED BY MARK.

But Found in Matthew, Luke or John.

INTRODUCTION TO THE DIVINE LIFE.
SUPPLEMENTARY INCIDENTS OF CHRIST'S MINISTRY.
MANIFESTATION OF THE RISEN JESUS.

PART III.

DISCOURSES IN THE MINISTRY OF JESUS THE CHRIST.

NOT RECORDED BY MARK.

But Found in Matthew or Luke.

RECORDED BY MATTHEW AND LUKE.
RECORDED BY MATTHEW ONLY.
RECORDED BY LUKE ONLY.

PART IV.

PECULIAR INCIDENTS AND DISCOURSES.

ASSIGNED TO THE MINISTRY OF JESUS THE CHRIST:

By John.

THE INAUGURAL MINISTRY.
CHRIST IN JERUSALEM.
FINAL INCIDENTS.

DIVINE RELATIONSHIP OF CHRIST.
HUMAN MISSION OF CHRIST.
THE FAREWELL DISCOURSE.

P A R T I.

EVENTS IN THE MINISTRY OF JESUS THE CHRIST.

AS RECORDED BY MARK.

And Confirmed by Matthew, Luke and John.

PREPARATORY WORK.

THE GALILEAN MINISTRY.

THE JUDEAN MINISTRY.

PREPARATORY WORK.

1. MINISTRY OF JOHN THE BAPTIST.

MARK I. 1—6.

1 The beginning of the gospel
of Jesus Christ, the Son of God.

2 Even as it is written
in Isaiah the prophet,

^a Behold, I send my messenger
before thy face,
Who shall prepare thy way;
3 The voice of one crying in
the wilderness,
Make ye ready the way of the
Lord,
Make his paths straight.

4 John came,
who baptized in the wilderness
and preached
*THE BAPTISM OF REPENTANCE
UNTO REMISSION OF SINS.*

5 AND THERE WENT OUT
UNTO HIM
ALL THE COUNTRY OF JUDÆA,
AND ALL THEY OF JERUSALEM;

AND THEY WERE
BAPTIZED OF HIM
IN THE RIVER JORDAN,
CONFESSING THEIR SINS.

6 AND JOHN WAS CLOTHED
WITH CAMEL'S HAIR,
AND *had* A LEATHERN GIRDLE
ABOUT HIS LOINS,
AND DID EAT
LOCUSTS AND WILD HONEY.

REFERENCES.

^a Matt. xi. 10. Luke vii. 27. (Sec. 100.)

^b Mark i. 15. (Sec. 4.)

MATTHEW III. 1—10,

1 And in those days

cometh John the Baptist,
preaching
in the wilderness of Judæa,
saying,
2 ^b REPENT YE;
FOR THE KINGDOM OF HEAVEN
IS AT HAND.
3 For this is he
that was spoken of
through Isaiah the prophet,
saying,

The voice of one crying in
the wilderness,
Make ye ready the way of the
Lord,
Make his paths straight.

Ver. 5 and 6. (transposed.)

5 THEN WENT OUT
UNTO HIM
JERUSALEM, AND ALL JUDÆA,

AND ALL THE REGION
ROUND ABOUT THE JORDAN;

6 AND THEY WERE
BAPTIZED OF HIM
IN THE RIVER JORDAN,
CONFESSING THEIR SINS.

4 NOW JOHN HIMSELF HAD
HIS RAIMENT OF CAMEL'S HAIR,
AND A LEATHERN GIRDLE
ABOUT HIS LOINS;
AND HIS FOOD
WAS LOCUSTS AND WILD HONEY.

7 But when he saw many of
the Pharisees and Sadducees
coming to his baptism,
he said unto them,
YE OFFSPRING OF VIPERS,
WHO WARNED YOU TO FLEE
FROM THE WRATH TO COME?

8 BRING FORTH THEREFORE
FRUIT WORTHY OF REPENTANCE:
9 AND THINK NOT TO SAY
WITHIN YOURSELVES,
WE HAVE ABRAHAM TO OUR FATHER:
FOR I SAY UNTO YOU,
THAT GOD IS ABLE OF THESE STONES
TO RAISE UP CHILDREN
UNTO ABRAHAM.

10 AND EVEN NOW THE AXE
LIETH AT THE ROOT OF THE TREES:
EVERY TREE THEREFORE THAT
BRINGETH NOT FORTH GOOD FRUIT
IS HEWN DOWN,
AND CAST INTO THE FIRE.

LUKE III. 1—9.

1 Now in the fifteenth year
of the reign of Tiberius Cæsar,
Pontius Pilate being
governor of Judæa,
and Herod being
tetrarch of Galilee,
and his brother Philip
tetrarch of the region
of Ituræa and Trachonitis,
and Lysanias
tetrarch of Abilene,
2 in the high-priesthood
of Annas and Caiaphas,
the word of God came unto John
the son of Zacharias
in the wilderness.

3 And he came
INTO ALL THE REGION
ROUND ABOUT THE JORDAN,
preaching
*THE BAPTISM OF REPENTANCE
UNTO REMISSION OF SINS;*

4 as it is written
in the book of the words
of Isaiah the prophet,

The voice of one crying in
the wilderness,
Make ye ready the way of the
Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill
shall be brought low;
And the crooked shall become
straight,
And the rough ways smooth;
6 And all flesh shall see the
salvation of God.

7 He said therefore
to the multitudes
that went out
to be baptized of him,
YE OFFSPRING OF VIPERS,
WHO WARNED YOU TO FLEE
FROM THE WRATH TO COME?

8 BRING FORTH THEREFORE
FRUITS WORTHY OF REPENTANCE,
AND BEGIN NOT TO SAY
WITHIN YOURSELVES,
WE HAVE ABRAHAM TO OUR FATHER:
FOR I SAY UNTO YOU,
THAT GOD IS ABLE OF THESE STONES
TO RAISE UP CHILDREN
UNTO ABRAHAM.

9 AND EVEN NOW THE AXE ALSO
LIETH AT THE ROOT OF THE TREES:
EVERY TREE THEREFORE THAT
BRINGETH NOT FORTH GOOD FRUIT
IS HEWN DOWN,
AND CAST INTO THE FIRE.

1. MINISTRY OF JOHN THE BAPTIST. (Continued.)

MARK I. 7, 8.

7 AND HE PREACHED,
SAYING,

There cometh after me he
that is mightier than I,
THE LATCHET OF WHOSE SHOES
I am not worthy
to stoop down AND UNLOOSE.
8 I baptized you in water;
but he shall baptize you
in the Holy Spirit.

MATTHEW III. 11, 12.

11 I indeed baptize you in water
unto repentance:
but he that cometh after me
is mightier than I,
whose shoes
I am not worthy
to bear:

he shall baptize you
in the Holy Spirit AND in FIRE:

12 WHOSE FAN IS IN HIS HAND,
AND HE WILL THOROUGHLY
CLEANSE HIS THRESHING-FLOOR;
AND HE WILL GATHER HIS WHEAT
INTO THE GARNER,
BUT THE CHAFF HE WILL BURN UP
WITH UNQUENCHABLE FIRE.

LUKE III. 10—18.

10 And the multitudes
asked him, saying,
What then must we do?
11 And he answered
and said unto them,
He that hath two coats,
let him impart to him
that hath none;
and he that hath food,
let him do likewise.

12 And there came also publicans
to be baptized,
and they said unto him,
Teacher, what must we do?
13 And he said unto them,
Extort no more than that
which is appointed you.

14 And soldiers also
asked him, saying,
And we, what must we do?
And he said unto them,
Extort from no man by violence,
neither accuse
anyone wrongfully;
and be content with your wages.

15 And as the people
were in expectation,
and all men
reasoned in their hearts
concerning John,
whether haply

he were the Christ:
16 JOHN ANSWERED,
SAYING UNTO THEM ALL,
Indeed baptize you with water;

but there cometh he
that is mightier than I,
THE LATCHET OF WHOSE SHOES
I am not worthy
TO UNLOOSE:

he shall baptize you
in the Holy Spirit AND in FIRE:

17 WHOSE FAN IS IN HIS HAND,
THOROUGHLY TO
CLEANSE HIS THRESHING-FLOOR,
AND TO GATHER THE WHEAT
INTO HIS GARNER;
BUT THE CHAFF HE WILL BURN UP
WITH UNQUENCHABLE FIRE.

18 With many other exhortations
therefore
preached he good tidings
unto the people;

According to John.

JOHN I. 19—28.

19 And this is the witness of John,
when the Jews sent unto him from Jerusalem
priests and Levites to ask him, Who art thou?

20 And he confessed, and denied not;
and he confessed, I am not the Christ.

21 And they asked him, What then?

Art thou Elijah? And he saith, I am not.
Art thou the prophet? And he answered, No.
22 They said therefore unto him, Who art thou?
that we may give an answer to them that sent us.
What sayest thou of thyself?

23 He said, I am
the voice of one crying in the wilderness,
Make straight the way of the Lord,
as said Isaiah the prophet.

24 And they had been sent from the Pharisees.

25 And they asked him, and said unto him,
Why then baptizest thou,
if thou art not the Christ, neither Elijah,
neither the prophet?

26 JOHN ANSWERED THEM, SAYING,
I baptize in water;
in the midst of you standeth

one whom ye know not,
27 even he that cometh after me,
THE LATCHET OF WHOSE SHOE

I am not worthy TO UNLOOSE.
28 These things were done
in Bethany beyond the Jordan,
where John was baptizing.

2. BAPTISM OF JESUS THE CHRIST.

MARK I. 9—11.

9 **AND IT CAME TO PASS**
in those days,

THAT JESUS CAME
FROM Nazareth of GALILEE,

and was baptized
OF JOHN IN THE JORDAN.

10 AND STRAIGHTWAY COMING UP
OUT OF THE WATER,
HE SAW
the heavens rent asunder,

and the Spirit
as a dove descending

upon him :
11 and a voice came
out of the heavens,

Thou art my beloved Son,
in thee I am well pleased.

MATTHEW III. 13—17.

13 THEN COMETH JESUS
FROM GALILEE
TO THE JORDAN UNTO JOHN,
to be baptized of him.

14 But John would
have hindered him,
saying,
I have need
to be baptized of thee,
and comest thou to me?
15 But Jesus answering
said unto him,
Suffer *it* now :
for thus it becometh us
to fulfil all righteousness.
Then he suffered him.

16 AND JESUS,
when he was baptized,
WENT UP STRAIGHTWAY
FROM THE WATER :
and lo,
the heavens were opened
unto him,
AND HE SAW
the Spirit of God
descending as a dove,

and coming upon him ;
17 and lo, a voice
out of the heavens,
saying,
This is my beloved Son,
in whom I am well pleased.

LUKE III. 21, 22.

21 **NOW IT CAME TO PASS,**
when all the people
were baptized,

THAT, JESUS ALSO
having been baptized,

and praying,
the heaven was opened,

22 and the Holy Spirit
descended
in a bodily form,
as a dove,
upon him,
and a voice came
out of heaven,

Thou art my beloved Son :
in thee I am well pleased.

According to John.

JOHN I. 29—34.

29 On the morrow
he seeth Jesus coming unto him,
and saith,

Behold, the Lamb of God,
that taketh away the sin of the world !

30 This is he of whom I said,
After me cometh a man
who is become before me :

for he was before me.

31 And I knew him not :
but that he should be made manifest to Israel,
for this cause came I baptizing in water.

32 And John bare witness, saying,
I HAVE BEHELD
the Spirit descending as a dove out of heaven ;
and it abode upon him.

33 And I knew him not :
but he that sent me to baptize in water,
he said unto me,

Upon whomsoever thou shalt see
the Spirit descending, and abiding upon him,
the same is he that baptizeth in the Holy Spirit.

34 And I have seen, and have borne witness
that this is the Son of God.

3. TEMPTATION OF JESUS.

MARK I. 12, 13.
12 AND STRAIGHTWAY

the Spirit driveth him forth
into the wilderness.
13 And he was in the wilderness
forty days
tempted of Satan ;

and he was with the wild beasts ;

MATTHEW IV. 1—11.
1 THEN WAS JESUS

led up of the Spirit
into the wilderness

to be tempted of the devil.
2 AND WHEN HE HAD FASTED
forty days and forty nights,

HE AFTERWARD HUNGERED.

3 AND THE TEMPTER CAME
AND SAID UNTO HIM,
IF THOU ART THE SON OF GOD,
COMMAND THAT THESE
STONES BECOME BREAD.

4 BUT HE ANSWERED AND SAID,
IT IS WRITTEN,
MAN SHALL NOT LIVE BY BREAD ALONE,
but by every word
that proceedeth
out of the mouth of God.

5 THEN THE DEVIL TAKETH HIM
INTO THE HOLY CITY ;
AND HE SET HIM ON THE PINNACLE
OF THE TEMPLE,

6 AND SAITH UNTO HIM,
IF THOU ART THE SON OF GOD,
CAST THYSELF DOWN :

FOR IT IS WRITTEN,
HE SHALL GIVE HIS ANGELS CHARGE
CONCERNING THEE :

AND,
ON THEIR HANDS THEY SHALL BEAR
THEE UP,
LEST HAPLY THOU DASH THY FOOT
AGAINST A STONE.

7 JESUS SAID UNTO HIM,
AGAIN IT IS WRITTEN,
THOU SHALT NOT MAKE TRIAL
OF THE LORD THY GOD.

8 AGAIN, THE DEVIL TAKETH HIM
unto an exceeding
high mountain,
AND SHOWETH HIM ALL
THE KINGDOMS OF THE WORLD,
AND THE GLORY OF THEM ;

9 AND HE SAID UNTO HIM,
ALL THESE THINGS
WILL I GIVE THEE,

IF THOU WILT FALL DOWN
AND WORSHIP ME.

10 THEN SAITH JESUS UNTO HIM,
Get thee hence, Satan :
FOR IT IS WRITTEN,
THOU SHALT WORSHIP
THE LORD THY GOD,
AND HIM ONLY SHALT THOU SERVE.

11 THEN THE DEVIL LEAVETH HIM ;
AND BEHOLD, ANGELS CAME
AND MINISTERED UNTO HIM.

AND THE ANGELS
MINISTERED UNTO HIM.

LUKE IV. 1—13.

1 And Jesus,
full of the Holy Spirit,
returned from the Jordan,
and was led in the Spirit
in the wilderness

2 during forty days,
being tempted of the devil.
AND HE DID EAT NOTHING
in those days :
AND WHEN THEY WERE COMPLETED,
HE HUNGERED.

3 AND THE DEVIL SAID UNTO HIM,
IF THOU ART THE SON OF GOD,
COMMAND THIS STONE
THAT IT BECOME BREAD.

4 AND JESUS ANSWERED UNTO HIM,
IT IS WRITTEN,
MAN SHALL NOT LIVE BY BREAD ALONE.

Ver. 9—12 (transposed.)

9 AND HE LED HIM TO JERUSALEM,

AND SET HIM ON THE PINNACLE
OF THE TEMPLE,
AND SAID UNTO HIM,
IF THOU ART THE SON OF GOD,
CAST THYSELF DOWN FROM HENCE :

10 FOR IT IS WRITTEN,
HE SHALL GIVE HIS ANGELS CHARGE
CONCERNING THEE,
to guard thee :

11 AND,
ON THEIR HANDS THEY SHALL BEAR
THEE UP,
LEST HAPLY THOU DASH THY FOOT
AGAINST A STONE.

12 AND JESUS ANSWERING
SAID UNTO HIM,
IT IS SAID,
THOU SHALT NOT MAKE TRIAL
OF THE LORD THY GOD.

5 AND HE LED HIM UP,
AND SHOWED HIM ALL
THE KINGDOMS OF THE WORLD
in a moment of time.

6 AND THE DEVIL SAID UNTO HIM,
TO THEE WILL I GIVE
ALL THIS AUTHORITY,
AND THE GLORY OF THEM :
for it hath been
delivered unto me ;
and to whomsoever I will
I give it.

7 IF THOU THEREFORE
WILT WORSHIP BEFORE ME,
IT SHALL ALL BE THINE.

8 AND JESUS ANSWERED
AND SAID UNTO HIM,

IT IS WRITTEN,
THOU SHALT WORSHIP
THE LORD THY GOD,
AND HIM ONLY SHALT THOU SERVE.

13 And when the devil had
completed every temptation,
HE DEPARTED FROM HIM
for a season.

THE GALILEAN MINISTRY.

4. RETURN TO GALILEE.

MARK I. 14, 15.

14 NOW AFTER
JOHN WAS DELIVERED UP,
Jesus came into Galilee,

MATTHEW IV. 12—17.

12 NOW WHEN HE HEARD THAT
JOHN WAS DELIVERED UP,
he withdrew into Galilee;

13 and leaving Nazareth,
he came and dwelt
in Capernaum,
which is by the sea,
in the borders of

Zebulun and Naphtali:
14 that it might be fulfilled
which was spoken
through Isaiah the prophet,

saying,
15 The land of Zebulun and the
land of Naphtali,
Toward the sea, beyond the
Jordan,

Galilee of the Gentiles.
16 The people that sat in dark-
ness

Saw a great light,
And to them that sat in the
region and shadow of death,
To them did light spring up.

17 From that time began Jesus
TO PREACH,
AND TO SAY,

REPENT YE;
FOR THE KINGDOM OF HEAVEN
IS AT HAND.

LUKE IV. 14, 15.

14 And Jesus returned
in the power of the Spirit
into Galilee:
and a fame went out
concerning him
through all the

region round about.
15 And he taught
in their synagogues,
being glorified of all.

PREACHING the gospel of God,
15 AND SAYING,
The time is fulfilled,
* AND THE KINGDOM OF GOD
IS AT HAND:
REPENT YE,
and believe in the gospel.

According to John.

JOHN IV. 1—3.

1 When therefore the Lord knew
that the Pharisees had heard
that Jesus was making and baptizing
more disciples than John
2 (although Jesus himself baptized not,
but his disciples),
3 he left Judæa,
and departed again into Galilee.

JOHN IV. 43—45.

43 And after the two days he went forth
from thence into Galilee.

44 ^b For Jesus himself testified,
that a prophet hath no honor in his own country.

45 So when he came into Galilee,
the Galilæans received him,
having seen all the things that he did
in Jerusalem at the feast:
for they also went unto the feast.

* Matt. iii. 2. (Sec. 1.)

^b Mark vi. 4. Matt. xiii. 57. Luke iv. 24. (Sec. 29.)

5. CALL OF FOUR DISCIPLES.

MARK I. 16—20.

16 AND PASSING ALONG
by the sea of Galilee,
he saw

Simon
AND ANDREW THE BROTHER
OF SIMON

CASTING A NET IN THE SEA ;
FOR THEY WERE FISHERS.

17 And Jesus said unto them,
COME YE AFTER ME,
and I will make you to become
fishers of men.

18 AND STRAIGHTWAY THEY
LEFT THE NETS,
and followed him.

19 AND GOING ON
A LITTLE FURTHER,
HE SAW

James the son of Zebedee,
and John his brother,
WHO ALSO WERE IN THE BOAT

MENDING THE NETS.

20 And straightway

HE CALLED THEM :

and they left
THEIR FATHER ZEBEDEE
IN THE BOAT

with the hired servants,
and went after him.

MATTHEW IV. 18—22.

18 AND WALKING
by the sea of Galilee,
he saw

two brethren,
Simon WHO IS CALLED PETER,
AND ANDREW HIS BROTHER,

CASTING A NET INTO THE SEA ;
FOR THEY WERE FISHERS.

19 And he saith unto them,
COME YE AFTER ME,
and I will make you
fishers of men.

20 AND THEY STRAIGHTWAY
LEFT THE NETS,
and followed him.

21 AND GOING ON
FROM THENCE
HE SAW

other two brethren,
James the son of Zebedee,
and John his brother,
IN THE BOAT

WITH ZEBEDEE THEIR FATHER,
MENDING THEIR NETS ;

AND HE CALLED THEM.

22 And they straightway left
THE BOAT AND THEIR FATHER,

and followed him.

LUKE V. 1—11.

1 Now it came to pass, while
the multitude pressed upon him
and heard the word of God,
that he was standing
by the lake of Gennesaret ;

2 and he saw
two boats standing by the lake :
but the fishermen had
gone out of them,
and were washing their nets.

3 And he entered into
one of the boats,
which was Simon's,
and asked him to put out
a little from the land.

And he sat down
and taught the multitudes
out of the boat.

4 And when he had left speaking,
he said unto Simon,
Put out into the deep,
and let down your nets
for a draught.

5 And Simon answered and said,
Master, we toiled all night,
and took nothing :

but at thy word
I will let down the nets.

6 And when they had done this,
they inclosed a great
multitude of fishes ;

and their nets were breaking ;
7 and they beckoned
unto their partners
in the other boat,

that they should
come and help them.

And they came,
and filled both the boats,
so that they began to sink.

8 But Simon PETER,
when he saw it,
fell down at Jesus' knees,

saying, Depart from me ;
for I am a sinful man, O Lord.

9 For he was amazed,
and all that were with him,
at the draught of the fishes
which they had taken ;

10 and so were also
James and John,
sons of Zebedee,

who were partners with Simon.
And Jesus said unto Simon,
Fear not ; from henceforth

thou shalt catch men.

11 And when they had brought
their boats to land,
they left all,
and followed him.

According to John.

JOHN I. 35—51.

35 Again on the morrow John was standing,
and two of his disciples ;

36 and he looked upon Jesus as he walked,
and saith, Behold, the Lamb of God !

37 And the two disciples heard him speak,
and they followed Jesus.

38 And Jesus turned, and beheld them following,
and saith unto them, What seek ye ?

And they said unto him, Rabbi
(which is to say, being interpreted, Teacher),
where abidest thou ?

39 He saith unto them, Come, and ye shall see.
They came therefore and saw where he abode ;
and they abode with him that day :

it was about the tenth hour.

40 One of the two that heard John speak,
and followed him,

WAS ANDREW, SIMON PETER'S BROTHER.

41 He findeth first his own brother Simon,

and saith unto him,

We have found the Messiah

(which is, being interpreted, Christ).

42 He brought him unto Jesus.

Jesus looked upon him, and said,

Thou art Simon, the son of John :

THOU SHALT BE CALLED CEPHAS

(which is by interpretation, PETER).

43 On the morrow he was minded to go

forth into Galilee, and he findeth Philip :

and Jesus saith unto him, Follow me.

44 Now Philip was from Bethsaida,
of the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him,
We have found him, of whom

Moses in the law, and the prophets, wrote,
Jesus of Nazareth, the son of Joseph,

46 And Nathanael said unto him,
Can any good thing come out of Nazareth ?

Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him,
and saith of him,

Behold, an Israelite indeed, in whom is no guile !

48 Nathanael saith unto him,

Whence knowest thou me ?

Jesus answered and said unto him,

Before Philip called thee,

when thou wast under the fig tree, I saw thee.

49 Nathanael answered him,

Rabbi, thou art the Son of God ;

thou art King of Israel.

50 Jesus answered and said unto him,

Because I said unto thee,

I saw thee underneath the fig tree,

believest thou ?

thou shalt see greater things than these.

51 And he saith unto him,

Verily, verily, I say unto you,

Ye shall see the heaven opened,

and the angels of God ascending and descending

upon the Son of man.

6. FREEING A DEMONIAK.

MARK I. 21—28.

21 AND THEY GO INTO CAPERNAUM ;

and straightway
ON THE SABBATH DAY
he entered into the synagogue
AND TAUGHT.

22 And they were astonished
at his teaching :
for he taught them
as having authority,
AND NOT AS THE SCRIBES.

23 And straightway
THERE WAS IN THEIR SYNAGOGUE
A MAN WITH AN UNCLEAN SPIRIT :

AND HE CRIED OUT, 24 SAYING,
WHAT HAVE WE

TO DO WITH THEE,
JESUS THOU NAZARENE ?
ART THOU COME TO DESTROY US ?
I KNOW THEE WHO THOU ART,
THE HOLY ONE OF GOD.

25 AND JESUS REBUKED HIM, SAYING,
HOLD THY PEACE,

AND COME OUT OF HIM.
26 AND THE UNCLEAN SPIRIT,
tearing him
AND CRYING WITH A LOUD VOICE,
CAME OUT OF HIM.

27 AND THEY WERE ALL AMAZED,
INSOMUCH THAT THEY QUESTIONED
AMONG THEMSELVES, SAYING,
WHAT IS THIS ? a new teaching !
WITH AUTHORITY

HE COMMANDETH
EVEN THE UNCLEAN SPIRITS,
AND THEY OBEY HIM.

28 AND THE REPORT OF HIM
WENT OUT straightway
EVERYWHERE INTO ALL THE REGION
of Galilee ROUND ABOUT.

MATTHEW VII. 28, 29.

28 And it came to pass, when
Jesus had finished these words,
the multitudes were astonished
at his teaching :

29 for he taught them
as one having authority,
AND NOT AS THEIR SCRIBES.

LUKE IV. 31—37.

31 AND HE CAME DOWN TO CAPERNAUM,
a city of Galilee.

AND HE WAS TEACHING THEM

ON THE SABBATH DAY :
32 and they were astonished
at his teaching ;
for his word was
with authority.

33 AND IN THE SYNAGOGUE THERE WAS
A MAN, THAT HAD A SPIRIT

OF AN UNCLEAN DEMON ;
AND HE CRIED OUT WITH A LOUD VOICE,
34 AH ! WHAT HAVE WE

TO DO WITH THEE,
JESUS THOU NAZARENE ?
ART THOU COME TO DESTROY US ?
I KNOW THEE WHO THOU ART,
THE HOLY ONE OF GOD.

35 AND JESUS REBUKED HIM, SAYING,
HOLD THY PEACE,

AND COME OUT OF HIM.
AND WHEN THE DEMON
had thrown him down
in the midst,

HE CAME OUT OF HIM,
having done him no hurt.

36 AND AMAZEMENT CAME UPON ALL,
AND THEY SPAKE TOGETHER,
ONE WITH ANOTHER, SAYING,
WHAT IS THIS WORD ?

FOR WITH AUTHORITY AND POWER
HE COMMANDETH
THE UNCLEAN SPIRITS,

AND THEY COME OUT.
37 AND THERE WENT FORTH A RUMOR
CONCERNING HIM
INTO EVERY PLACE OF THE REGION
ROUND ABOUT.

7. HEALING SIMON'S WIFE'S MOTHER.

MARK I. 29—34.

29 And straightway,
WHEN THEY WERE COME
OUT OF THE SYNAGOGUE,
they came
into the house of Simon
and Andrew,
with James and John.

30 Now Simon's wife's mother
lay sick of a fever ;
and straightway
THEY TELL HIM OF HER :

31 and he came
AND TOOK HER BY THE HAND,
and raised her up ;

and the fever left her,
and she ministered unto them.

32 AND AT EVEN,
WHEN THE SUN DID SET,

they brought unto him
ALL THAT WERE SICK,
AND THEM THAT WERE
POSSESSED WITH DEMONS.

33 And all the city was gath-
ered together at the door.

34 And he healed
many that were sick
WITH DIVERS DISEASES,
and cast out many demons ;

AND HE SUFFERED NOT
THE DEMONS TO SPEAK,
BECAUSE THEY KNEW HIM.

MATTHEW VIII. 14—17.

14 And when Jesus was come
into Peter's house,

he saw
his wife's mother
lying sick of a fever.

15 AND HE TOUCHED HER HAND,
and the fever left her ;

and she arose,
and ministered unto him.

16 AND WHEN EVEN WAS COME,

they brought unto him

MANY
POSSESSED WITH DEMONS :

and he cast out the spirits
with a word,
and healed all that were sick :
17 that it might be fulfilled
which was spoken through
Isaiah the prophet, saying,
Himself took our infirmities,
and bare our diseases.

LUKE IV. 38—41.

38 AND HE ROSE UP
FROM THE SYNAGOGUE,
and entered
into the house of Simon.

And Simon's wife's mother
was holden with a great fever ;

AND THEY BESOUGHT HIM FOR HER.

39 And he stood over her,
and rebuked the fever ;
and it left her :
and immediately
she rose up
and ministered unto them.

40 AND WHEN THE SUN WAS SETTING,
ALL THEY THAT HAD ANY SICK
WITH DIVERS DISEASES
brought them unto him ;

and he laid his hands
on every one of them,
and healed them.

41 And demons also came out
from many,
crying out, and saying,
Thou art the Son of God.

And rebuking them,
HE SUFFERED THEM NOT TO SPEAK
BECAUSE THEY KNEW THAT
HE WAS THE CHRIST.

8. FIRST CIRCUIT OF GALILEE.

MARK I. 35—39.

35 *AND IN THE MORNING,*
a great while before day,
HE ROSE UP AND WENT OUT,
AND DEPARTED INTO A DESERT PLACE,
and there prayed.

36 And Simon
and they that were with him
FOLLOWED AFTER HIM;

37 *AND THEY FOUND HIM,*
and say unto him,

All are seeking thee.

38 *AND HE SAITH UNTO THEM,*

Let us go elsewhere
into the next towns,
THAT I MAY PREACH THERE ALSO;
FOR TO THIS END CAME I FORTH.

39 And he went
into their synagogues
throughout all Galilee,
preaching

and casting out demons.

^a Mark iii. 7. Luke vi. 17. (Sec. 15.)

MATTHEW IV. 23—25.

23 And Jesus went about
in all Galilee,
teaching in their synagogues,
and preaching
the gospel of the kingdom,
and healing
all manner of disease
and all manner of sickness
among the people.
24 And the report of him
went forth into all Syria:
and they brought unto him
all that were sick,
holden with divers
diseases and torments,
possessed with demons,
and epileptic, and palsied;
and he healed them.

25 ^aAND THERE FOLLOWED HIM
great multitudes
FROM GALILEE and Decapolis
and Jerusalem and Judaea
AND from BEYOND THE JORDAN.

LUKE IV. 42—44.

42 AND WHEN IT WAS DAY,

HE CAME OUT
AND WENT INTO A DESERT PLACE:

and the multitudes

SOUGHT AFTER HIM,
AND CAME UNTO HIM,
and would have stayed him.
that he should not go from them.

43 *BUT HE SAID UNTO THEM,*
I MUST PREACH
the good tidings of
the kingdom of God
TO THE OTHER CITIES ALSO:
FOR THEREFORE WAS I SENT.

44 And he was preaching
in the synagogues of Galilee.

9. CLEANSING A LEPER.

MARK I. 40—45.

40 And there cometh
to him a leper,
BESEECHING HIM,
and kneeling down to him,
and saying unto him,
If thou wilt,
thou canst make me clean.

41 And being moved
with compassion,
he stretched forth
his hand, and touched him,
and saith unto him, I will;
be thou made clean.

42 And straightway the
leprosy departed from him,
and he was made clean.

43 *AND HE STRICTLY CHARGED HIM,*
and straightway sent him out,

44 AND SAITH UNTO HIM,
See thou say nothing
to any man:

but go,
show thyself to the priest,
and offer *FOR THY CLEANSING*
the things which
Moses commanded,
for a testimony unto them.

45 But he went out,
AND BEGAN TO PUBLISH IT MUCH,
AND TO SPREAD ABROAD THE MATTER,
insomuch that Jesus could no
more openly enter into a city,

BUT WAS WITHOUT
IN DESERT PLACES:
AND THEY CAME TO HIM
FROM EVERY QUARTER.

MATTHEW VIII. 1—4.

1 And when he was come down
from the mountain,
great multitudes followed him.

2 And behold, there came
to him a leper
and worshipped him,

saying,
Lord, if thou wilt,
thou canst make me clean.

3 And he stretched forth
his hand, and touched him,
saying, I will;
be thou made clean.
And straightway his
leprosy was cleansed.

4 AND JESUS SAITH UNTO HIM,
See thou tell no man;

but go,
show thyself to the priest,
and offer
the gift that
Moses commanded,
for a testimony unto them.

LUKE V. 12—16.

12 And it came to pass,
while he was in one of the cities,

behold, a man full of leprosy:
and when he saw Jesus,
he fell on his face,
AND BESOUGHT HIM,
saying,

Lord, if thou wilt,
thou canst make me clean.

13 And he stretched forth
his hand, and touched him,
saying, I will;
be thou made clean.
And straightway the
leprosy departed from him.

14 AND HE CHARGED HIM

to tell no man:

but go thy way,
and show thyself to the priest,
and offer *FOR THY CLEANSING,*
according as
Moses commanded,
for a testimony unto them.

15 *BUT SO MUCH THE MORE WENT A-*
BROAD THE REPORT CONCERNING HIM:

AND GREAT MULTITUDES
CAME TOGETHER
to hear, and to be healed
of their infirmities.

16 *BUT HE WITHDREW HIM-*
SELF IN THE DESERTS,
and prayed.

10. HEALING A PARALYTIC.

MARK II. 1-12.

1 AND WHEN HE ENTERED AGAIN
INTO CAPERNAUM
after some days, it was noised
that he was in the house.
2 And many were gathered
together, so that there was no
longer room *for them*, no,
not even about the door: and
he spake the word unto them.

3 And they come,
bringing unto him
a man sick of the palsy,
borne of four.

4 AND WHEN THEY COULD NOT
COME NIGH UNTO HIM
FOR THE CROWD,
THEY UNCOVERED THE ROOF
WHERE HE WAS:
AND WHEN THEY HAD BROKEN IT UP,
THEY LET DOWN THE BED
WHEREON THE SICK OF THE PALSY LAY.

5 And Jesus seeing their faith
saith
UNTO THE SICK OF THE PALSY,
Son,

thy sins are forgiven.

6 But there were certain
of the scribes *SITTING THERE*,
and reasoning in their hearts,
7 WHY DOETH THIS MAN *THUS SPEAK*?
he blasphemeth:
WHO CAN FORGIVE SINS
BUT ONE, even GOD?

8 And straightway Jesus,
perceiving in his spirit
that they so reasoned
within themselves,
saith unto them,
WHY REASON YE *THESE THINGS*
IN YOUR HEARTS?

9 Which is easier,
to say to the sick of the palsy,
Thy sins are forgiven;
or to say, Arise,
and take up thy bed,
and walk?

10 But that ye may know
that the Son of man
hath authority on earth
to forgive sins
(he saith to the
sick of the palsy),

11 I SAY UNTO THEE,
Arise, take up thy bed,
and go unto thy house.

12 And he arose,
and straightway
TOOK UP THE BED,
and went forth
BEFORE THEM ALL;

INSOMUCH THAT THEY
WERE ALL AMAZED,
and glorified God,

SAYING,
WE NEVER SAW IT ON THIS FASHION.

MATTHEW IX. 1-8.

1 And he entered into a boat,
and crossed over,
AND CAME
INTO HIS OWN CITY.

2 And behold,
they brought to him
a man sick of the palsy,
LYING ON A BED:

and Jesus seeing their faith
said
UNTO THE SICK OF THE PALSY,
Son,

be of good cheer;
thy sins are forgiven.

3 And behold, certain
of the scribes
said within themselves,
This man blasphemeth.

4 And Jesus
knowing their thoughts

said,
Wherefore think ye
evil in your hearts?

5 For which is easier,
to say,
Thy sins are forgiven;
or to say, Arise,

and walk?

6 But that ye may know
that the Son of man
hath authority on earth
to forgive sins
(then saith he to the
sick of the palsy),

Arise, and take up thy bed,
and go unto thy house.

7 And he arose,

and departed TO HIS HOUSE.

8 But when the multitudes
saw it,
THEY WERE AFRAID,

and glorified God,

who had given such authority
unto men.

LUKE V. 17-26.

17 And it came to pass
on one of those days,
that he was teaching;
and there were Pharisees
and doctors of the law *SITTING BY*,
who were come
out of every village of Galilee
and Judæa and Jerusalem:
and the power of the Lord
was with him to heal.

18 And behold,
men bring
ON A BED
a man that was palsied:
and they sought to bring him in,
and to lay him before him.
19 AND NOT FINDING BY WHAT
WAY THEY MIGHT BRING HIM IN
BECAUSE OF THE MULTITUDE,
THEY WENT UP TO THE HOUSETOP,

AND LET HIM DOWN
THROUGH THE TILES WITH HIS COUCH
INTO THE MIDST BEFORE JESUS.

20 And seeing their faith,
he said,

Man,

thy sins are forgiven thee.

21 And the scribes
and the Pharisees
began to reason, saying,
WHO IS THIS THAT SPEAKETH
blasphemies?
WHO CAN FORGIVE SINS,
BUT GOD ALONE?

22 But Jesus
perceiving their reasonings,

answered and said unto them,
WHY REASON YE
IN YOUR HEARTS?

23 Which is easier,
to say,
Thy sins are forgiven thee;
or to say, Arise

and walk?

24 But that ye may know
that the Son of man
hath authority on earth
to forgive sins
(he said unto him
that was palsied),
I SAY UNTO THEE,
Arise, and take up thy couch,
and go unto thy house.

25 And immediately
he rose up
BEFORE THEM,

AND TOOK UP THAT WHEREON HE LAY,
and departed TO HIS HOUSE,
glorifying God.

26 AND AMAZEMENT
TOOK HOLD ON ALL,
and they glorified God;
AND THEY WERE FILLED WITH FEAR,
SAYING,
WE HAVE SEEN STRANGE THINGS
TO-DAY.

11. CALL OF MATTHEW.

MARK II. 13—17.

13 AND HE WENT FORTH AGAIN

by the sea side ;
and all the multitude resorted
unto him, and he taught them.
14 AND AS HE PASSED BY,

he saw Levi the son of Alphæus
sitting at the place of toll,
and he saith unto him,
Follow me.

And he arose and followed him.

15 AND IT CAME TO PASS,
that he was sitting at meat
in his house,
and many publicans and
sinners
sat down with Jesus
and his disciples :
for there were many,
and they followed him.
16 AND THE SCRIBES

OF THE PHARISEES,
WHEN THEY SAW
THAT HE WAS EATING WITH THE
SINNERS AND PUBLICANS,
said unto his disciples,
How is it
that he eateth and drinketh
with publicans and sinners ?
17 AND WHEN JESUS HEARD IT,
he saith unto them,
They that are whole have
no need of a physician,
but they that are sick :

I came not to call
the righteous, but sinners.

MATTHEW IX. 9—13.

9 AND AS JESUS PASSED BY
from thence,

he saw a man, called Matthew,
sitting at the place of toll :
and he saith unto him,
Follow me.

And he arose, and followed him.

10 AND IT CAME TO PASS,
as he sat at meat
in the house,
behold, many publicans and
sinners
came and sat down with Jesus
and his disciples.

11 AND WHEN THE PHARISEES
SAW IT,

they said unto his disciples,

Why eateth your Teacher
with the publicans and sinners ?

12 BUT WHEN HE HEARD IT,
he said,
They that are whole have
no need of a physician,
but they that are sick.
13 But go ye and learn what
this meaneth, I desire mercy,
and not sacrifice :
for I came not to call
the righteous, but sinners.

LUKE V. 27—32.

27 AND AFTER THESE THINGS
HE WENT FORTH,

and beheld a publican,
named Levi,
sitting at the place of toll,
and said unto him,
Follow me.
28 And he forsook all,
and rose up and followed him.

29 And Levi made him
a great feast in his house :
and there was a great multitude
of publicans and of others
that were sitting
at meat with them.

30 AND THE PHARISEES
AND THEIR SCRIBES

murmured against
his disciples, saying,
Why do ye eat and drink with
the publicans and sinners ?
31 And Jesus answering
said unto them,
They that are in health have
no need of a physician ;
but they that are sick.

32 I am not come to call
the righteous but sinners
to repentance.

12. TIME FOR FASTING.

MARK II. 18—22.

18 And John's disciples
and the Pharisees were fasting:
and they come
and say unto him,

Why do John's disciples and the
disciples of the Pharisees fast,
but thy disciples fast not ?

19 And Jesus said unto them,
Can the sons
of the bridechamber fast.
while the bridegroom
is with them ?

as long as they have
the bridegroom with them,
they cannot fast.

20 But the days will come,
when the bridegroom
shall be taken away from them,
and then will they fast
in that day.

21 NO MAN SEWETH A PIECE
OF UNDRESSED CLOTH ON AN
OLD GARMENT : ELSE THAT
WHICH SHOULD FILL IT UP
TAKETH FROM IT,
the new from the old,
AND A WORSE RENT IS MADE.

22 And no man putteth new wine
into old wine-skins ;
else the wine will burst the
skins, and the wine perisheth,
and the skins :
but they put new wine
into fresh wine-skins.

MATTHEW IX. 14—17.

14 Then come to him
the disciples of John, saying,

Why do we
and the Pharisees fast oft,
but thy disciples fast not ?
15 And Jesus said unto them,
Can the sons
of the bridechamber mourn,
as long as the bridegroom
is with them ?

but the days will come,
when the bridegroom
shall be taken away from them,
and then will they fast.

16 AND NO MAN PUTTETH A PIECE
OF UNDRESSED CLOTH UPON AN
OLD GARMENT ; FOR THAT
WHICH SHOULD FILL IT UP
TAKETH FROM THE GARMENT,

AND A WORSE RENT IS MADE.

17 Neither do men put new wine
into old wine-skins :
else the skins burst,
and the wine is spilled,
and the skins perish :
but they put new wine
into fresh wine-skins,
and both are preserved.

LUKE V. 33—39.

33 And they said unto him,
The disciples of John fast often,
and make supplications ;
likewise also the disciples
of the Pharisees ;
but thine eat and drink.
34 And Jesus said unto them,
Can ye make the sons
of the bridechamber fast,
while the bridegroom
is with them ?

35 But the days will come ;
and when the bridegroom
shall be taken away from them,
then will they fast
in those days.

36 And he spake also a parable
unto them :
^a No man rendeth a piece from a
new garment and putteth it up-
on an old garment ; else he will
rend the new, and also the piece
from the new will not agree
with the old.

37 And no man putteth new wine
into old wine-skins ;
else the new wine will burst
the skins, and itself be spilled,
and the skins will perish.
38 But new wine must be put
into fresh wine-skins.
39 And no man having drunk
old wine desireth new ;
for he saith, The old is good.

^a A paraphrase on Matt. ix. 16.

13. PLUCKING GRAIN ON THE SABBATH.

MARK II. 23—28.

23 **AND IT CAME TO PASS,**
that he was going
on the sabbath day
through the grainfields;
and his disciples
BEGAN, as they went,
to pluck the ears.

24 And the Pharisees
said unto him,
Behold, why do they
on the sabbath day
that which is not lawful?
25 And he said unto them,

Did ye never read
what David did,
when he had need,
and was hungry, he,
and they that were with him?
26 How he entered into
the house of God
when Abiathar was high priest,
and ate the showbread,
which it is not lawful to eat
save for the priests,
AND GAVE ALSO TO THEM
THAT WERE WITH HIM?

27 And he said unto them,
The sabbath was made for man,
and not man for the sabbath:

28 so that the Son of man is lord
even of the sabbath.

MATTHEW XII. 1—8.

1 At that season
Jesus went
on the sabbath day
through the grainfields;
and his disciples
were hungry, AND BEGAN
to pluck ears AND TO EAT.

2 But the Pharisees,
when they saw it, said unto him,
Behold, thy disciples do that
which it is not lawful to do
upon the sabbath.

3 But he said unto them,

Have ye not read
what David did,

when he was hungry,
and they that were with him;
4 how he entered into
the house of God,

and ate the showbread,
which it was not lawful
for him to eat,
neither for them
that were with him,

but only for the priests?
5 Or have ye not read in the law,
that on the sabbath day
the priests in the temple
profane the sabbath,
and are guiltless?

6 But I say unto you,
that one greater than the temple
is here.

7 But if ye had known
what this meaneth,
I desire mercy, and not sacrifice,
ye would not have
condemned the guiltless.

8 For the Son of man is lord
of the sabbath.

LUKE VI. 1—5.

1 **NOW IT CAME TO PASS**
on a sabbath,
that he was going
through the grainfields;
and his disciples

plucked the ears, AND DID EAT,
rubbing them in their hands.
2 But certain of the Pharisees
said,

Why do ye that
which it is not lawful to do
on the sabbath day?

3 And Jesus answering them
said,
Have ye not read even this,
what David did,

when he was hungry, he,
and they that were with him;
4 how he entered into
the house of God,
and took
and ate the showbread,

AND GAVE ALSO TO THEM
THAT WERE WITH HIM,
which it is not lawful to eat
save for the priests alone?

5 And he said unto them,

The Son of man is lord
of the sabbath.

14. RESTORING THE WITHERED HAND.

MARK III. 1—6.

1 And he entered again
into the synagogue;
and there was a man there
who had his hand withered.
2 AND THEY WATCHED HIM,

WHETHER HE WOULD HEAL HIM
ON THE SABBATH DAY;
that they might accuse him.

3 AND HE SAITH UNTO THE MAN
THAT HAD HIS HAND WITHERED,
STAND FORTH.

4 And he saith unto them,

Is it lawful on the sabbath day
to do good, OR TO DO HARM?
TO SAVE A LIFE, OR TO KILL?
But they held their peace.
5 AND WHEN HE HAD LOOKED
ROUND ABOUT ON THEM
with anger, being grieved
at the hardening of their heart,
he saith unto the man,
Stretch forth thy hand.
And he stretched it forth;
and his hand was restored.

6 AND THE PHARISEES
WENT OUT,
and straightway
with the Herodians
took counsel against him,
HOW THEY MIGHT DESTROY HIM.

MATTHEW XII. 9—14.

9 And he departed thence,

and went
into their synagogue;
10 and behold, a man
having a withered hand.
And they asked him, saying,

IS IT LAWFUL TO HEAL
ON THE SABBATH DAY?
that they might accuse him.

REFERENCES.

^a Luke xiv. 3 ^b Luke xiv. 5. (Sec. 115.)
^c Matt. xii. 25. (Sec. 17.)

11 And he said unto them,
^b WHAT MAN SHALL THERE BE OF YOU,
THAT SHALL HAVE ONE SHEEP,
AND IF THIS FALL INTO A PIT
ON THE SABBATH DAY,
WILL HE NOT LAY HOLD ON IT,
AND LIFT IT OUT?

12 How much then is a man
of more value than a sheep!
Wherefore it is lawful to do
good on the sabbath day.

13 Then saith he to the man,
Stretch forth thy hand.
And he stretched it forth;
and it was restored whole,
as the other.

14 BUT THE PHARISEES
WENT OUT,
and
took counsel against him,
HOW THEY MIGHT DESTROY HIM.

LUKE VI. 6—11.

6 And it came to pass
on another sabbath,
that he entered
into the synagogue and taught;
and there was a man there,
and his right hand was withered.

7 AND THE SCRIBES AND THE
PHARISEES WATCHED HIM,
WHETHER HE WOULD HEAL
ON THE SABBATH;
that they might find

how to accuse him.
8 BUT HE KNEW THEIR THOUGHTS;
AND HE SAID TO THE MAN
THAT HAD HIS HAND WITHERED,
Rise up,

AND STAND FORTH IN THE MIDST.
And he arose and stood forth.
9 And Jesus said unto them,

I ask you,
Is it lawful on the sabbath
to do good, OR TO DO HARM?
TO SAVE A LIFE, OR TO DESTROY IT?

10 AND HE LOOKED
ROUND ABOUT ON THEM ALL,

and said unto him,
Stretch forth thy hand.
And he did so;
and his hand was restored.

11 But they were filled
with madness;
and

communed one with another
what they might do to Jesus.

15. FOLLOWED BY MULTITUDES.

MARK III. 7—12.

7 AND JESUS with his disciples
WITHDREW to the sea :

^a and a great multitude
FROM GALILEE FOLLOWED ;
and from Judaea, 8 and from
Jerusalem,
and from Idumæa,
AND BEYOND THE JORDAN,
AND ABOUT TYRE AND SIDON,
a great multitude,
hearing what great things
he did, came unto him.

9 And he spake to his disciples,
that a little boat should wait on
him because of the crowd, lest
they should throng him :

10 for he had healed many ;
INSOMUCH THAT AS MANY AS HAD
PLAGUES PRESSED UPON HIM THAT
THEY MIGHT TOUCH HIM.

11 And the unclean spirits,
whosoever they beheld him,
fell down before him, and cried,
saying, Thou art the Son of God.
12 AND HE CHARGED THEM MUCH
THAT THEY SHOULD NOT MAKE
HIM KNOWN.

MATTHEW XII. 15—21.

15 AND JESUS perceiving it
WITHDREW from thence :

and many
FOLLOWED HIM ;

^a Matt. iv. 25. (Sec. 8.)

and he healed them ALL,

16 AND CHARGED THEM
THAT THEY SHOULD NOT MAKE
HIM KNOWN ;

17 that it might be fulfilled
which was spoken through

Isaiah the prophet, saying,
18 Behold, my servant whom I
have chosen ;

My beloved in whom my soul
is well pleased :

I will put my Spirit upon him,
And he shall declare judgment
to the Gentiles.

19 He shall not strive, nor cry
aloud ;

Neither shall any one hear his
voice in the streets.

20 A bruised reed shall he not
break,

And smoking flax shall he not
quench,

Till he send forth judgment
unto victory.

21 And in his name shall the
Gentiles hope.

LUKE VI. 17—19.

17 And he came down with them,
and stood on a level place,
and a great multitude of his
disciples,
^a and a great number of the
people
from all Judaea and Jerusalem,

AND THE SEA COAST OF TYRE AND
SIDON,

who came to hear him, and to be
healed of their diseases ; 18 and
they that were troubled with
unclean spirits were healed.

19 AND ALL THE MULTITUDE SOUGHT
TO TOUCH HIM ;
for power came forth from him,
and healed them ALL.

16. THE TWELVE APOSTLES.

MARK III. 13—19.

13 AND HE GOETH UP INTO THE
MOUNTAIN,

^b AND CALLETH UNTO HIM WHOM
HE HIMSELF WOULD ;
and they went unto him.

14 AND HE APPOINTED TWELVE,
that they might be with him,
and that he might send them
forth to preach, 15 and to have
authority to cast out demons :

16 and Simon
he surnamed Peter ;

17 and James
THE SON OF ZEBEDEE,
and John

THE BROTHER OF JAMES ;
and them he surnamed Boaner-
ges, which is, Sons of thunder :

18 and Andrew,
and Philip, and Bartholomew,
and Matthew, and Thomas,

and James the son of Alphaeus,
and Thaddæus,
and Simon THE CANANÆAN,

19 and Judas Iscariot,
who also betrayed him.

^b Matt. x. 1. (Sec. 30.)

MATTHEW X 2—4.

2 Now the names of the twelve
apostles are these :

The first, Simon,
who is called Peter,
and Andrew HIS BROTHER ;
James

THE SON OF ZEBEDEE,
and John
HIS BROTHER ;

3 Philip, and Bartholomew ;
Thomas,

and Matthew the publican ;
James the son of Alphaeus,
and Thaddæus ;

4 Simon THE CANANÆAN,

and Judas Iscariot,
who also betrayed him.

LUKE VI. 12—16.

12 And it came to pass
in these days,
THAT HE WENT OUT INTO THE
MOUNTAIN

to pray ; and he continued
all night in prayer to God.

13 And when it was day,
^b HE CALLED HIS DISCIPLES ;

AND HE CHOSE FROM THEM TWELVE,
whom also he named apostles :

14 Simon,
whom he also named Peter,
and Andrew HIS BROTHER,
and James

and John,

and Philip and Bartholomew,
15 and Matthew and Thomas,

and James the son of Alphaeus,

and Simon
who was called the Zealot,
16 and Judas the son of James,
and Judas Iscariot,
who became a traitor ;

17. CASTING OUT DEMONS.

MARK III. 20—30.

And he cometh into a house.
20 And the multitude
cometh together again,
so that they could not

so much as eat bread.
21 And when his friends heard it,
they went out to lay hold on him:
for they said,
He is beside himself.

22 And the scribes that
came down from Jerusalem said,
He hath Beelzebub, and,
By the prince of the demons
casteth he out demons.

23 And he called them unto him,
and said unto them in parables,
How can Satan cast out Satan?

24 And if a kingdom
be divided against itself,
that kingdom cannot stand.

25 And if a house
be divided against itself,
that house will not
be able to stand.

26 And if Satan
hath risen up against himself,
and is divided,
he cannot stand,
but hath an end.

27 BUT NO ONE CAN ENTER
INTO THE HOUSE
OF THE STRONG man,
AND SPOIL HIS GOODS,
EXCEPT HE FIRST
BIND THE STRONG man ;
AND THEN
HE WILL SPOIL HIS HOUSE.

28 VERILY I SAY UNTO YOU,
ALL THEIR SINS
SHALL BE FORGIVEN
UNTO THE SONS OF MEN,
AND THEIR BLASPHEMIES
where with soever
they shall blaspheme :

29 ^d but whosoever
shall blaspheme
against the Holy Spirit
hath never forgiveness,
but is guilty of an eternal sin :
30 because they said,
He hath an unclean spirit.

REFERENCES.

- ^a Comp. with Matt. ix. 32—34.
^b Matt. xvi. 1. Mark viii. 11. (Sec. 42.)
^c A paraphrase on Matt. xii. 29.
^d Luke xii. 10. ^e Luke xii. 10. (Sec. 126.)
^f Luke vi. 44. ^g Luke vi. 45. (Sec. 125 x.)
^h Luke xi. 14.

33 Either make the tree good,
and its fruit good ;
or make the tree corrupt,
and its fruit corrupt ;
^f FOR THE TREE IS KNOWN
BY ITS FRUIT.
34 Ye offspring of vipers,
how can ye, being evil,
speak good things ?

* MATTHEW XII. 22—32.

22 Then was brought unto him
one possessed with a demon,
blind and dumb :
and he healed him,
insomuch that the dumb man
spake and saw.
23 AND ALL THE MULTITUDES
WERE AMAZED, and said,
Can this be the son of David ?

24 But when the Pharisees
heard it, they said,
This man doth not cast out
demons, but by Beelzebub
the prince of the demons.

25 AND
KNOWING THEIR THOUGHTS
he said unto them,

Every kingdom
divided against itself
is brought to desolation ;
and every city or house
divided against itself
shall not stand :

26 and if Satan
casteth out Satan,
he is divided against himself ;
how then shall his kingdom
stand ?

27 AND IF I BY BEELZEBUB
CAST OUT DEMONS,
BY WHOM
DO YOUR SONS CAST THEM OUT ?
THEREFORE SHALL THEY
BE YOUR JUDGES.

28 BUT IF I BY THE SPIRIT OF GOD
CAST OUT DEMONS,
THEN IS THE KINGDOM OF GOD
COME UPON YOU.

29 OR HOW CAN ANY ONE ENTER
INTO THE HOUSE
OF THE STRONG man,
AND SPOIL HIS GOODS,
EXCEPT HE FIRST
BIND THE STRONG man ?
AND THEN
HE WILL SPOIL HIS HOUSE.

30 HE THAT IS NOT WITH ME
IS AGAINST ME ;
AND HE THAT GATHERETH
NOT WITH ME SCATTERETH.

31 THEREFORE I SAY UNTO YOU,
EVERY SIN AND BLASPHEMY
SHALL BE FORGIVEN
UNTO MEN ;

^d but the blasphemy

against the Spirit
shall not be forgiven.

^e 32 AND WHOEVER
SHALL SPEAK A WORD
AGAINST THE SON OF MAN,
IT SHALL BE FORGIVEN HIM ;
but whosoever shall speak
against the Holy Spirit,
it shall not be forgiven him,
neither in this world,
nor in that which is to come.

MATTHEW XII. 33—37.

^g FOR OUT OF
THE ABUNDANCE OF THE HEART
THE MOUTH SPEAKETH.

35 THE GOOD MAN
OUT OF HIS GOOD TREASURE
BRINGETH FORTH GOOD THINGS :
AND THE EVIL MAN
OUT OF HIS EVIL TREASURE
BRINGETH FORTH EVIL THINGS

LUKE XI. 14—23.

14 ^a And he was casting out
A DEMON *that was DUMB.*

And it came to pass,
WHEN THE DEMON WAS GONE OUT,
THE DUMB MAN SPAKE ;
AND THE MULTITUDES MARVELLED.

15 But some of them said,
By Beelzebub
the prince of the demons
casteth he out demons.

16 ^b And others, trying him,
sought of him a sign
from heaven.

17 BUT HE,
KNOWING THEIR THOUGHTS,
said unto them,

Every kingdom
divided against itself
is brought to desolation ;
and a house
divided against a house
falleth.

18 And if Satan

also is divided against himself,
how shall his kingdom stand ?
because ye say that
I cast out demons by Beelzebub.

19 AND IF I BY BEELZEBUB
CAST OUT DEMONS,
BY WHOM
DO YOUR SONS CAST THEM OUT ?
THEREFORE SHALL THEY
BE YOUR JUDGES.

20 BUT IF I BY THE FINGER OF GOD
CAST OUT DEMONS,
THEN IS THE KINGDOM OF GOD
COME UPON YOU.

21 ^c When the strong man
fully armed
guardeth his own court,
his goods are in peace ;
22 but when a stronger than he
shall come upon him,
and overcome him,
he taketh from him his whole
armor wherein he trusted,
and divideth his spoils.

23 HE THAT IS NOT WITH ME
IS AGAINST ME ;
AND HE THAT GATHERETH
NOT WITH ME SCATTERETH.

Repeated in Matthew.

* MATTHEW IX. 32—34.

32 And as they went forth,
behold,
there was brought to him
^b A DUMB MAN
POSSESSED WITH A DEMON.

33 AND WHEN
THE DEMON WAS CAST OUT,
THE DUMB MAN SPAKE ;
AND THE MULTITUDES MARVELLED,
saying,

It was never so seen in Israel.
34 But the Pharisees said,
By the prince of the demons
casteth he out demons.

35 And I say unto you,
that every idle word
that men shall speak,
they shall give account thereof
in the day of judgment.
37 For by thy words
thou shalt be justified,
and by thy words
thou shalt be condemned.

18. VISIT OF MOTHER AND BRETHREN.

MARK III. 31—35.

31 And there come
his mother and his brethren ;
AND, STANDING WITHOUT,
THEY SENT UNTO HIM,
CALLING HIM.

32 AND A MULTITUDE
WAS SITTING ABOUT HIM ;
and they say unto him,
BEHOLD,
thy mother and thy brethren
without
seek for thee.

33 And he answereth them,
and saith,
WHO IS MY MOTHER
AND MY BRETHREN ?

34 And looking round on them
that sat round about him,
HE SAITH, BEHOLD,
MY MOTHER AND MY BRETHREN !

35 For whosoever
shall do the will of God,
the same is my brother,
and sister, and mother.

MATTHEW XII. 46—50.

46 While he was yet speaking
to the multitudes,
behold,
his mother and his brethren
STOOD WITHOUT,
SEEKING
TO SPEAK TO HIM.

47 And one said unto him,
BEHOLD,
thy mother and thy brethren
stand without,
seeking to speak to thee.

48 But he answered
and said unto him that told him,
WHO IS MY MOTHER ?
AND WHO ARE MY BRETHREN ?

49 And he stretched forth
his hand towards his disciples,
AND SAID, BEHOLD,
MY MOTHER AND MY BRETHREN !

50 For whosoever
shall do the will of my Father
who is in heaven,
he is my brother,
and sister, and mother.

LUKE VIII. 19—21.

19 And there came to him
his mother and brethren,

AND THEY COULD NOT COME AT HIM
FOR THE CROWD.

20 And it was told him,
Thy mother and thy brethren
stand without,
desiring to see thee.

21 But he answered
and said unto them,

My mother and my brethren
are these
that hear the word of God,
and do it.

19. THE SOWER AND HIS SEED.

MARK IV. 1—9.

1 And again he began to teach
BY THE SEA SIDE.
And there is gathered
unto him a very great multitude,

SO THAT HE ENTERED
INTO A BOAT,
AND SAT IN THE SEA ;
AND ALL THE MULTITUDE
WERE BY THE SEA ON THE LAND.

2 And he taught them
many things in parables,
AND SAID UNTO THEM
in his teaching,

3 Hearken : BEHOLD,
the sower went forth
to sow :

4 and it came to pass,
as he sowed,
some seed fell by the way side,

and the birds came
and devoured it.

5 And other fell
on the rocky ground,
WHERE IT HAD NOT
MUCH EARTH :

AND STRAIGHTWAY
IT SPRANG UP,
BECAUSE IT HAD

NO DEEPNESS OF EARTH :
6 AND WHEN THE SUN WAS RISEN,
IT WAS SCORCHED ;
and because it had no root,
it withered away.

7 And other fell
among the thorns,
and the thorns grew up,
and choked it,
and it yielded no fruit.

8 And others fell
into the good ground,
and yielded fruit,
GROWING UP AND INCREASING ;
and brought forth,
THIRTYFOLD, AND SIXTYFOLD,
and a hundredfold.

9 AND HE SAID,
Who hath ears to hear,
let him hear.

MATTHEW XIII. 1—9.

1 On that day
went Jesus out of the house,
and sat
BY THE SEA SIDE.

2 And there were gathered
unto him great multitudes,

SO THAT HE ENTERED
INTO A BOAT,
AND SAT ;
AND ALL THE MULTITUDE
STOOD ON THE BEACH.

3 And he spake to them
many things in parables,
SAYING,

BEHOLD,
the sower went forth
to sow ;

4 and as he sowed,
some seeds fell by the way side,

and the birds came
and devoured them :

5 and others fell
upon the rocky places,
WHERE THEY HAD NOT
MUCH EARTH :

AND STRAIGHTWAY
THEY SPRANG UP,
BECAUSE THEY HAD
NO DEEPNESS OF EARTH :
6 AND WHEN THE SUN WAS RISEN,
THEY WERE SCORCHED ;
and because they had no root,
they withered away.

7 And others fell
upon the thorns ;
and the thorns grew up
and choked them :

8 and others fell
upon the good ground,

and yielded fruit,
some a hundredfold,
SOME SIXTY, SOME THIRTY.

9 He that hath ears,
let him hear.

LUKE VIII. 4—8.

4 And when a great multitude
came together,
and they of every city
resorted unto him,

he spake
by a parable :

5 The sower went forth
to sow his seed :

and as he sowed,
some fell by the way side ;
and it was trodden under foot,
and the birds of the heaven
devoured it.

6 And other fell
on the rock ;

and as soon as it grew,
it withered away,
because it had no moisture.

7 And other fell
amidst the thorns ;
and the thorns grew with it,
and choked it.

8 And other fell
into the good ground,

AND GREW,
and brought forth fruit

a hundredfold.

AS HE SAID THESE THINGS, HE CRIED,
He that hath ears to hear,
let him hear.

20. a. INTERPRETATION OF THE PARABLE.

MARK IV. 10—12.

10 And when he was alone,
they that were about him
with the twelve
*ASKED OF HIM
THE PARABLES.*

11 And he said unto them,

Unto you is given
the mystery
of the kingdom of God :

but unto them that are without,
all things are done in parables :
12 that seeing they may see,
and not perceive ;
and hearing they may hear,

and not understand ;
lest haply
they should turn again,
and it should be forgiven them.

MATTHEW XIII. 10—17.

10 And the disciples came,

and said unto him,
Why speakest thou unto them
in parables ?

11 And he answered
and said unto them,
Unto you it is given to know
the mysteries

of the kingdom of heaven,
but to them it is not given.
12 ^a For whosoever hath,
to him shall be given,
and he shall have abundance :
but whosoever hath not,
from him shall be taken away
even that which he hath.

13 Therefore speak I to them
in parables ;
because seeing
they see not,
and hearing
they hear not,
neither do they understand.

14 And unto them is fulfilled
the prophecy of Isaiah,
which saith,

By hearing ye shall hear, and
shall in no wise understand ;
And seeing ye shall see, and
shall in no wise perceive :

15 For this people's heart is wax-
ed gross,
And their ears are dull of hear-
ing,

And their eyes they have clos-
ed ;

Lest haply they should per-
ceive with their eyes,
And hear with their ears,
And understand with their
heart,
And should turn again,
And I should heal them.

16 BUT BLESSED ARE YOUR EYES,
FOR THEY SEE ;
and your ears, for they hear.

17 FOR VERILY I SAY UNTO YOU,
THAT MANY PROPHETS
AND RIGHTEOUS MEN
DESIRED TO SEE THE THINGS
WHICH YE SEE,
AND SAW THEM NOT ;
AND TO HEAR THE THINGS
WHICH YE HEAR,
AND HEARD THEM NOT.

LUKE VIII. 9, 10.

9 And his disciples

*ASKED HIM
WHAT THIS PARABLE MIGHT BE.*

10 And he said,

Unto you it is given to know
the mysteries
of the kingdom of God :

but to the rest
in parables ;
that seeing
they may not see,
and hearing

they may not understand.

LUKE X. 23, 24.

23 And turning to the disciples,
he said privately,

BLESSED *are* THE EYES
WHICH SEE THE THINGS THAT YE SEE :

24 FOR I SAY UNTO YOU,
THAT MANY PROPHETS
AND KINGS
DESIRED TO SEE THE THINGS
WHICH YE SEE,
AND SAW THEM NOT ;
AND TO HEAR THE THINGS
WHICH YE HEAR,
AND HEARD THEM NOT.

(Continued on next page.)

21. VARIOUS SAYINGS.

MARK IV. 21—25.

21 And he said unto them,
Is the lamp brought
^c to be put under the bushel,
OR UNDER THE BED,
and not to be put on the stand ?

22 ^d For there is nothing hid,
^{save}
that it should be manifested :
neither
was *anything* made secret,

but that it should come to light.
23 ^e If any man hath ears to hear,
let him hear.

24 And he said unto them,
*TAKE HEED
WHAT YE HEAR :*

^f with what measure ye meet
it shall be measured unto you ;
and more shall be given unto you.

25 ^g For he that hath,
to him shall be given :
and he that hath not,
from him shall be taken away
even that
which he hath.

REFERENCES.

^a Mark iv. 25. Luke viii. 18. (Sec. 21.)

^b Matt. v. 15. ^c Matt. v. 15. (Sec. 125 b.)

^d Matt. x. 26. (Sec. 126 a.)

^e Matt. xiii. 9. Luke viii. 8. (Sec. 19.)

^f Matt. vii. 2. Luke vi. 38. (Sec. 125 r.)

^g Matt. xiii. 12. (Sec. 20.)

LUKE VIII. 16—18.

16 ^b AND NO MAN,
WHEN HE HATH LIGHTED A LAMP,
^c covereth it with a vessel,
OR PUTTETH IT UNDER A BED ;
but putteth it on a stand,
that they that enter in
may see the light.

17 ^d For nothing is hid,
that
shall not be made manifest ;
nor
anything secret,
that shall not be known
and come to light.

18 *TAKE HEED THEREFORE
HOW YE HEAR :*

^g for whosoever hath,
to him shall be given ;
and whosoever hath not,
from him shall be taken away
even that
which he thinketh he hath.

20. b. INTERPRETATION OF THE PARABLE.

MARK IV. 13—20.

13 And he saith unto them,
Know ye not this parable?
and how shall ye know
all the parables?
14 *THE SOWER SOWETH THE WORD.*

15 And these are they
by the way side,
where the word is sown;
and when they have heard,

straightway cometh Satan,
and taketh away the word
which hath been sown
in them.

16 And these in like manner
are they that are sown
upon the rocky places,
who,
when they have heard the word,
STRAIGHTWAY
receive it with joy;
17 and they
have no root in themselves,
but endure for a while;
THEN, WHEN TRIBULATION
OR PERSECUTION ARISETH
BECAUSE OF THE WORD,
STRAIGHTWAY THEY STUMBLE.

18 And others are they
that are sown
among the thorns;
these are they
that have heard the word,

19 and the cares of the world,
and the deceitfulness of riches,
AND THE LUSTS OF OTHER THINGS
ENTERING IN,
choke the word,
and it becometh unfruitful.

20 And those are they
that were sown
upon the good ground;
such as

hear the word,
and accept it,
and bear fruit,

THIRTYFOLD, AND SIXTYFOLD,
AND A HUNDREDFOLD.

MATTHEW XIII. 18—23.

19 HEAR YE THEN
THE PARABLE OF THE SOWER.

19 When any one heareth
the word of the kingdom,
and understandeth it not,
then cometh the evil one,
and snatcheth away that
which hath been sown
in his heart.
This is he
that was sown
by the way side.

20 And he
that was sown
upon the rocky places,
this is he
that heareth the word,
AND STRAIGHTWAY
with joy receiveth it;
21 yet
hath he not root in himself,
but endureth for a while;
AND WHEN TRIBULATION
OR PERSECUTION ARISETH
BECAUSE OF THE WORD,
STRAIGHTWAY HE STUMBLETH.

22 And he
that was sown
among the thorns,
this is he
that heareth the word;

and the care of the world,
and the deceitfulness of riches,

choke the word,
and he becometh unfruitful.

23 And he
that was sown
upon the good ground,
this is he

that heareth the word,
and understandeth it;
who verily beareth fruit,
and bringeth forth,
SOME A HUNDREDFOLD,
SOME SIXTY, SOME THIRTY.

LUKE VIII. 11—15.

11 NOW THE PARABLE IS THIS:
THE SEED IS THE WORD OF GOD.

12 And those
by the way side
are they that have heard;

then cometh the devil,
and taketh away the word
from their heart,
that they may not believe
and be saved.

13 And those
on the rock
are they who,
when they have heard,
receive the word with joy;
and these
have no root,
who for a while believe,
and in time of temptation
fall away.

14 And that
which fell
among the thorns,
these are they
that have heard,
and as they go on their way
they are choked
with cares
and riches
AND PLEASURES OF THIS LIFE,
and bring no fruit to perfection.

15 And that
in the good ground,
these are such as
in an honest and good heart,
having heard the word,
hold it fast,
and bring forth fruit
with patience.

22. GROWTH OF SEED.

MARK IV. 26—29.

26 And he said,
So is the kingdom of God,
as if a man
should cast seed upon the earth;
27 and should sleep and rise
night and day,
and the seed
should spring up and grow,
he knoweth not how.

28 The earth beareth fruit
of herself;
first the blade, then the ear,
then the full grain in the ear.
29 But when the fruit is ripe,
straightway
he putteth forth the sickle,
because the harvest is come.

23. VARIOUS PARABLES.

MARK IV. 30—34.

30 AND HE SAID,
HOW SHALL WE LIKEN
THE KINGDOM OF GOD?
OR IN WHAT PARABLE
SHALL WE SET IT FORTH?
31 It is like
a grain of mustard seed,
which,
when it is sown upon the earth,
THOUGH IT BE LESS
THAN ALL THE SEEDS
that are upon the earth,
32 yet when it is sown,
groweth up,
AND BECOMETH GREATER
THAN ALL THE HERBS,
and putteth out great branches;
so that the birds of the heaven
can lodge
under the shadow thereof.

33 AND WITH MANY
SUCH PARABLES
SPAKE HE THE WORD
UNTO THEM,
as they were able to hear it;
34 AND WITHOUT A PARABLE
SPAKE HE NOT UNTO THEM:
but privately
to his own disciples
he expounded all things.

MATTHEW XIII. 31—35.

31 Another parable
set he before them,
saying,
The kingdom of heaven is like
unto a grain of mustard seed,
which a man took,
and sowed in his field:
32 WHICH INDEED IS LESS
THAN ALL SEEDS;

but when it is grown,
IT IS GREATER
THAN THE HERBS,
and becometh a tree,
so that the birds of the heaven
come and lodge
in the branches thereof.
33 ANOTHER PARABLE
SPAKE HE UNTO THEM;
THE KINGDOM OF HEAVEN IS LIKE
UNTO LEAVEN,
WHICH A WOMAN TOOK,
AND HID IN THREE MEASURES OF MEAL,
TILL IT WAS ALL LEAVENED.

34 ALL THESE THINGS
SPAKE JESUS IN PARABLES
UNTO THE MULTITUDES;
AND WITHOUT A PARABLE
SPAKE HE NOTHING UNTO THEM:
35 that it might be fulfilled
which was spoken
through the prophet, saying,
I will open my mouth in par-
bles;
I will utter things hidden from
the foundation of the world.

LUKE XIII. 18—21.

18 HE SAID THEREFORE,
UNTO WHAT
IS THE KINGDOM OF GOD LIKE?
AND WHEREUNTO
SHALL I LIKEN IT?
19 It is like
unto a grain of mustard seed,
which a man took,
and cast into his own garden;

and it grew,
and became a tree;
and the birds of the heaven
lodged
in the branches thereof.
20 AND AGAIN HE SAID,
WHEREUNTO SHALL I LIKEN
THE KINGDOM OF GOD? 21 IT IS LIKE
UNTO LEAVEN,
WHICH A WOMAN TOOK,
AND HID IN THREE MEASURES OF MEAL,
TILL IT WAS ALL LEAVENED.

24. STILLING THE TEMPEST.

MARK IV. 35—41.

35 And on that day,
when even was come,
he saith unto them,
Let us go over
unto the other side.
36 And leaving the multitude,
they take him with them,
even as he was, in the boat.
And other boats were with him.

37 And there ariseth
a great storm of wind,
and the waves
beat into the boat,
insomuch that the boat
was now filling.
38 And he himself was
in the stern,
asleep on the cushion:
and they awake him,
and say unto him, Teacher,
carest thou not that we perish?

39 And he awoke,
and rebuked the wind,
and said unto the sea,
Peace, be still.
AND THE WIND CEASED,
and there was a great calm.
40 And he said unto them,
WHY ARE YE FEARFUL?
HAVE YE NOT YET FAITH?
41 AND THEY FEARED exceedingly,
and said one to another,
Who then is this,
that
even the wind and the sea
obey him?

MATTHEW VIII. 18, 23—27.

18 Now when Jesus saw
great multitudes about him,
he gave commandment
to depart
unto the other side.
23 AND WHEN HE WAS ENTERED
into a boat,
HIS DISCIPLES FOLLOWED HIM.

REFERENCE.

* Luke xii. 28. (Sec. 125. q.)

24 And behold, there arose
a great tempest in the sea,

insomuch that the boat
was covered with the waves:

but he was asleep.
25 AND THEY CAME TO HIM,
and awoke him,
saying,

Save, Lord: we perish.
26 And he saith unto them,
WHY ARE YE FEARFUL,
O YE OF LITTLE FAITH?

Then he arose,
and rebuked the winds
AND THE SEA;

and there was a great calm.

27 AND THE MEN MARVELLED,
saying,
What manner of man is this,
that
even the winds and the sea
obey him?

LUKE VIII. 22—25.

22 Now it came to pass
on one of those days,

THAT HE ENTERED
into a boat,
HIMSELF AND HIS DISCIPLES;
and he said unto them,
Let us go over
unto the other side of the lake:
and they launched forth.
23 But as they sailed
he fell asleep:
and there came down
a storm of wind on the lake;

and they
were filling with water,
and were in jeopardy.

24 AND THEY CAME TO HIM,
and awoke him,
saying,
Master, master, we perish.

And he awoke,
and rebuked the wind
AND THE RAGING OF THE WATER:

AND THEY CEASED,
and there was a calm.
25 And he said unto them,

WHERE IS YOUR FAITH?
AND BEING AFRAID THEY MARVELLED,
saying one to another,
Who then is this,
that he commandeth
even the winds and the water,
and they obey him?

25. THE DEMONIAK OF THE GERASENES.

MARK V. 1—20.

1 And they came
TO THE OTHER SIDE OF THE SEA,
into the country of the
Gerasenes.

2 AND WHEN HE WAS COME OUT OF
THE BOAT,
straightway there met him
out of the tombs a man with an
unclean spirit,

3 WHO HAD HIS DWELLING
IN THE TOMBS :
and no man could any more
bind him, no, not with a chain ;
4 BECAUSE THAT HE HAD BEEN OFTEN
BOUND WITH FETTERS AND CHAINS,
AND THE CHAINS HAD BEEN RENT
ASUNDER BY HIM, AND THE FETTERS
BROKEN IN PIECES :

and no man had strength to
tame him. 5 And always, night
and day, in the tombs and in the
mountains, he was crying out,
and cutting himself with stones.
6 AND WHEN HE SAW JESUS FROM A-
FAR, HE RAN AND WORSHIPPED HIM ;

7 and crying out
WITH A LOUD VOICE,
he saith, What have I to do with
thee, Jesus, thou Son of the
Most High God ?

I ADJURE THEE BY GOD, TORMENT ME
NOT. 8 FOR HE SAID UNTO HIM,
COME FORTH, THOU UNCLEAN SPIRIT,
OUT OF THE MAN.

9 AND HE ASKED HIM, WHAT IS THY
NAME ? AND HE SAITH UNTO HIM,
MY NAME IS LEGION ; FOR WE ARE
MANY.

10 AND HE BESOUGHT HIM MUCH THAT
HE WOULD NOT SEND THEM AWAY OUT
OF THE COUNTRY.

11 Now there was there on the
mountain side a great herd of
swine feeding.

12 And they besought him, say-
ing, Send us into the swine,
that we may enter into them.

13 And he gave them leave.
And the unclean spirits came
out, and entered into the swine :
and the herd rushed down the
steep into the sea,
in number about two thousand ;
and they were drowned
in the sea.

14 And they that fed them fled,
and told it in the city,
AND IN THE COUNTRY.

AND THEY CAME TO SEE WHAT IT WAS
THAT HAD COME TO PASS.

15 And they came to Jesus,
AND BEHOLD HIM
THAT WAS POSSESSED WITH DEMONS
SITTING, CLOTHED AND IN HIS RIGHT
MIND,

even him that had the legion :
AND THEY WERE AFRAID.

16 AND THEY THAT SAW IT DECLARED
UNTO THEM HOW IT BEFELL HIM THAT
WAS POSSESSED WITH DEMONS,
and concerning the swine.

17 And they began to beseech
him to depart from their
borders.

18 AND AS HE WAS ENTERING INTO THE
BOAT, HE THAT HAD BEEN POSSESSED
WITH DEMONS BESOUGHT HIM THAT
HE MIGHT BE WITH HIM. 19 AND HE
SUFFERED HIM NOT, BUT SAITH UNTO
HIM, GO TO THY HOUSE UNTO THY
FRIENDS, AND TELL THEM HOW GREAT
THINGS THE LORD HATH DONE FOR THEE,
and how he had mercy on thee.

20 AND HE WENT HIS WAY, AND BEGAN
TO PUBLISH in Decapolis
HOW GREAT THINGS JESUS HAD DONE
FOR HIM :

and all men marvelled.

MATTHEW VIII. 28—34.

28 And when he was come
TO THE OTHER SIDE
into the country of the
Gadarenes,

there met him two possessed
with demons, coming forth out
of the tombs,
exceeding fierce, so that no man
could pass by that way.

29 And behold, they cried out,
saying, What have we to do
with thee, thou Son of God ?

art thou come hither to torment
us before the time ?

30 Now there was afar off from
them a herd of many swine
feeding.

31 And the demons besought
him, saying, If thou cast us out,
send us away into the herd of
swine.

32 And he said unto them, Go.
And they came out, and went
into the swine ; and behold, the
whole herd rushed down the
steep into the sea,

and perished in the waters.

33 And they that fed them fled,
and went away into the city,
and told everything,
and what was befallen to them
that were possessed with
demons.

34 AND BEHOLD, ALL THE CITY
came out to meet Jesus :

and when they saw him,
they besought him that he
would depart from their
borders.

LUKE VIII. 26—39.

26 And they arrived

at the country of the
Gerasenes,

which is over against Galilee.
27 AND WHEN HE WAS COME FORTH
UPON THE LAND,
there met him a certain man
out of the city, who had
demons ;
and for a long time he had worn
no clothes,
AND ABODE NOT IN ANY HOUSE, BUT
IN THE TOMBS.

Part of Ver. 29. (transposed.)
For often-times it had seized
him : and he was kept under
guard,
AND BOUND WITH CHAINS AND
FETTERS ; AND BREAKING THE BANDS
ASUNDER,
he was driven of the demon
into the deserts.

28 AND WHEN HE SAW JESUS,
he cried out,
AND FELL DOWN BEFORE HIM,
AND WITH A LOUD VOICE
said, What have I to do with
thee, Jesus, thou Son of the
Most High God ?

I BESEECH THEE, TORMENT ME NOT.
29 FOR HE WAS COMMANDING THE UN-
CLEAN SPIRIT TO COME OUT FROM
THE MAN.

30 AND JESUS ASKED HIM, WHAT IS
THY NAME ? AND HE SAID, LEGION ;
FOR MANY DEMONS WERE ENTERED
INTO HIM.

31 AND THEY ENTREATED HIM THAT
HE WOULD NOT COMMAND THEM TO
DEPART INTO THE ABYSS.

32 Now there was there a herd
of many swine feeding on the
mountain :
and they entreated him that he
would give them leave to enter
into them.

And he gave them leave.
33 And the demons came out
from the man, and entered into
the swine : and the herd rushed
down the steep into the lake,

and were drowned.

34 And when they that fed them
saw what had come to pass,
they fled, and told it in the city
AND IN THE COUNTRY.

35 AND THEY WENT OUT TO SEE WHAT
HAD COME TO PASS ;
and they came to Jesus,
AND FOUND THE MAN, FROM WHOM
THE DEMONS WERE GONE OUT,
SITTING, CLOTHED AND IN HIS RIGHT
MIND,

at the feet of Jesus :
AND THEY WERE AFRAID.

36 AND THEY THAT SAW IT TOLD THEM
HOW HE THAT WAS POSSESSED WITH
DEMONS WAS MADE WHOLE.

37 AND ALL THE PEOPLE OF THE COUN-
TRY OF THE GERASENES ROUND ABOUT
asked him to depart from them ;
for they were holden with great
fear :

AND HE ENTERED INTO A BOAT, AND
RETURNED. 38 BUT THE MAN FROM
WHOM THE DEMONS WERE GONE OUT
PRAYED HIM THAT HE MIGHT BE WITH
HIM : BUT HE SENT HIM AWAY, SAYING,
39 RETURN TO THY HOUSE, AND DE-
CLARE HOW GREAT THINGS GOD HATH
DONE FOR THEE.

AND HE WENT HIS WAY, PUBLISHING
throughout the whole city
HOW GREAT THINGS JESUS HAD DONE
FOR HIM.

26. APPEAL OF JAIRUS TO JESUS.

MARK V. 21—24.

21 **AND WHEN JESUS HAD CROSSED**
over again in the boat
unto the other side,

A GREAT MULTITUDE
was gathered unto him :
and he was by the sea.

22 **And there cometh**
one of the rulers
of the synagogue,
Jairus by name ;
and seeing him,
he falleth at his feet,
23 **AND BESEECHETH HIM MUCH,**

saying,
My little daughter
is at the point of death :
I pray thee, that thou come
AND LAY THY HANDS ON HER,
that she may be made whole,
and live.

24 **And he went with him ;**
and a great multitude
followed him,
AND THEY THRONGED HIM.

MATTHEW IX. 18, 19.

18 While he spake these things
unto them,

behold, there came a ruler,

and worshipped him,

saying,
My daughter is even now dead :

but come
AND LAY THY HAND UPON HER,

and she shall live.
19 And Jesus arose,
and followed him,
and so did his disciples.

LUKE VIII. 40—42.

40 **AND AS JESUS RETURNED,**

the multitude welcomed him ;
FOR THEY WERE ALL
waiting for him.

41 **And behold, there came**
a man named Jairus,
and he was a ruler
of the synagogue :

and he fell down at Jesus' feet,
and besought him
to come into his house ;

42 for he had an only daughter,
about twelve years of age,
and she was dying.

But as he went

the multitudes thronged him.

27. HEALING WOMAN WITH ISSUE OF BLOOD.

MARK V. 25—34.

25 **And a woman,**
who had an issue of blood
twelve years,
26 and had suffered many
things of many physicians,
AND HAD SPENT ALL THAT SHE HAD,
and was nothing bettered,
but rather grew worse,
27 having heard the things
concerning Jesus,
came in the crowd behind,
and touched

his garment.
28 FOR SHE SAID,
IF I TOUCH BUT HIS GARMENTS,
I SHALL BE MADE WHOLE.
29 **AND STRAIGHTWAY THE FOUNTAIN**
of her blood was dried up ;
and she felt in her body that
she was healed of her plague.
30 **AND STRAIGHTWAY JESUS,**
perceiving in himself
that the power proceeding
from him had gone forth,
turned him about in the crowd,
and said,
WHO TOUCHED MY GARMENTS ?

31 **AND HIS DISCIPLES**
said unto him,
THOU SEEST THE MULTITUDE
thronging thee,
and sayest thou,
Who touched me ?

32 **AND HE LOOKED ROUND ABOUT**
to see her
that had done this thing.

33 But the woman
FEARING AND TREMBLING,
knowing what had
been done to her,
CAME AND FELL DOWN BEFORE HIM,
and told him

all the truth.

34 **And he said unto her,**
Daughter,
thy faith hath made thee whole ;
GO IN PEACE,
and be whole of thy plague.

MATTHEW IX. 20—22.

20 **And behold, a woman,**
who had an issue of blood
twelve years,

came behind him,
and touched
the border of
his garment :
21 FOR SHE SAID WITHIN HERSELF,
IF I DO BUT TOUCH HIS GARMENT,
I SHALL BE MADE WHOLE.

22 **BUT JESUS TURNING**
and seeing her

said,
Daughter, be of good cheer ;
thy faith hath made thee whole.
And the woman was made whole
from that hour.

LUKE VIII. 43—48.

43 **And a woman**
having an issue of blood
twelve years,

who had spent all her living
upon physicians,
and could not be healed of any,

44 came behind him,
and touched
the border of
his garment :

and immediately the issue
of her blood stanch'd.

45 **AND JESUS SAID,**
who is it that touched me ?
And when all denied,
Peter said, and they
that were with him,
master, the multitudes
press thee and crush thee.
46 But Jesus said,
Some one did touch me ;
for I perceived
that power had
gone forth from me.

47 **And when the woman**
saw that she was not hid,
SHE CAME TREMBLING,

and falling down before him
declared
in the presence of all the people
for what cause she touched him,
and how she was healed
immediately.

48 **And he said unto her,**
Daughter,
thy faith hath made thee whole ;
GO IN PEACE.

28. RESTORING LIFE TO DAUGHTER OF JAIRUS.

MARK V. 35—43.

35 WHILE HE YET SPAKE,
THEY COME FROM THE RULER
OF THE SYNAGOGUE'S house,
SAYING,
THY DAUGHTER IS DEAD :
WHY TROUBLEST THOU
THE TEACHER ANY FURTHER ?

36 BUT JESUS,
not heeding the word spoken,
SAITH UNTO THE RULER
OF THE SYNAGOGUE,
FEAR NOT, ONLY BELIEVE.

37 AND HE SUFFERED NO MAN
TO FOLLOW WITH HIM,
SAVE PETER, AND JAMES, AND JOHN
the brother of James.

38 And they come to the house
of the ruler of the synagogue ;

AND HE BEHOLDETH A TUMULT,
AND many WEeping
AND WAILING GREATLY.

39 And when he was entered in,
he saith unto them,
Why make ye a tumult,
and weep ?
the child is not dead,
but sleepeth.
40 And they laughed
him to scorn.

BUT HE,
HAVING PUT THEM ALL FORTH,
TAKETH THE FATHER OF THE CHILD
AND HER MOTHER
and them that were with him,
AND GOETH IN
where the child was.

41 And taking the child
by the hand,
HE SAITH UNTO HER,
Talitha cumi ;
which is, being interpreted,
DAMSEL, I say unto thee, ARISE.

42 AND STRAIGHTWAY
the damsel rose up,
and walked ;
^a FOR SHE WAS TWELVE YEARS OLD.

AND THEY WERE AMAZED
straightway with
a great amazement.

43 AND HE CHARGED THEM MUCH
THAT NO MAN SHOULD KNOW THIS :

AND HE COMMANDED THAT something
SHOULD BE GIVEN HER TO EAT.

MATTHEW IX. 23—26.

23 And when Jesus came
into the ruler's house,

and saw the flute-players,
AND THE CROWD
MAKING A TUMULT,

24 he said,
Give place :
for the damsel is not dead,
but sleepeth.
And they laughed him to scorn.

25 BUT WHEN
THE CROWD WAS PUT FORTH,

HE ENTERED IN,

and took her by the hand ;

and the damsel arose.

26 And the fame hereof
went forth into all that land.

LUKE VIII. 49—56.

49 WHILE HE YET SPAKE,
THERE COMETH ONE FROM THE RULER
OF THE SYNAGOGUE'S house,
SAYING,
THY DAUGHTER IS DEAD ;
TROUBLE NOT THE TEACHER.

50 BUT JESUS
hearing it,
ANSWERED HIM,
FEAR NOT : ONLY BELIEVE,
and she shall be made whole.

51 And when he came
to the house,
HE SUFFERED NOT ANY MAN
TO ENTER IN WITH HIM,
SAVE PETER, AND JOHN, AND JAMES,
AND THE FATHER OF THE MAIDEN
AND HER MOTHER.

52 AND ALL WERE WEEPING,
AND BEWAILING HER :

but he said,
Weep not ;
for she is not dead,
but sleepeth.
53 And they laughed
him to scorn,
knowing that she was dead.

54 But he, taking her
by the hand,
CALLED, SAYING,

MAIDEN, ARISE.
55 And her spirit returned,
and she rose up
IMMEDIATELY :

AND HE COMMANDED THAT something
BE GIVEN HER TO EAT.

56 AND HER PARENTS WERE AMAZED :

BUT HE CHARGED THEM TO TELL
NO MAN WHAT HAD BEEN DONE.

^a Luke viii. 42. (Sec. 26.)

29. REJECTED BY THE NAZARENES.

MARK VI. 1-6.

1 AND HE WENT OUT
FROM THENCE;
and he cometh
into his own country;
and his disciples follow him.

2 AND WHEN THE SABBATH WAS COME,
HE BEGAN TO TEACH
in the synagogue:
and many hearing him
were astonished,
saying,
WHENCE HATH THIS MAN
THESE THINGS?
AND, WHAT IS THE WISDOM
THAT IS GIVEN UNTO THIS MAN,
and what mean
SUCH MIGHTY WORKS
wrought by his hands?

3 Is not this the carpenter,
THE SON OF MARY,
AND BROTHER
OF JAMES, AND JOSES,
AND JUDAS, AND SIMON?
AND ARE NOT HIS SISTERS
HERE WITH US?

AND THEY WERE OFFENDED
IN HIM.

4 ^b And Jesus said unto them,
A prophet is not without honor,
save in his own country,
and among his own kin,
AND IN HIS OWN HOUSE.

5 AND HE COULD THERE
DO NO MIGHTY WORK,
save that he laid his hands
upon a few sick folk,
and healed them.

6 And he marvelled
BECAUSE OF THEIR UNBELIEF.

MATTHEW XIII. 53-58.

53 And it came to pass,
when Jesus had finished
these parables,
HE DEPARTED THENCE.

54 And coming
into his own country

HE TAUGHT THEM
in their synagogue,
insomuch that they
were astonished,
and said,

WHENCE HATH THIS MAN
THIS WISDOM,

AND THESE MIGHTY WORKS?

55 Is not this
the carpenter's son?
IS NOT HIS MOTHER
CALLED MARY?
AND HIS BROTHER,
JAMES, AND JOSEPH,
AND SIMON, AND JUDAS?
56 AND HIS SISTERS,
ARE THEY NOT ALL WITH US?

WHENCE THEN HATH THIS MAN
ALL THESE THINGS?

57 AND THEY WERE OFFENDED
IN HIM.

^b But Jesus said unto them,
A prophet is not without honor,
save in his own country,
AND IN HIS OWN HOUSE.

58 AND HE DID NOT
MANY MIGHTY WORKS THERE

BECAUSE OF THEIR UNBELIEF.

LUKE IV. 16-30.

16 And he came to Nazareth,
where he had been brought up:

and he entered,
as his custom was,
into the synagogue
ON THE SABBATH DAY,
and stood up to read.

17 And there was
delivered unto him
the book of the prophet Isaiah.
And he opened the book,
and found the place

where it was written,
18 The Spirit of the Lord is upon
me,
Because he anointed me to
preach good tidings to the
poor:

He hath sent me to proclaim
release to the captives,
And recovering of sight to the
blind,
To set at liberty them that are
bruised,

19 To proclaim the acceptable
year of the Lord.

20 And he closed the book,
and gave it back to the attendant,
and sat down:

and the eyes of all
in the synagogue

were fastened on him.
21 And he began to say
unto them,
To-day hath this scripture
been fulfilled in your ears.

22 And all bare him witness,
and wondered
at the words of grace
which proceeded

out of his mouth:

^a and they said,
Is not this Joseph's son?
23 And he said unto them,
Doubtless ye will say

unto me this parable,
Physician, heal thyself:
whatsoever we have heard
done at Capernaum,
do also here

in thine own country.
24 ^b And he said,
Verily I say unto you,
No prophet is acceptable
in his own country.

25 But of a truth I say unto you,
There were many widows

in Israel
in the days of Elijah,
when the heaven was shut up
three years and six months,
when there came a great famine
over all the land;

26 and unto none of them
was Elijah sent,

but only to Zarephath,
in the land of Sidon,

unto a woman that was a widow.

27 And there were many lepers
in Israel

in the time of Elisha the prophet;
and none of them was cleansed,
but only Naaman the Syrian.

28 And they were all
filled with wrath

in the synagogue,
as they heard these things;

29 and they rose up,
and cast him forth out of the city,

and led him
unto the brow of the hill
whereon their city was built,

that they might throw
him down headlong.

30 But he passing through
the midst of them
went his way.

^a John vi. 42. (Sec. 168. b.)

^b John iv. 44. (Sec. 4.)

30. MISSION OF THE TWELVE.

MARK VI. 6—13.

6 AND HE WENT ROUND ABOUT
THE VILLAGES TEACHING.

7 And he calleth unto him
the twelve,
and began to send them forth
^c BY TWO AND TWO :
and he gave them authority
over the unclean spirits ;

8 and he charged them

THAT THEY SHOULD
TAKE NOTHING FOR their JOURNEY,
save a staff only ;
NO BREAD, no wallet,
no money IN THEIR PURSE ;
9 but to go shod with sandals :
and, said he,
put not on two coats.

10 And he said unto them,
WHERESOEVER YE ENTER
INTO A HOUSE,
there abide till ye depart thence.

11 And whatsoever place
shall not receive you,
AND THEY HEAR YOU NOT,
as ye go forth thence,
shake off the dust
that is under your feet
FOR A TESTIMONY UNTO THEM.

12 AND THEY WENT OUT,
and preached that
men should repent.
13 And they cast out
many demons,
and anointed with oil
many that were sick,
AND HEALED THEM.

MATTHEW IX. 35—38.

35 AND JESUS WENT ABOUT
all the cities AND THE VILLAGES,
TEACHING in their synagogues,
and preaching
the gospel of the kingdom,
and healing
all manner of disease
and all manner of sickness.
36 But when he saw
the multitudes,
he was moved with
compassion for them,
because they were
distressed and scattered,
^a AS SHEEP NOT HAVING
A SHEPHERD.

37 ^b THEN SAITH HE
UNTO HIS DISCIPLES,
THE HARVEST INDEED IS PLENTY,
BUT THE LABORERS ARE FEW.
38 PRAY YE THEREFORE
THE LORD OF THE HARVEST,
THAT HE SEND FORTH LABORERS
INTO HIS HARVEST.

MATTHEW X. 1, 5—15.

1 And he called unto him
his twelve disciples,

and gave them authority
over unclean spirits,
to cast them out,
AND TO HEAL ALL MANNER OF DISEASE
AND ALL MANNER OF SICKNESS.
Ver. 2—4. in Sec. 16.

5 These twelve Jesus sent forth,

and charged them, saying,
Go not into any way
of the Gentiles,
and enter not into any
city of the Samaritans :
6 but go rather to the lost sheep
of the house of Israel.
7 And as ye go, preach, saying,
^d THE KINGDOM OF HEAVEN
IS AT HAND.
8 Heal the sick, raise the dead,
cleanse the lepers,
cast out demons :
freely ye received, freely give.

9 Get you no gold, nor silver,
nor brass IN YOUR PURSES ;
10 no wallet for your journey,

neither two coats,
^e NOR SHOES, NOR STAFF :
FOR THE LABORER IS
WORTHY OF HIS FOOD.

11 ^f AND INTO WHATSOEVER CITY
OR VILLAGE YE SHALL ENTER,
search out who in it is worthy ;
and there abide till ye go forth.

12 ^g AND AS YE ENTER
INTO THE HOUSE,
salute it.
13 And if the house be worthy,
LET YOUR PEACE COME UPON IT :
but if it be not worthy,
LET YOUR PEACE RETURN TO YOU.

14 And whosoever
shall not receive you,
NOR HEAR YOUR WORDS,
as ye go forth
out of that house or that city,
shake off the dust of your feet.

15 ^h VERILY I SAY UNTO YOU,
IT SHALL BE MORE TOLERABLE
FOR THE LAND OF SODOM
and Gomorrah
IN THE DAY OF JUDGMENT,
THAN FOR THAT CITY.

REFERENCES.

- ^a Mark vi. 34. (Sec. 33.)
^b Luke x. 2. ^c Luke x. 1. (Sec. 31.)
^d Mark i. 15. (Sec. 4.)
^e Luke x. 4, 7. ^f Luke x. 8. (Sec. 31.)
^g Luke x. 5, 6. ^h Luke x. 12. (Sec. 31.)

LUKE IX. 1—6.

1 And he called
the twelve together,

and gave them power
and authority
over all demons,
AND TO CURE DISEASES.

2 And he sent them forth
to preach the kingdom of God,
and to heal the sick.

3 And he said unto them,

TAKE NOTHING FOR YOUR JOURNEY,
NEITHER STAFF,
nor wallet, NOR BREAD,
nor money ;

neither have two coats.

4 AND INTO WHATSOEVER
HOUSE YE ENTER,
there abide, and thence depart.

5 And as many as
receive you not,
when ye depart from that city,
shake off the dust
from your feet
FOR A TESTIMONY AGAINST THEM.

6 AND THEY DEPARTED,
and went through-
out the villages,
preaching the gospel,

AND HEALING EVERYWHERE.

31. MISSION OF THE SEVENTY.

REFERENCES.

^a Mark vi. 7. ^b Matt. ix. 37. (Sec. 30.)

^c Matt. x. 16. (Sec. 71. c.) ^d Mark vi. 8. Matt. x. 10. (Sec. 30.)

^e Matt. x. 12, 13. ^f Matt. x. 10. (Sec. 30.)

^g Matt. x. 11. ^h Mark vi. 11. Matt. x. 14. (Sec. 30.)

ⁱ Matt. x. 15. (Sec. 30.)

MATTHEW XI. 20—24.

20 Then began he to upbraid the cities
wherein most of his mighty works were done,
because they repented not.

21 WOE UNTO THEE, CHORAZIN !
WOE UNTO THEE, BETHSAIDA !
FOR IF THE MIGHTY WORKS HAD BEEN DONE
IN TYRE AND SIDON, WHICH WERE DONE IN YOU,
THEY WOULD HAVE REPENTED LONG AGO
IN SACKCLOTH AND ASHES.

22 BUT I SAY UNTO YOU,
IT SHALL BE MORE TOLERABLE
FOR TYRE AND SIDON IN THE DAY OF JUDGMENT,
THAN FOR YOU.

23 AND THOU, CAPERNAUM,
SHALT THOU BE EXALTED UNTO HEAVEN ?
THOU SHALT GO DOWN UNTO HADES :
for if the mighty works had been done in Sodom
which were done in thee,
it would have remained until this day.

24 But I say unto you
that it shall be more tolerable for the
land of Sodom in the day of judgment,
than for thee.

LUKE X. 1—20.

1 Now after these things
the Lord appointed seventy others,
and sent them ^a **TWO AND TWO** before his face
into every city and place,
whither he himself was about to come.

2 ^b AND HE SAID UNTO THEM,
THE HARVEST INDEED IS PLENTIEOUS,
BUT THE LABORERS ARE FEW :
PRAY YE THEREFORE THE LORD OF THE HARVEST,
THAT HE SEND FORTH LABORERS INTO HIS HARVEST.

3 Go your ways :
^c BEHOLD, I SEND YOU FORTH
AS LAMBS IN THE MIDST OF WOLVES.

4 Carry no purse, ^d **no wallet**, NO SHOES :
and salute no man on the way.

5 ^e AND INTO WHATSOEVER HOUSE YE SHALL ENTER,
first say, **Peace be to this house.**

6 And if a son of peace be there,
YOUR PEACE SHALL REST UPON HIM :
but if not, IT SHALL TURN TO YOU AGAIN.

7 And in that same house remain,
eating and drinking such things as they give :
^f FOR THE LABORER IS WORTHY OF HIS HIRE.
Go not from house to house.

8 ^g AND INTO WHATSOEVER CITY YE ENTER,
and they receive you,

eat such things as are set before you :

9 and heal the sick that are therein,

and say unto them,
The kingdom of God is come nigh unto you.

10 BUT INTO WHATSOEVER CITY YE SHALL ENTER,

^h **and they receive you not**,
go out into the streets thereof and say,
11 Even the dust from your city,

that cleaveth to our feet,

we wipe off against you :

nevertheless know this,

that the kingdom of God is come nigh.

12 ⁱ I SAY UNTO YOU,
IT SHALL BE MORE TOLERABLE IN THAT DAY FOR SODOM,
THAN FOR THAT CITY.

13 WOE UNTO THEE, CHORAZIN !
WOE UNTO THEE, BETHSAIDA !
FOR IF THE MIGHTY WORKS HAD BEEN DONE
IN TYRE AND SIDON, WHICH WERE DONE IN YOU,
THEY WOULD HAVE REPENTED LONG AGO,
SITTING IN SACKCLOTH AND ASHES.

14 BUT IT SHALL BE MORE TOLERABLE
FOR TYRE AND SIDON IN THE JUDGMENT,
THAN FOR YOU.

15 AND THOU, CAPERNAUM,
SHALT THOU BE EXALTED UNTO HEAVEN ?
THOU SHALT BE BROUGHT DOWN UNTO HADES.

16 He that heareth you heareth me ;
and he that rejecteth you rejecteth me ;
and he that rejecteth me
rejecteth him that sent me.

17 And the seventy returned with joy, saying,
Lord, even the demons are subject unto us
in thy name.

18 And he said unto them,
I beheld Satan fallen as lightning from heaven.

19 Behold, I have given you authority
to tread upon serpents and scorpions,
and over all the power of the enemy :

and nothing shall in any wise hurt you.
20 Nevertheless in this rejoice not,
that the spirits are subject unto you ;
but rejoice that your names
are written in heaven.

32. DEATH OF JOHN THE BAPTIST.

MARK VI. 14—29.

14 **And king Herod heard thereof;**
for his name had become known:
AND HE SAID,
John the Baptizer
is risen from the dead,
AND THEREFORE DO THESE
POWERS WORK IN HIM.
15 **BUT OTHERS SAID,**
IT IS ELIJAH.
AND OTHERS SAID, *It is a prophet,*
even AS ONE OF THE PROPHETS.
16 **BUT HEROD,**
when he heard thereof, SAID,
JOHN, WHOM I BEHEADED,
HE IS RISEN,
17 **FOR HEROD HIMSELF HAD sent forth and LAID HOLD UPON JOHN,**
and bound him
in prison
for the sake of Herodias,
his brother Philip's wife ;
for he had married her.
18 **FOR JOHN SAID UNTO HEROD,**
IT IS NOT LAWFUL FOR THEE
TO HAVE THY BROTHER'S WIFE.
19 **And Herodias set herself against him,**
and desired to kill him ;
and she could not ;
20 **for Herod feared John,**
knowing that he was
a righteous and holy man,
and kept him safe.
And when he heard him,
he was much perplexed ;
and he heard him gladly.
21 **And when a convenient day was come,**
THAT HEROD ON HIS BIRTHDAY
made a supper to his lords,
and the high captains,
and the chief men of Galilee ;
22 **AND WHEN THE DAUGHTER OF HERODIAS HERSELF**
CAME IN AND DANCED,
SHE PLEASED HEROD
and them that sat at meat with him ;
and the king said
unto the damsel,
Ask of me whatsoever thou wilt,
and I will give it thee.
23 **AND HE SWARE UNTO HER,**
WHATSOEVER THOU SHALT ASK OF ME, I WILL GIVE IT THEE,
unto the half of my kingdom.
24 **And she went out,**
and said unto her mother,
What shall I ask ?
And she said,
The head of John the Baptizer.
25 **And she came in straightway with haste unto the king,**
AND ASKED, SAYING,
I WILL THAT THOU FORTHWITH
GIVE ME ON A PLATTER
THE HEAD OF
JOHN THE BAPTIZER.
26 **AND THE KING WAS**
EXCEEDING SORRY ;
BUT FOR THE SAKE OF HIS OATHS,
AND OF THEM THAT
SAT AT MEAT,
he would not reject her.
27 **And straightway the king sent forth a soldier of his guard,**
AND COMMANDED
TO BRING HIS HEAD :
AND HE WENT
AND BEHEADED HIM
IN THE PRISON,
28 **AND BROUGHT HIS HEAD**
ON A PLATTER,
AND GAVE IT TO THE DAMSEL ;
AND THE DAMSEL GAVE IT
TO HER MOTHER.
29 **And when his disciples heard thereof,**
THEY CAME
AND TOOK UP HIS CORPSE,
AND LAID IT IN A TOMB.

MATTHEW XIV. 1—12.

1 **At that season**
Herod the tetrarch heard
THE REPORT CONCERNING JESUS,
2 **AND SAID** unto his servants,
This is John the Baptist ;
he is risen from the dead ;
AND THEREFORE DO THESE
POWERS WORK IN HIM.
3 **FOR HEROD HAD**
LAID HOLD ON JOHN,
and bound him,
and put him in prison
for the sake of Herodias,
his brother Philip's wife.
4 **FOR JOHN SAID UNTO HIM,**
IT IS NOT LAWFUL FOR THEE
TO HAVE HER.
5 **And when he would have**
put him to death,
he feared the multitude,
because they counted him
as a prophet.
6 **BUT WHEN HEROD'S**
BIRTHDAY CAME,

THE DAUGHTER
OF HERODIAS
DANCED IN THE MIDST,
AND PLEASED HEROD.
7 **WHEREUPON HE PROMISED**
WITH AN OATH TO GIVE HER
WHATSOEVER SHE SHOULD ASK.
8 **And she, being put forward by her mother,**

SAITH,
GIVE ME HERE ON A PLATTER
THE HEAD OF
JOHN THE BAPTIST.
9 **AND THE KING WAS GRIEVED ;**
BUT FOR THE SAKE OF HIS OATHS,
AND OF THEM THAT
SAT AT MEAT WITH HIM,

HE COMMANDED
IT TO BE GIVEN ;
10 **AND HE SENT,**
AND BEHEADED JOHN
IN THE PRISON.
11 **AND HIS HEAD WAS BROUGHT**
ON A PLATTER,
AND GIVEN TO THE DAMSEL :
AND SHE BROUGHT IT
TO HER MOTHER.
12 **AND HIS DISCIPLES CAME,**
AND TOOK UP THE CORPSE,
AND BURIED HIM ;
and they went and told Jesus.

LUKE IX. 7—9.

7 **Now Herod the tetrarch heard**
OF ALL THAT WAS DONE :
and he was much perplexed,
because that it was said by some,
that John
was risen from the dead ;
8 **AND BY SOME,**
THAT ELIJAH HAD APPEARED :
AND BY OTHERS,
THAT ONE OF THE OLD PROPHETS
was risen again.
9 **AND HEROD SAID, JOHN I BEHEADED :**
but who is this,
about whom I hear such things ?
And he sought to see him.

LUKE III. 19. 20.
19 but Herod the tetrarch,
being reproved by him
for Herodias his brother's wife,
and for all the evil things
which Herod had done,
20 added this also to them all,
that he shut up John in prison.

33. FEEDING THE FIVE THOUSAND.

MARK VI. 30—44.

30 **AND THE APOSTLES
GATHER THEMSELVES TOGETHER
UNTO JESUS ;**

**AND THEY TOLD HIM ALL THINGS,
WHATSOEVER THEY HAD DONE,**
and whatsoever they had taught.

31 **And he saith unto them,**
Come ye yourselves apart
into a desert place,
and rest awhile.

For there were many
coming and going,
and they had no leisure
so much as to eat.

32 **And they went away**
IN THE BOAT
TO A DESERT PLACE APART.

33 **AND THE PEOPLE SAW THEM GOING,**
and many knew them,
and they ran together there
ON FOOT FROM ALL THE CITIES,
and outwent them,

34 **AND HE CAME FORTH**
AND SAW A GREAT MULTITUDE,
AND HE HAD COMPASSION
ON THEM,

^a **BECAUSE THEY WERE AS SHEEP**
NOT HAVING A SHEPHERD ;
and he began to teach them
many things.

35 **And when the day**
was now far spent,
his disciples came unto him,
and said,

The place is desert.
AND THE DAY IS NOW FAR SPENT ;
36 **send them away,**
that they may go
into the country and villages
round about,

and buy themselves
somewhat to eat.

37 **But he answered**
and said unto them,

Give ye them to eat.
And they say unto him,

SHALL WE GO AND BUY
^b **two hundred shillings' worth**
of bread,

and give them to eat ?
38 **And he saith unto them,**
How many loaves have ye ?
go and see.

And when they knew, they say,
Five, and two fishes.

39 **And he commanded them**
that all should sit down
BY COMPANIES

UPON THE GREEN GRASS.
40 **And they sat down in ranks,**
by hundreds, and by fifties.

41 **And he took the five loaves**
and the two fishes,
and looking up to heaven,
he blessed, and brake
the loaves ;

and he gave to the disciples
to set before them ;

and the two fishes
divided he among them all.
42 **And they all ate**
and were filled.

43 **And they took up**

broken pieces,
twelve basketfuls,
and also of the fishes.

44 **AND THEY THAT**
ATE THE LOAVES
were five thousand men.

REFERENCES.

^a Matt. ix. 36. (Sec. 30.)

^b John vi. 7. (Sec. 33.)

MATTHEW XIV. 13—21.

13 **Now when Jesus heard it,**
he withdrew from thence
IN A BOAT,
TO A DESERT PLACE APART ;
and when the multitudes heard
thereof,
they followed him
ON FOOT FROM THE CITIES.

14 **AND HE CAME FORTH,**
AND SAW A GREAT MULTITUDE,
AND HE HAD COMPASSION
ON THEM,

AND HEALED THEIR SICK.

15 **And when even was come,**
the disciples came to him,
saying,

The place is desert,
AND THE TIME IS ALREADY PAST ;
send the multitudes away,
that they may go
into the villages,

and buy themselves food.

16 **But Jesus said unto them,**
They have no need to go away ;
give ye them to eat.

17 **And they say unto him,**
We have here but
five loaves, and two fishes.
18 **And he said,**
Bring them hither to me.

19 **And he commanded**
the multitudes to sit down
ON THE GRASS ;

and he took the five loaves,
and the two fishes,
and looking up to heaven,
he blessed, and brake

and gave the loaves
to the disciples,
and the disciples
to the multitudes.

20 **And they all ate,**
and were filled :
and they took up
THAT WHICH REMAINED OVER

of the broken pieces,
twelve baskets full.

21 **AND THEY THAT DID EAT**
were about five thousand men,
beside women and children.

LUKE IX. 10—17.

10 **AND THE APOSTLES,**
WHEN THEY WERE RETURNED,

DECLARED UNTO HIM
WHAT THINGS THEY HAD DONE.

And he took them,
and withdrew apart
to a city called Bethsaida.
11 **BUT THE MULTITUDES PERCEIVING IT**
followed him :

and he welcomed them,

and spake to them
of the kingdom of God,
AND THEM THAT HAD NEED
OF HEALING HE CURED.

12 **And the day**
began to wear away ;
and the twelve came,
and said unto him,

Send the multitude away,
that they may go
into the villages and country
round about,
and lodge, and get provisions :

for we are here in a desert place.
13 **But he said unto them,**

Give ye them to eat.

And they said,
We have no more than
five loaves and two fishes ;
EXCEPT WE SHOULD GO AND BUY
food for all this people.

14 **For they were about**
five thousand men.
And he said unto his disciples,
Make them sit down
IN COMPANIES, about fifty each.

15 **And they did so,**
and made them all sit down.
16 **And he took the five loaves**
and the two fishes,
and looking up to heaven,
he blessed them, and brake ;

and gave to the disciples
to set before the multitude.

17 **And they ate,**
and were all filled :
and there was taken up
THAT WHICH REMAINED OVER
TO THEM
of broken pieces,
twelve baskets.

33. FEEDING THE FIVE THOUSAND.

According to John.

JOHN VI. 1—14.

- 1 After these things Jesus went away
to the other side of the sea of Galilee,
which is *the sea* of Tiberias.
- 2 **And a great multitude followed him,**
because they beheld the signs
which he did on them that were sick.
- 3 And Jesus went up into the mountain,
and there he sat with his disciples.
- 4 Now the passover, the feast of the Jews,
was at hand.
- 5 Jesus therefore lifting up his eyes,
AND SEEING THAT A GREAT MULTITUDE
cometh unto him,
saith unto Philip,
Whence are we to buy bread, that these may eat?
- 6 And this he said to prove him :
for he himself knew what he would do.
- 7 Philip answered him,
Two hundred shillings' worth of bread
is not sufficient for them,
that every one may take a little.
- 8 One of his disciples,
Andrew, Simon Peter's brother,
saith unto him,
9 There is a lad here,
who hath five barley loaves, and two fishes :
but what are these among so many ?
- 10 Jesus said, **Make the people sit down.**
Now there was much grass in the place.
- So the men sat down,
in number about five thousand.
- 11 Jesus therefore took the loaves ;
and having given thanks,
he distributed to them that were set down ;
likewise also of the fishes as much as they would.
- 12 **And when they were filled,**
he saith unto his disciples,
Gather up the broken pieces which remain over,
that nothing be lost.
- 13 **So they gathered them up,**
and filled twelve baskets with broken pieces
from the five barley loaves,
WHICH REMAINED OVER UNTO THEM THAT HAD EATEN.
- 14 When therefore the people saw the sign
which he did, they said,
This is of a truth the prophet
that cometh into the world.

34. WALKING ON THE SEA.

According to John.

JOHN VI. 15—21.

- 15 Jesus therefore perceiving that they
were about to come and take him by force,
to make him king,
WITHDREW AGAIN INTO THE MOUNTAIN
HIMSELF ALONE.
- 16 And when evening came,
his disciples went down unto the sea ;
- 17 **AND THEY ENTERED INTO A BOAT,**
AND WERE GOING OVER THE SEA
unto Capernaum.
- AND IT WAS NOW DARK,
and Jesus had not yet come to them.
- 18 And the sea was rising
by reason of a great wind that blew.
- 19 When therefore they had rowed
about five and twenty or thirty furlongs,
THEY BEHOLD JESUS WALKING ON THE SEA,
AND DRAWING NIGH UNTO THE BOAT :
AND THEY WERE AFRAID.
- 20 **BUT HE SAITH UNTO THEM,**
IT IS I ; BE NOT AFRAID.
- 21 They were willing therefore
to receive him into the boat :
and straightway the boat was at the land
whither they were going.

34. WALKING ON THE SEA.

MARK VI. 45—52.

45 AND STRAIGHTWAY
HE CONSTRAINED HIS DISCIPLES
TO ENTER INTO THE BOAT,
AND TO GO BEFORE *him*
UNTO THE OTHER SIDE
to Bethsaida,
WHILE HE HIMSELF SENDETH
THE MULTITUDE AWAY.
46 AND AFTER HE HAD
TAKEN LEAVE OF THEM,
HE DEPARTED
INTO THE MOUNTAIN
TO PRAY.
47 AND WHEN EVEN WAS COME,
THE BOAT WAS
IN THE MIDST OF THE SEA,
AND HE ALONE ON THE LAND.
48 And seeing them
distressed in rowing,
FOR THE WIND WAS CONTRARY
UNTO THEM,
ABOUT THE FOURTH WATCH
OF THE NIGHT
HE COMETH UNTO THEM,
WALKING ON THE SEA;
^a AND HE WOULD HAVE
PASSED BY THEM :
49 BUT THEY, WHEN THEY
SAW HIM WALKING ON THE SEA,
SUPPOSED THAT IT WAS A GHOST,
AND CRIED OUT ;
50 for they all saw him,
AND WERE TROUBLED.
BUT HE STRAIGHTWAY
SPAKE WITH THEM,
AND SAITH UNTO THEM,
BE OF GOOD CHEER :
IT IS I ; BE NOT AFRAID.
51 AND HE WENT UP UNTO
THEM INTO THE BOAT ;
AND THE WIND CEASED :
and they were sore amazed
in themselves ;
52 for they understood not
concerning the loaves,
but their heart was hardened.

MARK VI. 53—56.

53 AND WHEN THEY
HAD CROSSED OVER,
THEY CAME TO THE LAND,
UNTO GENNESARET,
and moored to the shore.
54 And when they were come
out of the boat,
straightway the *people*
KNEW HIM,
55 AND RAN ROUND ABOUT
THAT WHOLE REGION,
AND BEGAN TO CARRY ABOUT
on their beds
THOSE THAT WERE SICK,
WHERE THEY HEARD HE WAS.
56 And wheresoever he entered,
into villages, or into cities,
or into the country,
they laid the sick
in the marketplaces,
AND BESOUGHT HIM
THAT THEY MIGHT
TOUCH IF IT WERE BUT THE
BORDER OF HIS GARMENT :
AND AS MANY AS TOUCHED HIM
WERE MADE WHOLE.

MATTHEW XIV. 22—33.

22 AND STRAIGHTWAY
HE CONSTRAINED THE DISCIPLES
TO ENTER INTO THE BOAT,
AND TO GO BEFORE HIM
UNTO THE OTHER SIDE,
TILL HE SHOULD SEND
THE MULTITUDES AWAY.
23 AND AFTER HE HAD SENT
THE MULTITUDES AWAY,
HE WENT UP
INTO THE MOUNTAIN APART
TO PRAY :
AND WHEN EVEN WAS COME,
HE WAS THERE ALONE.
24 BUT THE BOAT WAS
NOW IN THE MIDST OF THE SEA,
distressed by the waves ;
FOR THE WIND WAS CONTRARY.
25 AND IN THE FOURTH WATCH
OF THE NIGHT
HE CAME UNTO THEM,
WALKING UPON THE SEA.
26 AND WHEN THE DISCIPLES
SAW HIM WALKING ON THE SEA,
THEY WERE TROUBLED,
SAYING, IT IS A GHOST ;
AND THEY CRIED OUT FOR FEAR.
27 BUT STRAIGHTWAY
JESUS SPAKE UNTO THEM,
SAYING,
BE OF GOOD CHEER ;
IT IS I ; BE NOT AFRAID.
28 And Peter answered him
and said, Lord, if it be thou,
bid me come unto thee
upon the waters.
29 And he said, Come.
And Peter went down
from the boat,
and walked upon the waters,
to come to Jesus.
30 But when he saw the wind,
he was afraid ; and beginning
to sink, he cried out, saying,
Lord, save me.
31 And immediately
Jesus stretched forth his hand,
and took hold of him,
and saith unto him,
^b O THOU OF LITTLE FAITH,
wherefore didst thou doubt ?
32 AND WHEN THEY WERE
GONE UP INTO THE BOAT,
THE WIND CEASED.
33 And they that were in the boat
worshipped him, saying,
Of a truth thou art
the Son of God.

REFERENCES.

- ^a Luke xxiv. 28. (Sec. 120.)
^b Luke xii. 28. (Sec. 125. q.)

35. HEALING MANY SICK.

MATTHEW XIV. 34—36.

34 AND WHEN THEY
HAD CROSSED OVER,
THEY CAME TO THE LAND,
UNTO GENNESARET,
35 And when the men of that place
KNEW HIM,
THEY SENT INTO ALL
THAT REGION ROUND ABOUT,
AND BROUGHT UNTO HIM
ALL THAT WERE SICK ;
36 AND THEY BESOUGHT HIM
THAT THEY MIGHT
ONLY TOUCH THE
BORDER OF HIS GARMENT :
AND AS MANY AS TOUCHED
WERE MADE WHOLE.

36. OUTWARD CLEANSING.

MARK VII. 1-13.

1 AND THERE ARE GATHERED
TOGETHER UNTO HIM
THE PHARISEES, AND
CERTAIN OF THE SCRIBES,
WHO HAD COME
FROM JERUSALEM,
2 and had seen that
some of his disciples
ate their bread with defiled,
that is, unwashen, hands.
3 (For the Pharisees,
and all the Jews,
except they wash
their hands diligently,
eat not,
holding the tradition
of the elders;
4 and *when they come*
from the marketplace,
except they bathe themselves,
they eat not;
and many other things there are,
which they have received
to hold,
washings of cups, and pots,
and brassen vessels.)
5 And the Pharisees
and the scribes
ASK HIM,
WHY WALK NOT THY DISCIPLES
ACCORDING TO
THE TRADITION OF THE ELDERS,
BUT EAT THEIR BREAD
WITH DEFILED HANDS?

6 And he said unto them,
WELL DID ISAIAH PROPHECY
OF YOU HYPOCRITES,
AS IT IS WRITTEN,
THIS PEOPLE HONORETH ME
WITH THEIR LIPS,
BUT THEIR HEART IS FAR
FROM ME.
7 BUT IN VAIN DO THEY WOR-
SHIP ME,
TEACHING *as their* DOCTRINES
THE PRECEPTS OF MEN.

8 Ye leave
the commandment of God,
and hold fast
the tradition of men.

9 AND HE SAID UNTO THEM,
FULL WELL DO YE REJECT
THE COMMANDMENT OF GOD,
THAT YE MAY KEEP
YOUR TRADITION.
10 FOR MOSES SAID,
HONOR THY FATHER
AND THY MOTHER;
AND,
HE THAT SPEAKETH EVIL
OF FATHER OR MOTHER,
LET HIM DIE THE DEATH:
11 BUT YE SAY,
IF A MAN SHALL SAY
TO HIS FATHER OR HIS MOTHER,
THAT WHEREWITH
THOU MIGHTEST HAVE BEEN
PROFITED BY ME
IS CORBAN,
that is to say,
GIVEN *to God*;
12 YE NO LONGER SUFFER HIM
TO DO AUGHT FOR HIS FATHER
OR HIS MOTHER;
13 MAKING VOID
THE WORD OF GOD
BY YOUR TRADITION,
which ye have delivered:
and many such like things
ye do.

MATTHEW XV. 1-9.

1 THEN THERE CAME TO JESUS
FROM JERUSALEM
PHARISEES AND SCRIBES,
SAYING,
2 WHY DO THY DISCIPLES
TRANSGRESS
THE TRADITION OF THE ELDERS?
FOR THEY WASH NOT
THEIR HANDS
WHEN THEY EAT BREAD.

Ver. 7-9. (transposed.)

7 YE HYPOCRITES,
WELL DID ISAIAH PROPHECY
OF YOU,
SAYING,
8 THIS PEOPLE HONORETH ME
WITH THEIR LIPS;
BUT THEIR HEART IS FAR
FROM ME.
9 BUT IN VAIN DO THEY WOR-
SHIP ME,
TEACHING *as their* DOCTRINES
THE PRECEPTS OF MEN.

3 AND HE ANSWERED
AND SAID UNTO THEM,
WHY DO YE ALSO TRANSGRESS
THE COMMANDMENT OF GOD
BECAUSE OF YOUR TRADITION?

4 FOR GOD SAID,
HONOR THY FATHER
AND THY MOTHER:
AND,
HE THAT SPEAKETH EVIL
OF FATHER OR MOTHER,
LET HIM DIE THE DEATH.
5 BUT YE SAY,
WHOSOEVER SHALL SAY
TO HIS FATHER OR HIS MOTHER,
THAT WHEREWITH
THOU MIGHTEST HAVE BEEN
PROFITED BY ME

IS GIVEN *to God*;
6 HE SHALL NOT HONOR
HIS FATHER.

AND YE HAVE MADE VOID
THE WORD OF GOD
BECAUSE OF YOUR TRADITION.

37. INWARD DEFILEMENT.

MARK VII. 14—23.

14 AND HE CALLED TO HIM
THE MULTITUDE AGAIN,
AND SAID UNTO THEM,
HEAR ME ALL OF YOU,
AND UNDERSTAND :
15 THERE IS NOTHING
from without the man,
THAT GOING INTO HIM
CAN DEFILE HIM ;
BUT THE THINGS
WHICH PROCEED
OUT OF THE MAN
ARE THOSE THAT
DEFILE THE MAN.

17 And when he was entered
into the house
from the multitude,
his disciples

ASKED OF HIM THE PARABLE.

18 AND HE SAITH UNTO THEM,
ARE YE SO WITHOUT
UNDERSTANDING ALSO ?
PERCEIVE YE NOT,
THAT WHATSOEVER
from without
GOETH INTO THE MAN,
it cannot defile him ;
19 because it goeth
not into his heart,
BUT INTO HIS BELLY,
AND GOETH OUT
INTO THE DRAUGHT ?
This he said,
making all meats clean.

20 And he said,
THAT WHICH PROCEEDETH
OUT OF THE MAN,

THAT DEFILETH THE MAN.

21 For from within,
OUT OF THE HEART OF MEN,
EVIL THOUGHTS PROCEED,
FORNICATIONS, THEFTS,
MURDERS, ADULTERIES,
22 covetings, wickednesses,
DECEIT,
lasciviousness, an evil eye,
RAILING,
pride, foolishness :
23 ALL THESE EVIL THINGS
proceed from within,
AND DEFILE THE MAN.

MATTHEW XV. 10—20.

10 AND HE CALLED TO HIM
THE MULTITUDE,
AND SAID UNTO THEM,
HEAR,
AND UNDERSTAND :
11 NOT THAT

WHICH ENTERETH
INTO THE MOUTH
DEFILETH THE MAN ;
BUT THAT
WHICH PROCEEDETH
OUT OF THE MOUTH,
THIS DEFILETH THE MAN.

12 Then came the disciples,
and said unto him,
Knowest thou
that the Pharisees
were offended,
when they heard this saying ?
13 But he answered and said,
Every plant
which my heavenly Father
planted not,
shall be rooted up.
14 Let them alone :
they are blind guides.
* AND IF THE BLIND GUIDE THE BLIND,
BOTH SHALL FALL INTO A PIT.

15 And Peter answered
and said unto him,
DECLARE UNTO US THE PARABLE.

16 AND HE SAID,
ARE YE ALSO EVEN YET
WITHOUT UNDERSTANDING ?
17 PERCEIVE YE NOT,
THAT WHATSOEVER

GOETH INTO THE MOUTH

PASSETH INTO THE BELLY,
AND IS CAST OUT
INTO THE DRAUGHT ?

18 BUT THE THINGS WHICH
PROCEED OUT OF THE MOUTH
come forth out of the heart ;
AND THEY DEFILE THE MAN.

19 FOR OUT OF THE HEART
COME FORTH EVIL THOUGHTS,
MURDERS, ADULTERIES,
FORNICATIONS, THEFTS,

FALSE WITNESS,

RAILINGS :

20 THESE ARE THE THINGS

WHICH DEFILE THE MAN ;
but to eat with
unwashen hands
defileth not the man.

* Luke vi. 39. (Sec. 125.)

38. THE SYROPHŒNICIAN WOMAN.

MARK VII. 24—30.

24 AND FROM THENCE HE AROSE,
AND WENT AWAY
INTO THE BORDERS OF
TYRE AND SIDON.

And he entered into a house,
and would have no man know it;
and he could not be hid.

25 But straightway
A WOMAN,

WHOSE LITTLE DAUGHTER
HAD AN UNCLEAN SPIRIT,

having heard of him, CAME
AND FELL DOWN AT HIS FEET.
26 Now the woman was a Greek,
A SYROPHŒNICIAN BY RACE.

And she besought him
that he would cast forth
the demon out of her daughter.

27 AND HE SAID UNTO HER.
Let the children first be filled:
FOR IT IS NOT MEET

TOTAKE THE CHILDREN'S BREAD
AND CAST IT TO THE DOGS.

28 BUT SHE ANSWERED
AND SAITH UNTO HIM,

YEA, LORD;
EVEN THE DOGS

UNDER THE TABLE
EAT OF THE CHILDREN'S CRUMBS.

29 AND HE SAID UNTO HER,

For this saying go thy way;
the demon is gone

out of thy daughter.

30 And she went away
unto her house,

and found the child
laid upon the bed,
and the demon gone out.

MATTHEW XV. 21—28.

21 AND JESUS WENT OUT THENCE,
AND WITHDREW
INTO THE PARTS OF
TYRE AND SIDON.

22 And behold,
A CANAANITISH WOMAN
came out from those borders,
and cried, saying,
Have mercy on me, O Lord,
thou son of David;

MY DAUGHTER IS GRIEVOUSLY
VEXED WITH A DEMON.

23 But he answered her
not a word.

And his disciples came
and besought him, saying,
Send her away;
for she crieth after us.

24 But he answered and said,
I was not sent
but unto the lost sheep of
the house of Israel.

25 BUT SHE CAME
AND WORSHIPPED HIM,

saying, Lord, help me.

26 AND HE ANSWERED AND SAID,

IT IS NOT MEET

TOTAKE THE CHILDREN'S BREAD
AND CAST IT TO THE DOGS.

27 BUT SHE SAID,

YEA, LORD:
FOR EVEN THE DOGS

EAT OF THE CRUMBS
WHICH FALL FROM

THEIR MASTERS' TABLE.
28 THEN JESUS ANSWERED

AND SAID UNTO HER,
O woman, great is thy faith:

be it done unto thee
even as thou wilt.

And her daughter was healed
from that hour.

39. HEALING A DEAF AND DUMB MAN.

MARK VII. 31—37.

31 And again he went out
from the borders of Tyre,
and came through Sidon
unto the sea of Galilee,
through the midst of
the borders of Decapolis.

32 And they bring unto him
one that was deaf, and had
an impediment in his speech;
and they beseech him

^aTO LAY HIS HAND UPON HIM.

33 And he took him aside
from the multitude privately,
and put his fingers into his ears,
and he spat,

and touched his tongue;

34 ^band looking up to heaven,
he sighed, and saith unto him,
Ephphatha, that is, Be opened.

35 And his ears were opened,
and the bond of his tongue
was loosed,

and he spake plain.

36 And he charged them
^cthat they should tell no man:
but the more he charged them,
so much the more a great deal
they published it.

37 And they were beyond
measure astonished, saying,
He hath done all things well;
he maketh even the deaf to hear,
and the dumb to speak.

40. HEALING LAME, BLIND AND DUMB.

MATTHEW XV. 29—31.

29 And Jesus departed thence,
and came nigh
unto the sea of Galilee;
and he went up

into the mountain,
and sat there.

30 And there came unto him
great multitudes,
having with them
the lame, blind, dumb, maimed,
and many others,
and they cast them down

at his feet;

and he healed them:
31 inasmuch that
the multitude wondered,

when they saw
the dumb speaking,
the maimed whole,

and the lame walking,
and the blind seeing:

^dand they glorified

the God of Israel.

REFERENCES.

^a Matt. ix. 18. (Sec. 26.)

^b Matt. xiv. 19. Luke ix. 16. (Sec. 33.)

^c Matt. viii. 4. Luke v. 14. (Sec. 9.)

^d Mark ii. 12. Luke v. 26. (Sec. 10.)

41. FEEDING THE FOUR THOUSAND.

MARK VIII. 1—10.

1 In those days,
when there was again
a great multitude,
and they had nothing to eat,
HE CALLED UNTO HIM
HIS DISCIPLES,
AND SAITH UNTO THEM,
2 I HAVE COMPASSION
ON THE MULTITUDE,
BECAUSE THEY CONTINUE
WITH ME NOW THREE DAYS,
AND HAVE NOTHING TO EAT :
3 AND IF I SEND
THEM AWAY FASTING
to their home,
THEY WILL FAINT
ON THE WAY ;
and some of them are come
from far.
4 AND HIS DISCIPLES
ANSWERED HIM,
WHENCE SHALL ONE BE ABLE
TO FILL THESE MEN
WITH BREAD
HERE IN A DESERT PLACE ?
5 AND HE ASKED THEM,
HOW MANY LOAVES HAVE YE ?
AND THEY SAID, SEVEN.
6 AND HE COMMANDETH
THE MULTITUDE
TO SIT DOWN ON THE GROUND :
AND HE TOOK
THE SEVEN LOAVES,
AND HAVING GIVEN THANKS,
HE BRAKE,
AND GAVE TO HIS DISCIPLES,
to set before them ;
AND THEY SET THEM
BEFORE THE MULTITUDE.
7 AND THEY HAD
A FEW SMALL FISHES :
and having blessed them,
he commanded
to set these also before them.
8 AND THEY ATE,
AND WERE FILLED :
AND THEY TOOK UP,
OF BROKEN PIECES
THAT REMAINED OVER,
SEVEN BASKETS.
9 AND THEY
WERE ABOUT FOUR THOUSAND :
AND HE SENT THEM AWAY.
10 And straightway
HE ENTERED INTO THE BOAT
with his disciples,
AND CAME INTO
THE PARTS OF DALMANUTHA.

MATTHEW XV. 32—39.

32 AND JESUS CALLED UNTO HIM
HIS DISCIPLES,
AND SAID,
I HAVE COMPASSION
ON THE MULTITUDE,
BECAUSE THEY CONTINUE
WITH ME NOW THREE DAYS,
AND HAVE NOTHING TO EAT :
AND I WOULD NOT SEND
THEM AWAY FASTING,
LEST HAPLY THEY FAINT
ON THE WAY.
33 AND THE DISCIPLES
SAID UNTO HIM,
WHENCE SHOULD WE HAVE
SO MANY LOAVES
IN A DESERT PLACE AS
TO FILL SO GREAT A MULTITUDE ?
34 AND JESUS SAITH UNTO THEM,
HOW MANY LOAVES HAVE YE ?
AND THEY SAID, SEVEN,
AND A FEW SMALL FISHES.
35 AND HE COMMANDED
THE MULTITUDE
TO SIT DOWN ON THE GROUND :
36 AND HE TOOK
THE SEVEN LOAVES
and the fishes ;
AND HE GAVE THANKS
AND BRAKE,
AND GAVE TO THE DISCIPLES,
AND THE DISCIPLES
TO THE MULTITUDES.
37 AND THEY ALL ATE,
AND WERE FILLED :
AND THEY TOOK UP
THAT WHICH REMAINED OVER
OF THE BROKEN PIECES,
SEVEN BASKETS FULL.
38 AND THEY THAT DID EAT
WERE FOUR THOUSAND MEN,
besides women and children.
39 AND HE SENT AWAY
THE MULTITUDES,
AND ENTERED INTO THE BOAT,
AND CAME INTO
THE BORDERS OF MAGADAN.

42. SEEKING A SIGN.

MARK VIII. 11—13.

11 AND THE PHARISEES
CAME FORTH,
and began to question with him,
^a seeking of him
a sign from heaven,
trying him.
12 And he sighed deeply
in his spirit, and saith,
Why doth this generation
seek a sign ?
VERILY I SAY UNTO YOU,

^c There shall no sign
be given unto this generation.

13 AND HE LEFT THEM,
and again entering into *the boat*
DEPARTED to the other side.

MATTHEW XVI. 1—4.

1 AND THE PHARISEES
and Sadducees CAME,
^a and trying him,
asked him to show them
a sign from heaven.
2 BUT HE ANSWERED
AND SAID UNTO THEM,
.....
4 ^c AN EVIL and adulterous GEN-
ERATION SEEKETH AFTER A SIGN ;
and there shall no sign
be given unto it,
BUT THE SIGN OF JONAH.
AND HE LEFT THEM,
AND DEPARTED.

Omitted From Ancient MSS.

MATTHEW XVI. *2, 3.

When it is evening, ye say,
It will be fair weather :
for the heaven is red.

3 And in the morning,
It will be foul weather to-day :
for the heaven is red and lowring.
^b YE KNOW HOW TO DISCERN
THE FACE OF THE HEAVEN ;
BUT YE CANNOT *discern*
THE SIGNS OF THE TIMES.

REFERENCES.

^a Luke xi. 16. (Sec. 17.)

^b Luke xii. 56. (Sec. 142.)

^c Luke xi. 29. (Sec. 129.)

43. LEAVEN OF THE PHARISEES.

MATTHEW XVI. 5—12.

5 And the disciples came
to the other side
AND FORGOT TO TAKE BREAD.

6 ^a And Jesus said unto them,
Take heed and beware
of the leaven of the Pharisees
and Sadducees.

7 AND THEY REASONED
AMONG THEMSELVES,
SAYING,
WE TOOK NO BREAD.

8 AND JESUS PERCEIVING IT
SAID,
^b O YE OF LITTLE FAITH,
WHY REASON YE
AMONG YOURSELVES,
BECAUSE YE HAVE NO BREAD?
9 DO YE NOT YET PERCEIVE,

NEITHER REMEMBER

THE FIVE LOAVES
OF THE FIVE THOUSAND,
AND HOW MANY BASKETS

YE TOOK UP?

10 NEITHER THE SEVEN LOAVES
OF THE FOUR THOUSAND,
AND HOW MANY BASKETS

YE TOOK UP?

11 How is it
that ye do not perceive
that I spake not to you
concerning bread?
But beware of the leaven
of the Pharisees and Sadducees.
12 Then understood they
that he bade them not beware
of the leaven of bread,
but of the teaching
of the Pharisees and Sadducees.

MARK VIII. 14—21.

14 AND THEY FORGOT
TO TAKE BREAD;
and they had not
in the boat with them
more than one loaf.

15 And he charged them,
^a saying,

Take heed, beware
of the leaven of the Pharisees
and the leaven of Herod.

16 AND THEY REASONED
ONE WITH ANOTHER,
SAYING,
WE HAVE NO BREAD.

17 AND JESUS PERCEIVING IT
SAITH UNTO THEM,

WHY REASON YE,

BECAUSE YE HAVE NO BREAD?
DO YE NOT YET PERCEIVE,
neither understand?

have ye your heart hardened?
18 Having eyes, see ye not?
and having ears, hear ye not?
AND DO YE NOT REMEMBER?

19 When I brake
THE FIVE LOAVES
AMONG THE FIVE THOUSAND,
HOW MANY BASKETS FULL
of broken pieces

TOOK YE UP?

They say unto him, Twelve.

20 AND WHEN THE SEVEN
AMONG THE FOUR THOUSAND,
HOW MANY BASKETFULS
of broken pieces

TOOK YE UP?

And they say unto him, Seven.
21 And he said unto them,
Do ye not yet understand?

44. RESTORING SIGHT TO A BLIND MAN.

MARK VIII. 22—26.

22 And they come
unto Bethsaida.
And they bring to him
a blind man,

and beseech him to touch him.
23 And he took hold of
the blind man by the hand,
and brought him

out of the village;
and when he had spit

on his eyes,
and laid his hands upon him,
he asked him,
Seest thou aught?

24 And he looked up, and said,
I see men;
for I behold *them* as trees,

walking.
25 Then again he laid his hands
upon his eyes;
and he looked stedfastly,
and was restored,
and saw all things clearly.

26 And he sent him away
to his home, saying,
Do not even enter
into the village.

^a Luke xii. 1. (Sec. 126.) ^b Luke xii. 28. (Sec. 125. q.)

45. FAITH AND ZEAL OF PETER.

MARK VIII. 27—33.

27 AND JESUS WENT FORTH,
and his disciples,
INTO THE VILLAGES
OF CÆSAREA PHILIPPI :
and on the way

he asked his disciples,
saying unto them,
Who do men say
that I am ?

28 And they told him, saying,
John the Baptist ;
and others, Elijah ;
but others,
One of the prophets.

29 And he asked them,
But who say ye that I am ?
Peter answereth
and saith unto him,
Thou art the Christ.

30 And he charged them
that they should tell no man
of him.

31 AND HE BEGAN
TO TEACH THEM,
that the Son of man

must suffer many things,
AND BE REJECTED
by the elders,
and the chief priests,
and the scribes,
and be killed,
and after three days rise again.

32 And he spake
the saying openly.
AND PETER TOOK HIM,
AND BEGAN TO REBUKE HIM.

33 BUT HE TURNING ABOUT,
and seeing his disciples,
REBUKED PETER, AND SAITH,
GET THEE BEHIND ME, SATAN ;

FOR THOU MINDEST NOT
THE THINGS OF GOD,
BUT THE THINGS OF MEN.

MATTHEW XVI. 13—23.

13 NOW WHEN JESUS CAME
INTO THE PARTS
OF CÆSAREA PHILIPPI,

he asked his disciples,
saying,
Who do men say
that the Son of man is ?

14 And they said,
Some say John the Baptist ;
some, Elijah ;
and others, Jeremiah,
or one of the prophets.

15 He saith unto them,
But who say ye that I am ?
16 And Simon Peter answered
and said,

Thou art the Christ,
the Son of the living God.
17 And Jesus answered
and said unto him,
Blessed art thou,
Simon Bar-Jonah :
for flesh and blood
hath not revealed it unto thee,
but my Father

who is in heaven.
18 And I also say unto thee,
that thou art Peter,
and upon this rock

I will build my church ;
and the gates of Hades
shall not prevail against it.

19 I will give unto thee the keys
of the kingdom of heaven :
and whatsoever
thou shalt bind on earth
shall be bound in heaven ;
and whatsoever
thou shalt loose on earth
shall be loosed in heaven.

20 Then charged he the disciples
that they should tell no man
that he was the Christ.

21 FROM THAT TIME BEGAN JESUS
TO SHOW UNTO HIS DISCIPLES,
that he
must go unto Jerusalem,
and suffer many things

of the elders
and chief priests
and scribes,
and be killed,
and the third day be raised up.

22 AND PETER TOOK HIM,
AND BEGAN TO REBUKE HIM,
saying,
Be it far from thee, Lord :
this shall never be unto thee.
23 BUT HE TURNED,

AND SAID UNTO PETER,
GET THEE BEHIND ME, SATAN :
thou art a stumbling block
unto me :
FOR THOU MINDEST NOT
THE THINGS OF GOD,
BUT THE THINGS OF MEN.

LUKE IX. 18—22.

18 And it came to pass,
as he was praying apart,
the disciples were with him :
and he asked them,
saying,

Who do the multitudes say
that I am ?

19 And they answering said,
John the Baptist ;
but others say Elijah ;
and others,
that one of the old prophets
is risen again.

20 And he said unto them,
But who say ye that I am ?
And Peter answering
said,

The Christ of God.

21 But he charged them,
and commanded them
to tell this to no man ;

22 saying,

The Son of man

must suffer many things,
AND BE REJECTED
of the elders
and chief priests
and scribes,
and be killed,
and the third day be raised up.

According to John.

JOHN VI. 66—71.

66 Upon this many of his disciples went back,
and walked no more with him.

67 Jesus said therefore unto the twelve,
Would ye also go away ?

68 Simon Peter answered him,
Lord, to whom shall we go ?

thou hast the words of eternal life.

69 And we have believed and know that

^a THOU ART THE HOLY ONE OF GOD.

⁷⁰ Jesus answered them,
Did not I choose you the twelve,
and one of you is a devil ?

71 Now he spake of Judas
the son of Simon Iscariot,
for he it was that should betray him,
being one of the twelve.

^a Mark i. 24. Luke iv. 34. (Sec. 6.)

46. VIRTUE OF SELF DENIAL.

MARK VIII. 34—38.

34 And he called unto him
the multitude with his disciples,
and said unto them,

If any man would come
after me,
let him deny himself,
and take up his cross,
and follow me.

35 For whosoever
would save his life
shall lose it ;
and whosoever

shall lose his life for my sake
and the gospel's
shall save it.

36 For what doth it profit a man,

to gain the whole world,
and forfeit his life ?

37 FOR WHAT SHOULD A MAN GIVE
IN EXCHANGE FOR HIS LIFE ?

38 FOR WHOSOEVER
SHALL BE ASHAMED OF ME
AND OF MY WORDS

^a IN THIS ADULTEROUS
AND SINFUL GENERATION,
THE SON OF MAN ALSO

SHALL BE ASHAMED OF HIM,
when he cometh

in the glory of his Father
with the holy angels.

MARK IX. 1.

1 And he said unto them,
Verily I say unto you,
There are some here of them
that stand by,
who shall in no wise
taste of death,
till they see
THE KINGDOM OF GOD
come with power.

MATTHEW XVI. 24—28.

24 Then said Jesus
unto his disciples,
If any man would come
after me,
let him deny himself,
and take up his cross,
and follow me.

25 For whosoever
would save his life
shall lose it ;
and whosoever

shall lose his life for my sake
shall find it.

26 For what shall a man
be profited,
if he shall gain the whole world,
and forfeit his life ?
OR WHAT SHALL A MAN GIVE
IN EXCHANGE FOR HIS LIFE ?

27 For the Son of man shall come
in the glory of his Father
with his angels ;
and then shall he render
unto every man
according to his deeds.

28 Verily I say unto you,
There are some of them
that stand here,
who shall in no wise
taste of death,
till they see
the Son of man
coming in his kingdom.

LUKE IX. 23—27.

23 And he said unto all,
If any man would come
after me,
let him deny himself,
and take up his cross daily,
and follow me.

24 For whosoever
would save his life
shall lose it ;
but whosoever

shall lose his life for my sake,
the same shall save it.

25 For what is a man profited,
if he gain the whole world,
and lose or forfeit his own self ?

26 FOR WHOSOEVER
SHALL BE ASHAMED OF ME
AND OF MY WORDS,

OF HIM SHALL THE SON OF MAN
BE ASHAMED,
when he cometh
in his own glory,

and the glory of the Father,
and of the holy angels.

27 But I tell you of a truth,
There are some of them
that stand here,
who shall in no wise
taste of death,
till they see
THE KINGDOM OF GOD.

47. THE TRANSFIGURATION.

MARK IX. 2, 3.

2 And after six days

Jesus taketh with him
Peter, and James, and John,
and bringeth them up
into a high mountain
APART BY THEMSELVES :

AND HE WAS TRANSFIGURED
BEFORE THEM ;

3 and his garments became
glistening, exceeding white ;
so as no fuller on earth
can whiten them.

MATTHEW XVII. 1, 2.

1 And after six days

Jesus taketh with him
Peter, and James, and John
his brother,
and bringeth them up
into a high mountain
APART :

2 AND HE WAS TRANSFIGURED
BEFORE THEM ;
and his face did shine as the sun,
and his garments became
white as the light.

LUKE IX. 28, 29.

28 And it came to pass
about eight days after
these sayings,
that he took with him
Peter and John and James,

and went up
into the mountain
to pray.

29 And as he was praying,
the fashion of his countenance
was altered,

and his raiment became
white and dazzling.

^a Matt. xvi. 4. (Sec. 42.)

47. THE TRANSFIGURATION. (Continued.)

MARK IX. 4-13.

4 And
there appeared unto them
Elijah with Moses :
and they were talking
with Jesus.

5 And Peter answereth
and saith to Jesus,
Rabbi,
it is good for us to be here :
and let us make
three tabernacles ;
one for thee,
and one for Moses,
and one for Elijah.
6 FOR HE KNEW NOT WHAT TO ANSWER :
for they became sore afraid.

7 And there came a cloud
overshadowing them :

and there came a voice
out of the cloud,

This is my beloved Son :

hear ye him.

8 And suddenly
LOOKING ROUND ABOUT,
THEY SAW NO ONE ANY MORE,
save Jesus only
with themselves.

9 AND AS THEY WERE
COMING DOWN
FROM THE MOUNTAIN,
HE CHARGED THEM
THAT THEY SHOULD TELL NO MAN
WHAT THINGS THEY HAD SEEN,
SAVE WHEN THE SON OF MAN
SHOULD HAVE RISEN AGAIN
FROM THE DEAD.
10 And they kept the saying,
questioning among themselves
what the rising again
from the dead should mean.

11 AND THEY
ASKED HIM, SAYING,
How is it THAT THE SCRIBES SAY
THAT ELIJAH MUST FIRST COME ?
12 AND HE SAID UNTO THEM,
ELIJAH INDEED COMETH FIRST,
AND RESTORETH ALL THINGS :
and how is it written
of the Son of man,
that he should suffer
many things
and be set at naught ?
13 BUT I SAY UNTO YOU,
THAT ELIJAH IS COME,

AND THEY HAVE ALSO
DONE UNTO HIM
WHATSOEVER THEY WOULD,
even as it is written of him.

MATTHEW XVII. 3-13.

3 And behold,
there appeared unto them
Moses and Elijah
talking with him.

4 And Peter answered,
and said unto Jesus,
Lord,
it is good for us to be here :
if thou wilt, I will make here
three tabernacles ;
one for thee,
and one for Moses,
and one for Elijah.

5 WHILE HE WAS YET SPEAKING,
behold, a bright cloud
overshadowed them :

and behold, a voice
out of the cloud,
SAYING,
This is my beloved Son,
in whom I am well pleased :
hear ye him.

6 And when the disciples
heard it,
they fell on their face,
and were sore afraid.
7 And Jesus came
and touched them
and said,
Arise, and be not afraid.
8 AND LIFTING UP THEIR EYES,
THEY SAW NO ONE,
save Jesus only.

9 AND AS THEY WERE
COMING DOWN
FROM THE MOUNTAIN,
JESUS COMMANDED THEM,
SAYING,
TELL THE VISION TO NO MAN,
UNTIL THE SON OF MAN
BE RISEN FROM THE DEAD.

10 AND HIS DISCIPLES
ASKED HIM, SAYING,
WHY THEN SAY THE SCRIBES
THAT ELIJAH MUST FIRST COME ?
11 AND HE ANSWERED AND SAID,
ELIJAH INDEED COMETH, AND
SHALL RESTORE ALL THINGS :

12 BUT I SAY UNTO YOU,
THAT ELIJAH IS COME ALREADY,
and they knew him not,
BUT DID UNTO HIM
WHATSOEVER THEY WOULD.

Even so shall the Son of man
also suffer of them.
13 Then understood the disciples
that he spake unto them
of John the Baptist.

LUKE IX. 30-36.

30 And behold,
there talked with him two men,
who were Moses and Elijah ;
31 who appeared in glory,
and spake of his decease
which he was about
to accomplish at Jerusalem.
32 Now Peter
and they that were with him
were heavy with sleep :
but when they were fully awake,
they saw his glory,
and the two men
that stood with him.
33 And it came to pass,
as they were parting from him,
Peter said unto Jesus,

Master,
it is good for us to be here :
and let us make
three tabernacles ;
one for thee,
and one for Moses,
and one for Elijah :
NOT KNOWING WHAT HE SAID.

34 AND WHILE HE SAID THESE THINGS,
there came a cloud,
and overshadowed them :
and they feared
as they entered into the cloud.
35 And a voice came
out of the cloud,
SAYING,
This is my Son, my chosen :
hear ye him.

36 And when the voice came,

Jesus was found alone.

And they held their peace,
and told no man in those days
any of the things
which they had seen.

^a Mark i. 11. Luke iii. 22. (Sec. 2.)

48. CURE OF EPILEPTIC BOY.

MARK IX. 14—27.

14 And when they came
to the disciples,
they saw a great multitude
about them, and scribes
questioning with them.
15 And straightway
all the multitude,
when they saw him,
were greatly amazed,
and running to him saluted him.
16 And he asked them,
What question ye with them?
17 And one
OF THE MULTITUDE
answered him,
Teacher,
I brought unto thee my son,

who hath a dumb spirit;

18 and wheresoever
it taketh him,

IT DASHETH HIM DOWN :
AND HE FOAMETH,
and grindeth his teeth,
and pineth away :

and I spake to thy disciples

THAT THEY SHOULD CAST IT OUT ;
and they were not able.

19 And he answereth them
and saith,
O faithless generation,

how long shall I be with you ?
how long shall I bear with you ?
bring him unto me.

20 And they brought him
unto him :
and when he saw him,
straightway

THE SPIRIT TARE HIM GRIEVOUSLY ;
and he fell on the ground,
and wallowed foaming.

21 And he asked his father,
How long time is it
since this hath come unto him ?
And he said, From a child.

22 AND OFT-TIMES
IT HATH CAST HIM
BOTH INTO THE FIRE
AND INTO THE WATERS,
to destroy him ;
but if thou canst do anything,
have compassion on us,
and help us.

23 And Jesus said unto him,
If thou canst !
All things are possible
to him that believeth.

24 Straightway
the father of the child cried out,
and said, I believe ;
help thou mine unbelief.

25 And when Jesus saw
that a multitude
came running together,
he rebuked the unclean spirit,

saying unto him,
Thou dumb and deaf spirit, I
command thee, come out of him,
and enter no more into him.

26 AND HAVING CRIED OUT,
AND TORN HIM MUCH,
HE CAME OUT :

and the boy became as one dead ;
insomuch that the more
part said, He is dead.

27 But Jesus took him
by the hand, and raised him up ;
and he arose.

MATTHEW XVII. 14—18.

14 And when they were come
to the multitude,

there came to him a man,
kneeling to him,
and saying,
15 Lord,
have mercy on my son :

for he is epileptic,
and suffereth grievously ;

FOR OFT-TIMES HE FALLETH
INTO THE FIRE,
AND OFT-TIMES
INTO THE WATER.

16 And I brought him
to thy disciples,

and they could not cure him.
17 And Jesus answered
and said,

O faithless AND PERVERSE
generation,
how long shall I be with you ?
how long shall I bear with you ?
bring him hither to me.

18 And Jesus rebuked him ;

AND THE DEMON WENT OUT
OF HIM :

AND THE BOY WAS CURED
FROM THAT HOUR.

LUKE IX. 37—43.

37 And it came to pass,
on the next day,
when they were come down
from the mountain,
a great multitude met him.

38 And behold, a man
FROM THE MULTITUDE
cried, saying,
Teacher,
I beseech thee
to look upon my son ;
for he is mine only child :
39 and behold,
a spirit taketh him,

AND HE SUDDENLY CRIETH OUT ;
AND IT TEARETH HIM
THAT HE FOAMETH,
and it hardly departeth
from him, bruising him sorely.

40 And I besought thy disciples

TO CAST IT OUT ;
and they could not.

41 And Jesus answered
and said,
O faithless AND PERVERSE
generation,

how long shall I be with you,
and bear with you ?
bring hither thy son.

42 And as he was yet a coming,
THE DEMON DASHED HIM DOWN,
AND TARE HIM GRIEVOUSLY.

REFERENCES.

^a Mark ix. 9. Matt. xvii. 9 (Sec. 47.)

But Jesus rebuked
the unclean spirit.

AND HEALED THE BOY,
and gave him back to his father.
43 And they were all astonished
at the majesty of God.

48. CURE OF EPILEPTIC BOY. (Continued.)

MARK IX. 28, 29.

28 And when he was come
into the house,
HIS DISCIPLES
ASKED HIM PRIVATELY,
How is it that
WE COULD NOT CAST IT OUT?
29 AND HE SAID UNTO THEM,
This kind can come out
by nothing, save by prayer.

MATTHEW XVII. 19, 20.

19 THEN CAME THE DISCIPLES
TO JESUS APART, AND SAID,
WHY
COULD NOT WE CAST IT OUT?
20 AND HE SAITH UNTO THEM,
Because of your little faith:
for verily I say unto you,
IF YE HAVE FAITH
AS A GRAIN OF MUSTARD SEED,
ye shall say unto this mountain,
Remove hence to yonder place;
and it shall remove;
and nothing shall be impossible
unto you.

49. FORETELLING THE PASSION.

MARK IX. 30—32.

30 And they went forth
from thence,
and passed through Galilee;
and he would not that
any man should know it.
31 For he taught his disciples,
and said unto them,

The Son of man
is delivered up
into the hands of men,
AND THEY SHALL KILL HIM;
and when he is killed,
AFTER THREE DAYS
HE SHALL RISE AGAIN.
32 *BUT THEY UNDERSTOOD NOT
THE SAYING,*

AND WERE AFRAID TO ASK HIM.

MATTHEW XVII. 22, 23.

22 And while they abode
in Galilee,

Jesus said unto them,

The Son of man
shall be delivered up
into the hands of men;
23 AND THEY SHALL KILL HIM,
AND THE THIRD DAY
HE SHALL BE RAISED UP.
And they were exceeding sorry.

LUKE IX. 43*—45.

43 But while all were marvelling
at all the things which he did,

he said unto his disciples,
44 Let these words
sink into your ears:
for the Son of man
shall be delivered up
into the hands of men.

45 *BUT THEY UNDERSTOOD NOT
THIS SAYING,*
and it was concealed from them,
that they should not perceive it;
AND THEY WERE AFRAID TO ASK HIM
ABOUT THIS SAYING.

50. AS LITTLE CHILDREN.

MARK IX. 33—37.

33 And they came to Capernaum:
and when he was in the house
he asked them,
What were ye reasoning
on the way?
34 But they held their peace:
*FOR THEY HAD DISPUTED
ONE WITH ANOTHER*
on the way,
who was the greatest.

35 And he sat down,
and called the twelve;
and he saith unto them,
^b IF ANY MAN WOULD BE FIRST,
he shall be last of all,
AND SERVANT OF ALL.
36 And he took a little child,
and set him in the midst
of them:
and taking him in his arms,
he said unto them,

37 Whosoever shall receive
one of such little children
in my name, receiveth me:
^d and whosoever receiveth me,
receiveth not me,
but him that sent me.

MATTHEW XVIII. 1—5.

1 In that hour
came the disciples unto Jesus,
saying,
Who then is greatest
in the kingdom of heaven?

2 And he called to him
a little child,
and set him in the midst
of them,

3 and said,
Verily I say unto you,
Except ye turn,
and become as little children,
^c ye shall in no wise enter into
the kingdom of heaven.

4 Whosoever therefore
shall humble himself
as this little child,
the same is the greatest
in the kingdom of heaven.

5 And whoso shall receive
one such little child
in my name receiveth me:

LUKE IX. 46—48.

46 AND THERE AROSE A REASONING
AMONG THEM,
which of them was the greatest.

47 But when Jesus saw
the reasoning of their heart,

he took a little child,
and set him by his side,

48 and said unto them,

Whosoever shall receive
this little child
in my name receiveth me:
^d and whosoever
shall receive me
receiveth him that sent me:
for he that is least among you all,
the same is great.

* a Luke xvii. 6. (Sec. 148.) b Matt. xx. 27. (Sec. 58.) c Mark x. 15. Luke xviii. 17. (Sec. 54.) d Matt. x. 40. (Sec. 126.)

51. OCCASIONS OF STUMBLING.

MARK IX. 38—50.

38 JOHN SAID UNTO HIM,
TEACHER,
WE SAW ONE CASTING OUT DEMONS
IN THY NAME;
AND WE FORBADE HIM,
BECAUSE HE FOLLOWED NOT US.
39 BUT JESUS SAID,
FORBID HIM NOT:
for there is no man who shall do
a mighty work in my name,
and be able quickly
to speak evil of me.
40 FOR HE THAT IS NOT AGAINST US
IS FOR US.

41^a FOR WHOSOEVER SHALL GIVE
you

A CUP OF WATER TO DRINK,
because ye are Christ's,
VERILY I SAY UNTO YOU,
HE SHALL IN NO WISE

LOSE HIS REWARD.

42 And whosoever shall cause
one of these little ones
THAT BELIEVE ON ME
to stumble,
it were better for him
if a great millstone
were hanged about his neck,
and he were cast into the sea.

43 AND IF THY HAND
CAUSE THEE TO STUMBLE,
CUT IT OFF:

IT IS GOOD FOR THEE
TO ENTER INTO LIFE MAIMED,

RATHER THAN HAVING
THY TWO HANDS
TO GO INTO HELL,
INTO THE UNQUENCHABLE FIRE.

45 AND IF THY FOOT
CAUSE THEE TO STUMBLE,
CUT IT OFF:

IT IS GOOD FOR THEE
TO ENTER INTO LIFE HALT,
RATHER THAN HAVING
THY TWO FEET
TO BE CAST INTO HELL.

47 AND IF THINE EYE
CAUSE THEE TO STUMBLE,
CAST IT OUT:

IT IS GOOD FOR THEE
TO ENTER INTO
THE KINGDOM OF GOD
WITH ONE EYE,
RATHER THAN HAVING
TWO EYES
TO BE CAST INTO HELL;

48 Where their worm dieth not,
and the fire is not quenched.
49 For every one shall be salted
with fire.

^b 50 SALT IS GOOD:
but if the salt
have lost its saltness,
wherewith will ye season it?
Have salt in yourselves,
and be at peace
one with another.

MATTHEW XVIII. 6—14.

6 but whoso shall cause
one of these little ones
THAT BELIEVE ON ME
to stumble,
it is profitable for him
that a great millstone should
be hanged about his neck,
and that he should be sunk
in the depth of the sea.
7 Woe unto the world
because of occasions
of stumbling!

FOR IT MUST NEEDS BE THAT
THE OCCASIONS COME;
BUT WOE TO THAT MAN
THROUGH WHOM

THE OCCASION COMETH!
8 AND IF THY HAND OR THY FOOT
CAUSETH THEE TO STUMBLE,
CUT IT OFF,

and cast it from thee:
IT IS GOOD FOR THEE
TO ENTER INTO LIFE

MAIMED OR HALT,
RATHER THAN HAVING
TWO HANDS OR TWO FEET
TO BE CAST INTO

THE ETERNAL FIRE.

9 AND IF THINE EYE
CAUSETH THEE TO STUMBLE,
PLUCK IT OUT,
and cast it from thee:
IT IS GOOD FOR THEE
TO ENTER INTO LIFE

WITH ONE EYE,
RATHER THAN HAVING
TWO EYES
TO BE CAST INTO THE HELL
OF FIRE.

10 See that ye despise not
one of these little ones;
for I say unto you, that in heaven
their angels do always behold
the face of my Father
who is in heaven.

¹² c HOW THINK YE?
IF ANY MAN HAVE A HUNDRED SHEEP,
AND ONE OF THEM BE GONE ASTRAY,
DOETH HE NOT LEAVE

THE NINETY AND NINE,
AND GO UNTO THE MOUNTAINS,
AND SEEK THAT

WHICH GOETH ASTRAY?
13 And if so be that he find it,
verily I say unto you,
he rejoiceth over it more
than over the ninety and nine
which have not gone astray.

14 Even so
it is not the will of your Father
who is in heaven,
that one of these little ones
should perish.

LUKE IX. 49, 50.

49 AND JOHN ANSWERED AND SAID,
MASTER,
WE SAW ONE CASTING OUT DEMONS
IN THY NAME;
AND WE FORBADE HIM,
BECAUSE HE FOLLOWETH NOT WITH US.
50 BUT JESUS SAID UNTO HIM,
FORBID HIM NOT:

FOR HE THAT IS NOT AGAINST YOU
IS FOR YOU.

LUKE XVII. 2, 1. (*transposed.*)

2 It were well for him
if a millstone
were hanged about his neck,
and he were thrown into the sea,

rather than that he should cause
one of these little ones
to stumble.

1 And he said unto his disciples,
IT IS IMPOSSIBLE BUT THAT
OCCASIONS OF STUMBLING

SHOULD COME;
BUT WOE UNTO HIM,
THROUGH WHOM THEY COME!

REFERENCES.

^a Matt. x. 42. (Sec. 126.)

^b Matt. v. 13. Luke xiv. 34. (Sec. 125.)

^c Luke xv. 4. (Sec. 144.)

THE JUDÆAN MINISTRY.

52. JOURNEY TO JERUSALEM.

MARK X. 1.

1 AND HE AROSE FROM THENCE,
AND COMETH
INTO THE BORDERS OF JUDÆA
AND BEYOND THE JORDAN :
AND MULTITUDES
COME TOGETHER UNTO HIM
again ;
and, as he was wont,
he taught them again.

MATTHEW XIX. 1, 2.

1 And it came to pass when
Jesus had finished these words,
HE DEPARTED FROM GALILEE,
AND CAME
INTO THE BORDERS OF JUDÆA
BEYOND THE JORDAN ;
2 AND GREAT MULTITUDES
FOLLOWED HIM ;
and he healed them there.

LUKE XIII. 22.

22 And he went on his way
through cities and villages,
teaching, and journeying on
unto Jerusalem.

53. MARRIAGE, DIVORCE AND ADULTERY.

MARK X. 2—12.

2 AND THERE CAME UNTO HIM
PHARISEES,
AND ASKED HIM,
IS IT LAWFUL FOR A MAN
TO PUT AWAY *his* WIFE ?
TRYING HIM.
3 AND HE ANSWERED AND SAID
UNTO THEM,
What did Moses command you ?
4 AND THEY SAID,
MOSES SUFFERED TO WRITE
A BILL OF DIVORCEMENT,
AND TO PUT HER AWAY.
5 BUT JESUS SAID UNTO THEM,
FOR YOUR HARDNESS OF HEART
he wrote you
this commandment.

6 BUT FROM THE BEGINNING
of the creation,
MALE AND FEMALE
MADE HE THEM.

7 FOR THIS CAUSE
SHALL A MAN LEAVE
HIS FATHER AND MOTHER,
AND SHALL CLEAVE

TO HIS WIFE ;
8 AND THE TWO
SHALL BECOME ONE FLESH :
SO THAT THEY ARE NO MORE
TWO, BUT ONE FLESH.

9 WHAT THEREFORE
GOD HATH JOINED TOGETHER,
LET NOT MAN PUT ASUNDER.
10 And in the house the disciples
asked him again of this matter.
11 AND HE SAITH UNTO THEM,

Whosoever
shall put away his wife,
and marry another,
committeth adultery
against her :
12 and if she herself
shall put away her husband,
and marry another,
she committeth adultery.

MATTHEW XIX. 3—12.

3 AND THERE CAME UNTO HIM
PHARISEES, TRYING HIM,
AND SAYING,
IS IT LAWFUL *for a man*
TO PUT AWAY HIS WIFE
for every cause ?

Ver. 7 and 8. (transposed.)

7 THEY SAY UNTO HIM,
Why then did
MOSES COMMAND TO GIVE
A BILL OF DIVORCEMENT,
AND TO PUT *her* AWAY ?
8 HE SAITH UNTO THEM, MOSES
FOR YOUR HARDNESS OF HEART
suffered you
to put away your wives :
but from the beginning
it hath not been so.

4 AND HE ANSWERED AND SAID,
Have ye not read,
that he who made *them*
FROM THE BEGINNING

MADE THEM
MALE AND FEMALE,
5 and said,
FOR THIS CAUSE
SHALL A MAN LEAVE
HIS FATHER AND MOTHER,
AND SHALL CLEAVE

TO HIS WIFE ;
AND THE TWO
SHALL BECOME ONE FLESH ?
6 SO THAT THEY ARE NO MORE
TWO, BUT ONE FLESH.
WHAT THEREFORE
GOD HATH JOINED TOGETHER,
LET NOT MAN PUT ASUNDER.

9 AND I SAY UNTO YOU,
Whosoever
shall put away his wife,
except for fornication,
and shall marry another,
committeth adultery :

AND HE THAT MARRIETH HER
WHEN SHE IS PUT AWAY
COMMITTETH ADULTERY.

10 The disciples say unto him,
If the case of the man
is so with his wife,
it is not expedient to marry.

11 But he said unto them,
Not all men can
receive this saying,
but they to whom it is given.
12 For there are eunuchs,
that were so born
from their mother's womb :
and there are eunuchs,
that were made eunuchs by men :
and there are eunuchs,
that made themselves eunuchs
for the kingdom

of heaven's sake.
He that is able to receive it,
let him receive it.

LUKE XVI. 18.

18 Every one
that putteth away his wife,
and marrieth another,
committeth adultery :

AND HE THAT MARRIETH ONE
THAT IS PUT AWAY FROM A HUSBAND
COMMITTETH ADULTERY.

54. BLESSING LITTLE CHILDREN.

MARK X. 13—16.

13 And they were bringing
unto him
little children,
that he should touch them :

and the disciples rebuked them.

14 But when Jesus saw it,
he was moved with indignation,
and said unto them,
Suffer the little children
to come unto me ;
forbid them not :

for to such belongeth
the kingdom of God.

15 VERILY I SAY UNTO YOU,
WHOSOEVER SHALL NOT RECEIVE
THE KINGDOM OF GOD
AS A LITTLE CHILD,

^a he shall in no wise
enter therein.

16 And he took them in his arms,
and blessed them,
LAYING HIS HANDS
UPON THEM.

MATTHEW XIX. 13—15.

13 Then were there brought
unto him
little children,
that he should lay his hands
on them, and pray :

and the disciples rebuked them.

14 But Jesus said,
Suffer the little children,
and forbid them not,
to come unto me :
for to such belongeth
the kingdom of heaven,

15 AND HE LAID HIS HANDS
ON THEM,
and departed thence.

LUKE XVIII. 15—17.

15 And they were bringing
unto him
also their babes,
that he should touch them :
but when the disciples saw it,
they rebuked them.

16 But Jesus called them
unto him, saying,
Suffer the little children
to come unto me,
and forbid them not :
for to such belongeth
the kingdom of God.

17 VERILY I SAY UNTO YOU,
WHOSOEVER SHALL NOT RECEIVE
THE KINGDOM OF GOD
AS A LITTLE CHILD,
^a he shall in no wise
enter therein.

55. THE RICH YOUNG RULER.

MARK X. 17—22.

17 And as he was going forth
into the way,
THERE RAN ONE TO HIM,
and kneeled to him,
and asked him,
GOOD Teacher,
what shall I do
that I may inherit eternal life ?

18 And Jesus said unto him,
WHY CALLEST THOU ME GOOD ?
none is good save one,
even GOD.

19 THOU KNOWEST
THE COMMANDMENTS,

Do not kill,
Do not commit adultery,
Do not steal,
Do not bear false witness,

Do not defraud,
Honor thy father and mother.

20 And he said unto him,
Teacher,
all these things
have I observed
FROM MY YOUTH.

21 And Jesus looking upon him
loved him,
and said unto him,
One thing thou lackest :
go, sell whatsoever thou hast,
and give to the poor,
and thou shalt have
treasure in heaven :

and come, follow me.

22 But his countenance fell
at the saying,
and he went away sorrowful :

for he was one
that had great possessions.

MATTHEW XIX. 16—22.

16 And behold,
ONE CAME TO HIM
and said,
Teacher,
what good thing shall I do,
that I may have eternal life ?

17 And he said unto him,
Why askest thou me
concerning that which is good ?
One there is who is good :
but if thou wouldest enter
into life,
keep the commandments.

18 He saith unto him, Which ?
And Jesus said,
Thou shalt not kill,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not
bear false witness,

19 Honor thy father
and thy mother ;
and, Thou shalt love
thy neighbor as thyself.

20 The young man saith
unto him,
All these things
have I observed :
what lack I yet ?

21 Jesus said unto him,
If thou wouldest be perfect,
go, sell that which thou hast,
and give to the poor,
and thou shalt have
treasure in heaven :

and come, follow me.

22 BUT WHEN THE YOUNG MAN
HEARD THE SAYING,
he went away sorrowful ;
for he was one
that had great possessions.

LUKE XVIII. 18—23.

18 And a certain ruler
asked him, saying,
GOOD Teacher,
what shall I do
to inherit eternal life ?

19 And Jesus said unto him,
WHY CALLEST THOU ME GOOD ?
none is good, save one,
even GOD.

20 THOU KNOWEST
THE COMMANDMENTS,

Do not commit adultery.
Do not kill,
Do not steal,
Do not bear false witness,

Honor thy father and mother.

21 And he said,
All these things
have I observed
FROM MY YOUTH UP.

22 And when Jesus heard it,
he said unto him,
One thing thou lackest yet :
sell all that thou hast,
and distribute unto the poor,
and thou shalt have
treasure in heaven :

and come, follow me.

23 BUT WHEN HE
HEARD THESE THINGS,
he became
exceeding sorrowful ;
for he was very rich.

^a Matt. xviii. 3. (Sec. 50.)

56. RICHES AND ETERNAL LIFE.

MARK X. 23—31.

23 And Jesus looked round about,
and saith
UNTO HIS DISCIPLES,

How hardly shall they
that have riches
enter into the kingdom of God!

24 And the disciples were
amazed at his words.

But Jesus answereth again,
and saith unto them,
Children,
how hard is it for them
that trust in riches
to enter into the kingdom of God!
25 **It is easier for a camel**
to go through a needle's eye,
than for a rich man
to enter into the kingdom of God.

26 AND THEY WERE ASTONISHED
EXCEEDINGLY,
saying unto him,
Then who can be saved?

27 JESUS LOOKING UPON THEM
saith,
WITH MEN IT IS IMPOSSIBLE,
but not with God:
FOR ALL THINGS ARE POSSIBLE
WITH GOD.

28 Peter began to say unto him,
Lo, we have left all,
and have followed thee.

29 Jesus said,
Verily I say unto you,

There is no man
that hath left house,
or brethren, OR SISTERS,
or mother, or father,
or children, OR LANDS,
FOR MY SAKE,
and for the gospel's sake,
30 **but he shall receive**
a hundredfold
NOW IN THIS TIME,
houses, and brethren,
and sisters, and mothers,
and children, and lands,
with persecutions;
AND IN THE WORLD TO COME
eternal life.

31 ^b **But many that are first**
shall be last;
and the last first.

MATTHEW XIX. 23—30.

23 **And Jesus said,**
UNTO HIS DISCIPLES,
Verily I say unto you,
It is hard for a rich man
to enter into
the kingdom of heaven.

24 And again I say unto you,

It is easier for a camel
to go through a needle's eye,
than for a rich man
to enter into the kingdom of God.

25 AND WHEN THE DISCIPLES
HEARD IT,
THEY WERE ASTONISHED
EXCEEDINGLY,
saying,
Who then can be saved?

26 AND JESUS LOOKING UPON
them said to them,
WITH MEN THIS IS IMPOSSIBLE;
BUT WITH GOD
ALL THINGS ARE POSSIBLE.

27 Then answered Peter
and said unto him,
Lo, we have left all,
and followed thee;
what then shall we have?

28 And Jesus said unto them,
Verily I say unto you,
that ye who have followed me,
in the regeneration
when the Son of man
shall sit on
the throne of his glory,
^a YE ALSO SHALL SIT UPON
TWELVE THRONES,
JUDGING THE TWELVE TRIBES
OF ISRAEL.

29 **And every one**
that hath left houses,
or brethren, OR SISTERS,
or father, or mother,
or children, OR LANDS,
FOR MY NAME'S SAKE,

shall receive
a hundredfold,

and shall inherit eternal life.

30 ^b **But many shall be last**
that are first;
and first that are last.

LUKE XVIII. 24—30.

24 And Jesus seeing him
said,

How hardly shall they
that have riches
enter into the kingdom of God!

25 **For it is easier for a camel**
to enter in through
a needle's eye,
than for a rich man
to enter into the kingdom of God.

26 AND THEY THAT HEARD IT

said,
Then who can be saved?

27 **But he said,**
The things which are
impossible with men
are possible with God.

28 And Peter said,
Lo, we have left our own,
and followed thee.

29 **And he said unto them,**
Verily I say unto you,

There is no man
that hath left house,
or wife, or brethren,
or parents,
or children,
for the kingdom of God's sake,

30 **who shall not receive**
manifold more
IN THIS TIME,

AND IN THE WORLD TO COME
eternal life.

^a Luke xxii. 30. (Sec. 58.) ^b Luke xiii. 30. (Sec. 99.)

57. ANNOUNCING THE PASSION.

MARK X. 32—34.

32 AND THEY WERE ON THE WAY,
GOING UP TO JERUSALEM ;
and Jesus was going
before them :
and they were amazed ;
and they that followed
were afraid.

And he took again the twelve,
and began to tell them
the things that were to happen
unto him,
33 saying, Behold,
we go up to Jerusalem ;
AND THE SON OF MAN
SHALL BE DELIVERED
UNTO THE CHIEF PRIESTS
AND THE SCRIBES ;
AND THEY SHALL CONDEMN HIM
TO DEATH,
and shall deliver him
unto the Gentiles :
34 and they shall mock him,
AND SHALL SPIT UPON HIM,
and shall scourge him,
AND SHALL KILL HIM ;
and after three days
he shall rise again.

MATTHEW XX. 17—19.

17 AND AS JESUS WAS
GOING UP TO JERUSALEM,

he took the twelve disciples
apart,
AND ON THE WAY
he said unto them,

18 Behold,
we go up to Jerusalem ;
AND THE SON OF MAN
SHALL BE DELIVERED
UNTO THE CHIEF PRIESTS
AND SCRIBES ;
AND THEY SHALL CONDEMN HIM
TO DEATH,
19 and shall deliver him
unto the Gentiles
to mock,
and to scourge,
and to crucify :
and the third day
he shall be raised up.

LUKE XVIII. 31—34.

31 And he took unto him
the twelve,
and said unto them,
Behold,
we go up to Jerusalem,
and all the things
that are written
through the prophets
shall be accomplished
unto the Son of man.

32 For he shall be delivered up
unto the Gentiles,
and shall be mocked,
and shamefully treated,
AND SPIT UPON :
33 and they shall scourge
AND KILL HIM :
and the third day
he shall rise again.

34 And they understood
none of these things ;
and this saying was hid
from them,
and they perceived not
the things that were said.

58. CONTENDING FOR PRECEDENCE.

MARK X. 35—40.

35 AND THERE CAME
NEAR UNTO HIM
James and John,
THE SONS OF ZEBEDEE,
saying unto him,
Teacher,
we would that thou shouldest do
for us
WHATSOEVER WE SHALL ASK
OF THEE.

36 AND HE SAID UNTO THEM,
WHAT WOULD YE
that I should do for you ?
37 AND THEY SAID UNTO HIM,
GRANT UNTO US
THAT WE MAY SIT,
ONE ON THY RIGHT HAND,
AND ONE ON *thy* LEFT HAND,
IN THY GLORY.

38 BUT JESUS
SAID UNTO THEM,
YE KNOW NOT WHAT YE ASK.
ARE YE ABLE TO DRINK THE CUP
THAT I DRINK ?
or to be baptized
with the baptism
that I am baptized with ?
39 AND THEY SAID UNTO HIM,
WE ARE ABLE.

AND JESUS SAID UNTO THEM,
THE CUP THAT I DRINK
YE SHALL DRINK ;
and with the baptism
that I am baptized withal
shall ye be baptized :
40 BUT TO SIT
ON MY RIGHT HAND
OR ON *my* LEFT HAND
IS NOT MINE TO GIVE ;
BUT *it is for them* FOR WHOM
IT HATH BEEN PREPARED.

MATTHEW XX. 20—23.

20 THEN CAME TO HIM
themotherofthesonsofZebedee
WITH HER SONS,
worshipping *him*,

AND ASKING A CERTAIN THING
OF HIM.

21 AND HE SAID UNTO HER,
WHAT Wouldest THOU ?

SHE SAITH UNTO HIM,
COMMAND THAT THESE
MY TWO SONS MAY SIT,
ONE ON THY RIGHT HAND,
AND ONE ON THY LEFT HAND,
IN THY KINGDOM.

22 BUT JESUS ANSWERED
AND SAID,
YE KNOW NOT WHAT YE ASK.
ARE YE ABLE TO DRINK THE CUP
THAT I AM ABOUT TO DRINK ?

THEY SAY UNTO HIM,
WE ARE ABLE.

23 HE SAITH UNTO THEM,
MY CUP INDEED
YE SHALL DRINK :

BUT TO SIT
ON MY RIGHT HAND,
AND ON *my* LEFT HAND,
IS NOT MINE TO GIVE ;
BUT *it is for them* FOR WHOM
IT HATH BEEN PREPARED
of my Father.

LUKE XXII. 28—30.

28 But ye are they
that have continued with me
in my temptations ;
29 and I appoint unto you
a kingdom,
even as my Father appointed
unto me,
30 that ye may eat and drink
at my table in my kingdom ;
^a AND YE SHALL SIT ON THRONES
JUDGING THE TWELVE TRIBES
OF ISRAEL.

^a Matt. xix. 28. (Sec. 56.)

58. CONTENDING FOR PRECEDENCE.

(Continued.)

MARK X. 41—45.

41 AND WHEN THE TEN HEARD IT,
THEY BEGAN TO BE MOVED
WITH INDIGNATION
CONCERNING JAMES AND JOHN.

42 AND JESUS CALLED THEM
TO HIM,
and saith unto them,
YE KNOW
that they who are accounted
to rule over the Gentiles
lord it over them;
AND THEIR GREAT ONES
EXERCISE AUTHORITY
OVER THEM.

43 But it is not so among you:
but whosoever would become
great among you,
shall be your minister;

44 and whosoever would be
first among you,
shall be servant of all.

45 FOR THE SON OF MAN ALSO
CAME NOT TO BE
MINISTERED UNTO,
BUT TO MINISTER,
AND TO GIVE HIS LIFE
A RANSOM FOR MANY.

MATTHEW XX. 24—25.

24 AND WHEN THE TEN HEARD IT,
THEY WERE MOVED
WITH INDIGNATION
CONCERNING THE

TWO BRETHREN.
25 BUT JESUS CALLED THEM
UNTO HIM,
and said,
YE KNOW
that the rulers of the Gentiles

lord it over them,
AND THEIR GREAT ONES
EXERCISE AUTHORITY
OVER THEM.

26 Not so shall it be among you:
but whosoever would become
great among you
shall be your minister;

27 and whosoever would be
first among you
shall be your servant:

28 EVEN AS THE SON OF MAN
CAME NOT TO BE
MINISTERED UNTO,
BUT TO MINISTER,
AND TO GIVE HIS LIFE
A RANSOM FOR MANY.

LUKE XXII. 24—27.

24 * AND THERE AROSE ALSO
A CONTENTION AMONG THEM,
which of them was accounted
to be greatest.

25 And he said unto them,
The kings of the Gentiles

have lordship over them;
and they that have authority
over them
are called Benefactors.

26 But ye shall not be so:
but he that is the
greater among you,
let him become as the younger;
and he that is
chief,

as he that doth serve.

27 For which is greater,
he that sitteth at meat,
or he that serveth?
is not he that sitteth at meat?
but I am in the midst of you
as he that serveth.

59. THE BLIND BEGGAR OF JERICO.

MARK X. 46—52.

46 AND THEY CAME TO JERICO:
AND AS HE WENT OUT
FROM JERICO,
WITH HIS DISCIPLES
AND A GREAT MULTITUDE,
the son of Timæus, Bartimæus,
a blind BEGGAR,
was sitting by the way side.

47 And when he heard
that it was Jesus THE NAZARENE,
he began to cry out, and say,
JESUS,
thou son of David,

have mercy on me.
48 And many
rebuked him,
that he should hold his peace:

but he cried out the more
A GREAT DEAL,
Thou son of David,

have mercy on me.
49 And Jesus stood still,
and said, Call ye him.

And they call the blind man,
saying unto him,
Be of good cheer:

rise, he calleth thee.
50 And he,
casting away his garment,
sprang up, and came to Jesus.

51 And Jesus answered him,
and said,
What wilt thou
that I should do unto thee?
And the blind man said
unto him,

Rabboni,
that I may receive my sight.
52 AND JESUS SAID UNTO HIM,
Go thy way;

THY FAITH HATH MADE THEE WHOLE.
And straightway
he received his sight,
and followed him in the way.

MATTHEW XX. 29—34.

29 AND AS THEY WENT OUT
FROM JERICO,
A GREAT MULTITUDE
FOLLOWED HIM.

30 And behold,
two blind men
sitting by the way side,

when they heard
that Jesus was passing by,
cried out, saying,
Lord,
have mercy on us,
thou son of David.

31 And the multitude
rebuked them,
that they should
hold their peace:
but they cried out the more,
saying, Lord,
have mercy on us,
thou son of David.

32 And Jesus stood still,
and called them,

and said,
What wilt ye
that I should do unto you?
33 They say unto him,

Lord,
that our eyes may be opened.
34 And Jesus,
being moved with compassion,
touched their eyes;
and straightway
they received their sight,
and followed him.

LUKE XVIII. 35—43.

35 And it came to pass,
AS HE DREW NIGH UNTO JERICO,

a certain blind man
sat by the way side BEGGING:
36 and hearing
a multitude going by,
he inquired what this meant.

37 And they told him, that
Jesus OF NAZARETH passeth by.
38 And he cried, saying,
JESUS,

thou son of David,
have mercy on me.
39 And they that went before
rebuked him,
that he should hold his peace:

but he cried out the more
A GREAT DEAL,
Thou son of David,

have mercy on me.
40 And Jesus stood,
and commanded him
to be brought unto him:

and when he was come near,

he asked him,
41 What wilt thou
that I should do unto thee?
And he said,

Lord,
that I may receive my sight.

42 AND JESUS SAID UNTO HIM,
Receive thy sight:

THY FAITH HATH MADE THEE WHOLE.
43 And immediately
he received his sight,
and followed him,
glorifying God:

and all the people,
when they saw it,
gave praise unto God.

* Mark ix. 24. Matt. xviii. 1. (Sec. 50.)

60. PUBLIC ENTRY INTO JERUSALEM.

MARK XI. 1—11.

1 And when they draw nigh
UNTO JERUSALEM,
unto Bethphage AND BETHANY,
at the mount of Olives,
he sendeth two of his disciples,
2 and saith unto them,
Go your way into the village
that is over against you :
AND STRAIGHTWAY
AS YE ENTER INTO IT,
ye shall find a colt tied,
WHEREON NO MAN EVER YET SAT :
loose him, and bring him.
3 And if any one say unto you,
WHY DO YE THIS ?
say ye,
The Lord hath need of him ;
AND STRAIGHTWAY
HE WILL SEND HIM
back hither.

4 And they went away,
AND FOUND A COLT TIED
at the door without
in the open street ;
and they loose him.

5 And certain of them
that stood there
SAID UNTO THEM,
WHAT DO YE, LOOSING THE COLT ?
6 AND THEY SAID UNTO THEM
EVEN AS JESUS HAD SAID :
and they let them go.

7 And they bring the colt
UNTO JESUS,
and cast on him their garments ;
and he sat upon him.

8 AND MANY
spread their garments
upon the way ;
AND OTHERS BRANCHES,
WHICH THEY HAD
CUT FROM THE FIELDS.

9 AND THEY
THAT WENT BEFORE,
AND THEY THAT FOLLOWED,

cried,
HOSANNA ;
Blessed is he that cometh
in the name of the Lord :
10 Blessed is the kingdom
that cometh,
the kingdom of our father David :
Hosanna in the highest.

11 AND HE ENTERED
INTO JERUSALEM,
into the temple ;
and when he had looked
round about upon all things ;
it being now eventide,
he went out unto Bethany
with the twelve.

MATTHEW XXI. 1—11.

1 And when they drew nigh
UNTO JERUSALEM,
and came unto Bethphage,
unto the mount of Olives,
then Jesus sent two disciples,
2 saying unto them,
Go into the village
that is over against you,
AND STRAIGHTWAY
ye shall find an ass tied,
and a colt with her :
loose them, and bring them
unto me.
3 And if any one say
ought unto you,
ye shall say,
The Lord hath need of them ;
AND STRAIGHTWAY
HE WILL SEND THEM.

4 Now this is come to pass,
that it might be fulfilled
which was spoken
through the prophet,
saying,
5 Tell ye the daughter of Zion,
Behold, thy King cometh unto
thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went,
and did even as
Jesus appointed them,

7 and brought the ass,
and the colt,
and put on them their garments ;
and he sat thereon.

8 AND THE MOST PART
OF THE MULTITUDE
spread their garments
in the way :
AND OTHERS CUT BRANCHES
FROM THE TREES,
AND SPREAD THEM IN THE WAY.

9 AND THE MULTITUDES
THAT WENT BEFORE HIM,
AND THAT FOLLOWED,

cried, saying,
HOSANNA to the son of David :
Blessed is he that cometh
in the name of the Lord ;

Hosanna in the highest.

10 AND WHEN HE WAS COME
INTO JERUSALEM,
all the city was stirred, saying,
Who is this ?
11 And the multitudes said,
This is the prophet, Jesus,
from Nazareth of Galilee.

LUKE XIX. 28—40.

28 And when he had thus spoken,
he went on before,
going up to Jerusalem.
29 And it came to pass,
when he drew nigh

unto Bethphage AND BETHANY,
at the mount that
is called Olivet,
he sent two of the disciples,
30 saying,
Go your way into the village
over against you ;

IN WHICH AS YE ENTER
ye shall find a colt tied,
WHEREON NO MAN EVER YET SAT :
loose him, and bring him.

31 And if any one ask you,
WHY DO YE LOOSE HIM ?
thus shall ye say,
The Lord hath need of him.

32 And they that were sent
went away,
AND FOUND EVEN AS HE HAD SAID
UNTO THEM.

33 And as they were
loosing the colt,
the owners thereof
SAID UNTO THEM,
WHY LOOSE YE THE COLT ?
34 AND THEY SAID,
THE LORD HATH NEED OF HIM.

35 And they brought him
TO JESUS :
and they threw their garments
upon the colt,
and set Jesus thereon.

36 And as he went,
they spread their garments
in the way.
37 And as he was
now drawing nigh,
even at the descent
of the mount of Olives,
the whole multitude
of the disciples
began to rejoice and praise God
with a loud voice
for all the mighty works
which they had seen ;
38 saying,

Blessed is the King that cometh
in the name of the Lord :
peace in heaven,

and glory in the highest.

39 And some of the Pharisees
from the multitude
said unto him,
Teacher, rebuke thy disciples.
40 And he answered and said,
I tell you that,
if these shall hold their peace,
the stones will cry out.

61. CLEANSING THE TEMPLE.

MARK XI. 15—19.

15 And they came to Jerusalem:
and he entered into the temple,
and began to cast out them that sold
AND THEM THAT BOUGHT IN THE TEMPLE,
AND OVERTHREW THE TABLES
OF THE MONEY-CHANGERS,
AND THE SEATS OF THEM
THAT SOLD THE DOVES;
16 and he would not suffer
that any man should carry
a vessel through the temple.
17 And he taught,
and said unto them,
Is it not written,
My house shall be called
a house of prayer
for all the nations?
but ye have made it
a den of robbers.

18 AND THE CHIEF PRIESTS
AND THE SCRIBES
heard it,

AND SOUGHT HOW
THEY MIGHT DESTROY HIM:
for they feared him,

FOR ALL THE MULTITUDE
WAS ASTONISHED AT HIS TEACHING.

19 AND EVERY EVENING
he went forth out of the city.

MATTHEW XXI. 12—17.

12 And Jesus entered into the temple of God,
and cast out all them that sold
AND BOUGHT IN THE TEMPLE,
AND OVERTHREW THE TABLES
OF THE MONEY-CHANGERS,
AND THE SEATS OF THEM
THAT SOLD THE DOVES;

13 and he saith unto them,
It is written,
My house shall be called
a house of prayer:

but ye make it
a den of robbers.

14 And the blind and the lame
came to him in the temple;
and he healed them.

15 But when the chief priests
and the scribes
saw the wonderful things
that he did,
and the children
that were crying in the temple
and saying,
Hosanna to the son of David;
they were moved

with indignation,
16 and said unto him,
Hearst thou what
these are saying?
And Jesus saith unto them,
Yea: did ye never read,
Out of the mouth
of babes and sucklings
thou hast perfected praise?

17 And he left them,
and went forth out of the city
a TO BETHANY,
and lodged there.

LUKE XIX. 45—48.

45 And he entered into the temple,
and began to cast out
them that sold,

46 saying unto them,
It is written,
And my house shall be
a house of prayer:

but ye have made it
a den of robbers.

47 And he was teaching
daily in the temple.

BUT THE CHIEF PRIESTS
AND THE SCRIBES
and the principal men
of the people

SOUGHT TO DESTROY HIM:

48 and they could not find
what they might do;
FOR THE PEOPLE ALL
HUNG UPON HIM, LISTENING.

LUKE XXI. 37, 38.

37 And every day
he was teaching in the temple;
AND EVERY NIGHT
he went out,
and lodged in the mount
that is called Olivet.
38 And all the people
came early in the morning
to him in the temple,
to hear him.

According to John.

60. Public Entry into Jerusalem.

JOHN XII. 12—19.

12 On the morrow
a great multitude that had come to the feast,
when they heard that Jesus was coming
to Jerusalem,
13 took the branches of the palm trees,
and went forth to meet him,
and cried out,
HOSANNA:
Blessed is he that cometh in the name of the Lord,
even the King of Israel.
14 And Jesus, having found a young ass,
sat thereon; as it is written,
15 Fear not, daughter of Zion:
behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples
at the first:
but when Jesus was glorified,
then remembered they
that these things were written of him,
and that they had done these things unto him.
17 The multitude therefore that was with him
when he called Lazarus out of the tomb,
and raised him from the dead, bare witness.
18 For this cause also
the multitude went and met him,
for that they heard that he had done this sign.
19 The Pharisees therefore
said among themselves,
Behold how ye prevail nothing;
lo, the world is gone after him.

61. Cleansing the Temple.

JOHN II. 13—22.

13 And the passover of the Jews was at hand,
and Jesus went up to Jerusalem.
14 And he found in the temple
those that sold oxen and sheep and doves,
and the changers of money sitting:
15 and he made a scourge of cords,
and cast all out of the temple,
both the sheep and the oxen;
and he poured out the changers' money,
AND OVERTHREW THEIR TABLES;
16 and to them that sold the doves he said,
Take these things hence;
make not my Father's house
a house of merchandise.
17 His disciples remembered that it was written,
Zeal for thy house shall eat me up.
18 The Jews therefore answered
and said unto him,
What sign showest thou unto us,
seeing that thou doest these things?
19 Jesus answered and said unto them,
b DESTROY THIS TEMPLE,
AND IN THREE DAYS I WILL RAISE IT UP.
20 The Jews therefore said,
Forty and six years was this temple in building,
and wilt thou raise it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was raised from the dead,
his disciples remembered that he spake this;
and they believed the scripture,
and the word which Jesus had said.

^a Mark xi. 12. (Sec. 62.) ^b Mark xiv. 58. Matt. xxvi. 61. (Sec. 81.)

62. THE FRUITLESS FIG TREE.

MARK XI. 12—14. 20—25.
 12 AND ON THE MORROW,
 WHEN THEY WERE COME OUT
^a FROM BETHANY,
 HE HUNGERED.
 13 AND SEEING A FIG TREE
 AFAR OFF
 having leaves,
 he came,
 if haply he might find
 anything thereon :
 AND WHEN HE CAME TO IT,
 HE FOUND NOTHING
 BUT LEAVES ;
 for it was not the season of figs.
 14 AND HE ANSWERED
 AND SAID UNTO IT,
 NO MAN EAT FRUIT
 FROM THEE
 HENCEFORWARD FOR EVER.
 And his disciples heard it.
 20 And as they passed by
 in the morning,
 THEY SAW
 THE FIG TREE WITHERED AWAY
 from the roots.
 21 And Peter
 calling to remembrance
 saith unto him,
 Rabbi, behold,
 the fig tree
 which thou cursedst
 is withered away.
 22 AND JESUS ANSWERING
 SAITH UNTO THEM,
 HAVE FAITH IN GOD,
 23 VERILY I SAY UNTO YOU,
 WHOSOEVER SHALL SAY
 UNTO THIS MOUNTAIN,
 BE THOU TAKEN UP
 AND CAST INTO THE SEA ;
 AND SHALL NOT DOUBT
 IN HIS HEART,
 but shall believe
 that what he saith
 cometh to pass ;
 HE SHALL HAVE IT.
 24 Therefore I say unto you,
 ALL THINGS WHATSOEVER
 YE PRAY AND ASK FOR,
 BELIEVE THAT
 YE RECEIVE THEM,
 AND YE SHALL HAVE THEM.
 25 And whosoever
 ye stand praying,
^b FORGIVE, IF YE HAVE AUGHT
 AGAINST ANY ONE ;
 THAT YOUR FATHER ALSO
 WHO IS IN HEAVEN
 MAY FORGIVE YOU
 YOUR TRESPASSES.

MATTHEW XXI. 18—22.
 18 NOW IN THE MORNING
 AS HE RETURNED TO THE CITY,
 HE HUNGERED.
 19 AND SEEING A FIG TREE
 BY THE WAY SIDE,
 HE CAME TO IT,
 AND FOUND NOTHING THEREON
 BUT LEAVES ONLY ;
 AND HE SAITH UNTO IT,
 LET THERE BE NO FRUIT
 FROM THEE
 HENCEFORWARD FOR EVER.
 And immediately
 THE FIG TREE WITHERED AWAY.
 20 AND WHEN THE DISCIPLES
 SAW IT,
 they marvelled, saying,
 How did the fig tree
 immediately
 wither away ?
 21 AND JESUS ANSWERED
 AND SAID UNTO THEM,
 VERILY I SAY UNTO YOU,
 IF YE HAVE FAITH,
 AND DOUBT NOT,
 ye shall not only do
 what is done to the fig tree,
 BUT EVEN IF YE SHALL SAY
 UNTO THIS MOUNTAIN,
 BE THOU TAKEN UP
 AND CAST INTO THE SEA,
 IT SHALL BE DONE.
 22 And
 ALL THINGS, WHATSOEVER
 YE SHALL ASK IN PRAYER,
 BELIEVING,
 YE SHALL RECEIVE.

LUKE XIII. 6—9.
 6 And he spake this parable :
 A certain man had a fig tree
 planted in his vineyard ;
 and he came
 seeking fruit thereon,
 and found none.
 7 And he said
 unto the vinedresser,
 Behold,
 these three years
 I come seeking fruit
 on this fig tree,
 and find none :
 cut it down ;
 why doth it also
 cumber the ground ?
 8 And he answering
 saith unto him,
 Lord,
 let it alone this year also,
 till I shall dig about it,
 and dung it :
 9 and if it bear fruit thenceforth,
 well ;
 but if not,
 thou shalt cut it down.

^a Matt. xxi. 17. (Sec. 61.) ^b Matt. vi. 14. (Sec. 125.)

63. AUTHORITY OF JESUS.

MARK XI. 27—33.

27 And they come again
to Jerusalem :

AND AS HE WAS WALKING
in the temple,

there come to him
the chief priests,
AND THE SCRIBES,
and the elders ;

28 and they said unto him,

By what authority
doest thou these things ?
or who gave thee
this authority
to do these things ?

29 And Jesus
said unto them,
I will ask of you
one question,
and answer me,
AND I WILL TELL YOU
BY WHAT AUTHORITY
I DO THESE THINGS.
30 The baptism of John,
was it from heaven,
or from men ?
answer me.

31 And they reasoned
with themselves,
saying,
If we shall say,
From heaven ;
he will say,

Why then did ye
not believe him ?

32 But should we say,
From men—
THEY FEARED THE PEOPLE :
for all verily held
John to be a prophet.

33 And they answered Jesus
and say,
We know not.

And Jesus saith unto them,
Neither tell I you
by what authority
I do these things.

MATTHEW XXI. 23—32.

23 AND WHEN HE WAS COME
into the temple,

the chief priests

and the elders of the people
came unto him
AS HE WAS TEACHING,
and said,

By what authority
doest thou these things ?
and who gave thee
this authority ?

24 And Jesus answered
and said unto them,
I also will ask you
one question,
which if ye tell me,
I LIKEWISE WILL TELL YOU
BY WHAT AUTHORITY
I DO THESE THINGS.
25 The baptism of John,
whence was it ? from heaven
or from men ?

And they reasoned
with themselves,
saying,
If we shall say,
From heaven ;
he will say unto us,

Why then did ye
not believe him ?

26 But if we shall say,
From men ;
WE FEAR THE MULTITUDE ;
for all hold
John as a prophet.

27 And they answered Jesus,
and said,
We know not.

He also said unto them,
Neither tell I you
by what authority
I do these things.

28 But what think ye ?
A man had two sons ;
and he came to the first,
and said,
Son,

go work to-day in the vineyard.
29 And he answered and said,
I will not ;

but afterward
he repented himself, and went.
30 And he came to the second,
and said likewise.

And he answered and said,
I go, sir ; and went not.

31 Which of the two
did the will of his father ?

They say, The first.
Jesus saith unto them,
Verily I say unto you,
that the publicans

and the harlots
go into the kingdom of God
before you.

32 For John came unto you
in the way of righteousness,
and ye believed him not ;
but the publicans and the harlots
believed him :

and ye, when ye saw it,
did not even repent yourselves
afterward,
that ye might believe him.

LUKE XX. 1—8.

1 And it came to pass,
on one of the days,
AS HE WAS TEACHING THE PEOPLE

in the temple,
and preaching the gospel,
there came upon him
the chief priests
AND THE SCRIBES
with the elders ;

2 and they spake,
saying unto him,
Tell us :
By what authority
doest thou these things ?
or who is he that gave thee
this authority ?

3 And he answered
and said unto them,
I also will ask you
a question ;
and tell me :

4 The baptism of John,
was it from heaven,
or from men ?

5 And they reasoned
with themselves,
saying,
If we shall say,
From heaven ;
he will say,

Why did ye
not believe him ?

6 But if we shall say,
From men ;
all the people will stone us :
for they are persuaded
that John was a prophet.

7 And they answered,
that they knew not
whence it was.

8 And Jesus said unto them,
Neither tell I you
by what authority
I do these things.

64. WICKED HUSBANDMEN.

MARK XII. 1—11.

1 **AND HE BEGAN TO SPEAK**
UNTO THEM IN PARABLES.
A man

planted a vineyard,
AND SET A HEDGE ABOUT IT,
AND DUGGED A PIT
FOR THE WINEPRESS,
AND BUILT A TOWER,
and let it out to husbandmen,
and went into another country.

2 And at the season

he sent
to the husbandmen a servant,
that he might receive
from the husbandmen
of the fruits of the vineyard.

3 And they
TOOK HIM,
and beat him,
AND SENT HIM AWAY EMPTY.

4 And again he sent unto them
another servant ;
AND HIM THEY WOUNDED
in the head,
AND HANDLED SHAMEFULLY.

5 AND HE SENT ANOTHER ;

AND HIM THEY KILLED :
AND MANY OTHERS ;
BEATING SOME,
AND KILLING SOME.

6 He had yet one,
A BELOVED SON :

HE SENT HIM LAST UNTO THEM,
saying,

They will reverence my son.

7 But those husbandmen

said among themselves,

This is the heir ;
come, let us kill him,
and the inheritance

shall be ours.
8 AND THEY TOOK HIM,
and killed him,
and cast him forth
out of the vineyard.

9 What therefore will
the lord of the vineyard do ?

HE WILL COME
and destroy the husbandmen,
and will give the vineyard
unto others.

10 Have ye not read
even this scripture :
The stone which the builders
rejected,
The same was made the head
of the corner ;

11 THIS WAS FROM THE LORD,
AND IT IS MARVELLOUS IN OUR
EYES ?

MATTHEW XXI. 33—42.

33 HEAR ANOTHER PARABLE :
There was a man
that was a householder,
who planted a vineyard,
AND SET A HEDGE ABOUT IT,
AND DUGGED

A WINEPRESS IN IT,
AND BUILT A TOWER,
and let it out to husbandmen,
and went into another country.

34 And when the season
of the fruits drew near,
he sent
his servants to
the husbandmen,
to receive his fruits.

35 And the husbandmen
TOOK HIS SERVANTS,
and beat one,

AND KILLED ANOTHER,
and stoned another.

36 Again, he sent
other servants

MORE THAN THE FIRST :
AND THEY DID UNTO THEM
IN LIKE MANNER.

37 BUT AFTERWARD
HE SENT UNTO THEM HIS SON,
saying,

They will reverence my son.

38 But the husbandmen,
WHEN THEY SAW THE SON,
said among themselves,

This is the heir ;
come, let us kill him,
and take his inheritance.

39 AND THEY TOOK HIM,
and cast him forth
out of the vineyard,
and killed him.

40 When therefore
the lord of the vineyard
shall come,
what will he do

UNTO THOSE HUSBANDMEN ?

41 They say unto him,
He will miserably destroy
those miserable men,
and will let out the vineyard
unto other husbandmen,
who shall render him the fruits
in their seasons.

42 JESUS SAITH UNTO THEM,
Did ye never read
in the scriptures,
The stone which the builders
rejected,
The same was made the head
of the corner ;
THIS WAS FROM THE LORD,
AND IT IS MARVELLOUS IN OUR
EYES ?

LUKE XX. 9—17.

9 **AND HE BEGAN TO SPEAK**
unto the people this parable :
A man

planted a vineyard,

and let it out to husbandmen,
and went into another country
for a long time.

10 And at the season

he sent
unto the husbandmen a servant,
that they should give him
of the fruit of the vineyard :
but the husbandmen

beat him,
AND SENT HIM AWAY EMPTY.

11 And he sent yet
another servant :
and him also they beat,

AND HANDLED HIM SHAMEFULLY,
and sent him away empty.
12 AND HE SENT YET A THIRD :
AND HIM ALSO THEY WOUNDED,
and cast him forth.

13 And the lord of the vineyard
said,
What shall I do ? I will send
MY BELOVED SON ;

it may be
they will reverence him.
14 But when the husbandmen
SAW HIM,
they reasoned one
with another, saying,
This is the heir ;
let us kill him,
that the inheritance
may be ours.

15 And they cast him forth
out of the vineyard,
and killed him.

What therefore will
the lord of the vineyard do
UNTO THEM ?
16 HE WILL COME
and destroy these husbandmen,

and will give the vineyard
unto others.
And when they heard it,
they said, God forbid.

17 But he looked upon them,
AND SAID,
What then is this
that is written,
The stone which the builders
rejected,
The same was made the head
of the corner ?

64. WICKED HUSBANDMEN. (Continued.)

MARK XII. 12.

12 And they

sought to lay hold on him ;

and they feared the multitude ;
for they perceived that he spake
the parable against them :

^a AND THEY LEFT HIM,
AND WENT AWAY.

MATTHEW XXI. 43—46.

43 Therefore say I unto you,
The kingdom of God
shall be taken away from you,
and shall be given to a nation
bringing forth the fruit thereof.

44 AND HE THAT FALLETH
ON THIS STONE
SHALL BE BROKEN TO PIECES :
BUT ON WHOMSOEVER IT SHALL FALL,
IT WILL SCATTER HIM AS DUST.

45 And when the
chief priests and the Pharisees
heard his parables,
they perceived that he spake
of them.

46 And when they

sought to lay hold on him,

they feared the multitudes,
because they took him
for a prophet.

LUKE XX. 18; 19.

18 EVERY ONE THAT FALLETH
ON THAT STONE
SHALL BE BROKEN TO PIECES ;
BUT ON WHOMSOEVER IT SHALL FALL,
IT WILL SCATTER HIM AS DUST.

19 And the scribes
and the chief priests
sought to lay hands on him
in that very hour ;
and they feared the people :
for they perceived that he spake
this parable against them.

65. THE TRIBUTE MONEY.

MATTHEW XXII. 15—22.

15 Then went the Pharisees,
and took counsel

how they might ensnare him
in *his* talk.

16 AND THEY SEND TO HIM
THEIR DISCIPLES,
WITH THE HERODIANS,

saying,
Teacher,

we know that thou art true,

and teachest the way of God
in truth,

AND CAREST NOT FOR ANY ONE :
for thou regardest not
the person of men.

17 Tell us therefore,
What thinkest thou ?

Is it lawful
to give tribute unto Caesar,
or not ?

18 But Jesus
perceived their wickedness,
and said,
WHY MAKE YE TRIAL OF ME,
ye hypocrites ?

19 Show me the tribute money.

AND THEY BROUGHT UNTO HIM
A DENARIUS.

20 AND HE SAITH UNTO THEM,
Whose is this image
and superscription ?

21 They say unto him,
Caesar's.

Then saith he unto them,
Render therefore unto Caesar
the things that are Caesar's ;
and unto God
the things that are God's.

22 And when they heard it,

they marvelled,

^b AND LEFT HIM,
AND WENT AWAY.

LUKE XX. 20—26.

20 And they watched him,
and sent forth spies,
who feigned themselves
to be righteous,
that they might take hold
of his speech,
so as to deliver him up
to the rule and to the authority
of the governor.

21 And they asked him, saying,
Teacher,
we know that thou sayest
and teachest rightly,

and acceptest not
the person of *any*,
but of a truth
teachest the way of God :

22 Is it lawful for us
to give tribute unto Caesar,
or not ?

23 But he
perceived their craftiness,
and said unto them,

24 Show me a denarius.

Whose image
and superscription hath it ?
And they said,
Caesar's.

25 And he said unto them,
Then render unto Caesar
the things that are Caesar's,
and unto God
the things that are God's.

26 And they were not able
to take hold of the saying
before the people :
and they marvelled
AT HIS ANSWER,
and held their peace.

^a Matt. xxii. 22. (Sec. 65.) ^b Mark xii. 12. (Sec. 64.)

66. MARRIAGE AND THE RESURRECTION.

MARK XII. 18—27.

18 And there come unto him
Sadducees,
who say
that there is no resurrection :

and they asked him,
saying,

19 Teacher,
Moses wrote unto us,
If a man's *BROTHER* die,
AND LEAVE A WIFE BEHIND HIM,
and leave no child,
that his brother
should take his wife,
and raise up seed
unto his brother.

20 There were
seven brethren :
and the first took a wife,
and dying
left no seed ;

21 and the second took her,
and died,
leaving no seed behind him ;
and the third likewise :
22 and the seven left no seed.

Last of all
the woman also died.
23 In the resurrection
whose wife
shall she be of them ?
for the seven had her to wife.

24 Jesus said unto them,
IS IT NOT FOR THIS CAUSE
THAT YE ERR,
THAT YE KNOW NOT
THE SCRIPTURES,
NOR THE POWER OF GOD ?
25 For when they shall rise
from the dead,
they neither marry,
nor are given in marriage ;

but are as angels in heaven.

26 But as touching
the dead, that they are raised ;
HAVE YE NOT READ
IN THE BOOK OF MOSES,
IN the place concerning THE BUSH,
HOW GOD SPAKE UNTO HIM,

SAYING,
I am
the God of Abraham,
and the God of Isaac,
and the God of Jacob ?
27 He is not
the God of the dead,
but of the living :
ye do greatly err.

MATTHEW XXII. 23—33.

23 On that day
there came to him
Sadducees,
they that say
that there is no resurrection :

and they asked him,
24 saying,
Teacher,
Moses said,
If a man die,
having no children,
his brother
shall marry his wife,
and raise up seed
unto his brother.

25 Now there were with us
seven brethren :
and the first married
and deceased,
and having no seed
left his wife unto his brother ;
26 in like manner
the second also,

and the third,
unto the seventh.

27 And after them all,
the woman died.
28 In the resurrection therefore
whose wife
shall she be of the seven ?
for they all had her.

29 But Jesus answered
and said unto them,

YE DO ERR,
NOT KNOWING
THE SCRIPTURES,
NOR THE POWER OF GOD.

30 For in the resurrection
they neither marry,
nor are given in marriage.

but are as angels in heaven.

31 But as touching
the resurrection of the dead,
HAVE YE NOT READ

THAT WHICH WAS SPOKEN
UNTO YOU BY GOD,
SAYING,
32 I AM

the God of Abraham,
and the God of Isaac,
and the God of Jacob ?
God is not
the God of the dead,
but of the living.

33 And when the multitudes
heard it,
they were astonished
at his teaching.

LUKE XX. 27—38.

27 And there came to him
certain of the Sadducees,
they that say
that there is no resurrection :

and they asked him,
28 saying,
Teacher,
Moses wrote unto us,
that if a man's *BROTHER* die
HAVING A WIFE,
and he be childless,
his brother
should take the wife,
and raise up seed
unto his brother.

29 There were therefore
seven brethren :
and the first took a wife,
and died
childless ;

30 and the second ;

31 and the third took her ;
and likewise the seven also
left no children, and died.
32 Afterward
the woman also died.
33 In the resurrection therefore
whose wife
of them shall she be ?
for the seven had her to wife.

34 And Jesus said unto them,
The sons of this world marry,
and are given in marriage :
35 but they that
are accounted worthy to attain
to that world,
and the resurrection
from the dead,
neither marry,
nor are given in marriage :
36 for neither can
they die any more :
for they are equal
unto the angels ;
and are sons of God,
being sons of the resurrection.

37 But that
the dead are raised,
EVEN MOSES SHOWED,
IN the place concerning THE BUSH,

when he calleth the Lord
the God of Abraham,
and the God of Isaac,
and the God of Jacob.
38 Now he is not
the God of the dead,
but of the living :
for all live unto him.

67. LOVE TO GOD AND NEIGHBOR.

MARK XII. 28—34.

28 **And one of the scribes came,**
and heard them
questioning together,
and knowing that
he had answered them well,
asked him,

WHAT COMMANDMENT
IS THE FIRST OF ALL?

29 **Jesus answered,**
The first is, Hear, O Israel;
The Lord our God,
the Lord is one:
30 and thou shalt love
the Lord thy God
with all thy heart,
and with all thy soul,
and with all thy mind,
AND WITH ALL THY STRENGTH.

31 THE SECOND IS THIS,

**Thou shalt love thy neighbor
as thyself.**
There is none
other commandment greater
than these.

32 **AND THE SCRIBE
SAID UNTO HIM,**
Of a truth, **TEACHER,**
THOU HAST WELL SAID
and there is none other but he:
33 and to love him
with all the heart,
and with all the understanding,
and with all the strength,
and to love his neighbor
as himself,
is much more than all whole
burnt offerings and sacrifices.

34 And when Jesus saw
that he answered discreetly,
he said unto him,
Thou art not far
from the kingdom of God.
35 **And no man after that durst
ask him any question.**

MATTHEW XXII. 34—40.

34 But the Pharisees,
when they heard that he had
put the Sadducees to silence,
gathered themselves together.
35 **And one of them, a lawyer,**

asked him a question,
TRYING HIM:
36 **TEACHER,**
WHICH IS THE GREAT
COMMANDMENT IN THE LAW?

37 **And he said unto him,**
Thou shalt love
the Lord thy God
with all thy heart,
and with all thy soul,
and with all thy mind.

38 This is the great
and first commandment.
39 **AND A SECOND**
LIKE UNTO IT IS THIS,
**Thou shalt love thy neighbor
as thyself.**
40 On these two commandments
the whole law hangeth,
and the prophets.

LUKE XX. 39, 40.

39 **AND CERTAIN OF THE SCRIBES
ANSWERING SAID,**
TEACHER,
THOU HAST WELL SAID.
40 **For they durst not any more
ask him any question.**

LUKE X. 25—37.

25 **And behold, a certain lawyer**
stood up

AND MADE TRIAL OF HIM,
saying,
TEACHER,
what shall I do
to inherit eternal life?

26 **And he said unto him,**
What is written in the law?
how readest thou?
27 And he answering said,
Thou shalt love
the Lord thy God
with all thy heart,
and with all thy soul,
AND WITH ALL THY STRENGTH,
and with all thy mind;

**and thy neighbor
as thyself.**
28 And he said unto him,
Thou hast answered right:
this do, and thou shalt live.

29 But he,
desiring to justify himself,
said unto Jesus,
And who is my neighbor?
30 Jesus made answer and said,
A certain man was going down
from Jerusalem to Jericho;
and he fell among robbers,
who both stripped him
and beat him, and departed,
leaving him half dead.
31 And by chance
a certain priest
was going down that way:
and when he saw him,
he passed by on the other side.
32 And in like manner
a Levite also,
when he came to the place,
and saw him,
passed by on the other side.
33 But a certain Samaritan,
as he journeyed,
came where he was:
and when he saw him,
he was moved with compassion,
34 and came to him,
and bound up his wounds,
pouring on *them* oil and wine;
and he set him on his own beast,
and brought him to an inn,
and took care of him.
35 And on the morrow
he took out two shillings,
and gave them to the host,
and said, Take care of him;
and whatsoever
thou spendest more,
I, when I come back again,
will repay thee.
36 Which of these three,
thinkest thou,
proved neighbor unto him
that fell among the robbers?
37 And he said,
He that showed mercy on him.
And Jesus said unto him,
Go, and do thou likewise.

68. DAVID'S SON AND LORD.

MARK XII. 35—37.

35 And Jesus answered and said,
as he taught in the temple,

HOW SAY THE SCRIBES
THAT THE CHRIST
IS THE SON OF DAVID?

36 David himself said
IN THE HOLY SPIRIT,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the
footstool of thy feet.

37 David himself
calleth him Lord;
and whence is he his son?

And the common people
heard him gladly.

MATTHEW XXII. 41—46.

41 Now while the Pharisees
were gathered together,
Jesus asked them a question,
42 saying,

What think ye of the Christ?
whose son is he?
They say unto him,
The son of David.

43 He saith unto them,
How then doth David
IN THE SPIRIT

call him Lord, saying,
44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies under-
neath thy feet.

45 If David then
calleth him Lord,
how is he his son?

46 And no one was able
to answer him a word,
neither durst any man
from that day forth
ask him any more questions.

LUKE XX. 41—44.

41 And he said unto them,

HOW SAY THEY
THAT THE CHRIST
IS DAVID'S SON?

42 For David himself saith
in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,

43 Till I make thine enemies the
footstool of thy feet.

44 David therefore
calleth him Lord,
and how is he his son?

69. WARNING AGAINST THE SCRIBES.

MARK XII. 38—40.

38 AND IN HIS TEACHING

HE SAID,
BEWARE OF THE SCRIBES,
WHO DESIRE TO WALK IN LONG ROBES,
and to have salutations
in the marketplaces,

39 and chief seats
in the synagogues,
and chief places at feasts:

40 THEY THAT DEVOUR
WIDOWS' HOUSES,
AND FOR A PRETENCE
MAKE LONG PRAYERS;
THESE SHALL RECEIVE
GREATER CONDEMNATION.

LUKE XX. 45—47.

45 AND IN THE HEARING
OF ALL THE PEOPLE^a
HE SAID unto his disciples,

46 BEWARE OF THE SCRIBES,
WHO DESIRE TO WALK IN LONG ROBES,
and love salutations
in the marketplaces,

and chief seats
in the synagogues,
and chief places at feasts;

47 WHO DEVOUR
WIDOWS' HOUSES,
AND FOR A PRETENCE
MAKE LONG PRAYERS:
THESE SHALL RECEIVE
GREATER CONDEMNATION.

70. THE WIDOW'S MITES.

MARK XII. 41—44.

41 And he sat down
over against the treasury,
AND BEHELD how the multitude
CAST MONEY

INTO THE TREASURY:
AND MANY THAT WERE RICH
cast in much.

42 AND THERE CAME
A POOR WIDOW,
AND SHE CAST IN TWO MITES,
which make a farthing.

43 And he called unto him
his disciples,
AND SAID UNTO THEM,
VERILY I SAY UNTO YOU,
THIS POOR WIDOW CAST IN
MORE THAN ALL THEY
that are casting

into the treasury:
44 FOR THEY ALL
DID CAST IN OF THEIR SUPERFLUITY:

BUT SHE OF HER WANT DID CAST IN
ALL THAT SHE HAD,
even ALL HER LIVING.

LUKE XXI. 1—4.

1 And he looked up,

AND SAW THE RICH MEN
THAT WERE CASTING THEIR GIFTS
INTO THE TREASURY.

2 AND HE SAW
A CERTAIN POOR WIDOW
CASTING IN THITHER TWO MITES.

3 AND HE SAID,
OF A TRUTH I SAY UNTO YOU,
THIS POOR WIDOW CAST IN
MORE THAN THEY ALL:

4 FOR ALL THESE
DID OF THEIR SUPERFLUITY CAST IN
UNTO THE GIFTS;
BUT SHE OF HER WANT DID CAST IN
ALL THE LIVING THAT SHE HAD.

^a Mark xii. 34. Luke xx. 40 (Sec. 67.) ^b Matt. xxiii. 6, 7. (Sec. 127.)

71. THE ESCHATOLOGICAL DISCOURSE.

71. a. Overthrow of the Temple.

MARK XIII. 1, 2.

1 AND AS HE WENT FORTH
OUT OF THE TEMPLE,

one of his disciples
SAITH UNTO HIM,
Teacher,

BEHOLD,
WHAT MANNER OF STONES AND
WHAT MANNER OF BUILDINGS !

2 And Jesus said unto him,

Seest thou
these great buildings ?

there shall not be left here
one stone upon another,
which shall not be thrown down.

MATTHEW XXIV. 1, 2.

1 AND JESUS WENT OUT
FROM THE TEMPLE,
and was going on his way ;
and his disciples
came to him to show him

THE BUILDINGS OF THE TEMPLE.

2 But he answered
and said unto them,
See ye not all these things ?

verily I say unto you,
There shall not be left here
one stone upon another,
that shall not be thrown down.

LUKE XXI. 5, 6.

5 And as some
SPAKE OF THE TEMPLE,

HOW IT WAS ADORNED
WITH GOODLY STONES
and offerings,

he said,

6 As for these things
which ye behold,
the days will come, in which
there shall not be left here
one stone upon another,
that shall not be thrown down.

71. b. Wars and Persecutions.

MARK XIII. 3-8.

3 AND AS HE SAT
ON THE MOUNT OF OLIVES
over against the temple,

Peter and James
and John and Andrew
asked him PRIVATELY,

4 TELL US,
when shall
these things be ?
and what shall be the sign
WHEN THESE THINGS
ARE ALL ABOUT
TO BE ACCOMPLISHED ?

5 And Jesus began to say
unto them,
Take heed
that no man lead you astray.

6 Many shall come
in my name,
saying,
I am he ;

AND SHALL LEAD MANY ASTRAY.

7 And when ye shall hear of wars
AND RUMORS OF WARS,
be not troubled :
these things
must needs come to pass ;
but the end is not yet.

8 For nation shall
rise against nation,
and kingdom against kingdom ;

there shall be
earthquakes
in divers places :
there shall be famines :

THESE THINGS ARE
THE BEGINNING OF TRAVAIL.

MATTHEW XXIV. 3-8.

3 AND AS HE SAT
ON THE MOUNT OF OLIVES,

the disciples
came unto him
PRIVATELY, saying,
TELL US,

when shall
these things be ?
and what shall be the sign
of thy coming,
and of the end of the world ?

4 And Jesus answered and said
unto them,
Take heed

that no man lead you astray.
5 For many shall come
in my name,
saying,
I am the Christ ;

AND SHALL LEAD MANY ASTRAY.

6 And ye shall hear of wars
AND RUMORS OF WARS ;
see that ye be not troubled :
for these things
must needs come to pass ;
but the end is not yet.

7 For nation shall
rise against nation,
and kingdom against kingdom ;
and there shall be famines

and earthquakes
in divers places.

8 BUT ALL THESE THINGS ARE
THE BEGINNING OF TRAVAIL.

LUKE XXI. 7-11.

7 And they

asked him, saying,
Teacher,
when therefore shall
these things be ?
and what shall be the sign
WHEN THESE THINGS
ARE ABOUT
TO COME TO PASS ?

8 And he said,

Take heed
that ye be not led astray :
for many shall come
in my name,
saying,
I am he ;
and, The time is at hand :
go ye not after them.

9 And when ye shall hear of wars
and tumults,
be not terrified :
for these things
must needs come to pass first ;
but the end is not immediately.

10 Then said he unto them,
Nation shall
rise against nation,
and kingdom against kingdom :

11 and there shall be
great earthquakes,
and in divers places
famines and pestilences ;
and there shall be terrors
and great signs from heaven.

71. c. Delivered up to Judgment.

MARK XIII. 9—13.

9 BUT TAKE YE HEED
TO YOURSELVES :

for they shall deliver you up
to councils ;
AND IN SYNAGOGUES
SHALL YE BE BEATEN ;
and before
governors and kings
shall ye stand
for my sake,

for a testimony unto them.

10 AND THE GOSPEL
MUST FIRST BE PREACHED
UNTO ALL THE NATIONS.

11 AND WHEN THEY
lead you *to judgment*,
AND DELIVER YOU UP,
^b be not anxious beforehand
what ye shall speak :
but whatsoever
shall be given you
in that hour,
that speak ye :

FOR IT IS NOT YE THAT SPEAK,
BUT THE HOLY SPIRIT.

12 And brother shall deliver up
brother to death,
and the father his child :
AND CHILDREN SHALL RISE UP
AGAINST PARENTS,
AND CAUSE THEM

TO BE PUT TO DEATH.

13 And ye shall be hated
of all men
for my name's sake :
BUT HE THAT ENDURETH
TO THE END,
THE SAME SHALL BE SAVED.

MATTHEW X. 16—23.

16 ^a BEHOLD, I SEND YOU FORTH
AS SHEEP IN THE MIDST OF WOLVES :
be ye therefore wise as serpents,
and harmless as doves.

17 BUT BEWARE OF MEN :

for they will deliver you up
to councils,
AND IN THEIR SYNAGOGUES
THEY WILL SCOURGE YOU :
18 yea and before
governors and kings
shall ye be brought
for my sake,

for a testimony to them
and to the Gentiles.

19 BUT WHEN THEY

DELIVER YOU UP,
^b be not anxious
how or what ye shall speak :
for it
shall be given you
in that hour
what ye shall speak.

20 FOR IT IS NOT YE THAT SPEAK,
BUT THE SPIRIT OF YOUR FATHER
that speaketh in you.

21 And brother shall deliver up
brother to death,
and the father his child :
AND CHILDREN SHALL RISE UP
AGAINST PARENTS,
AND CAUSE THEM

TO BE PUT TO DEATH.

22 And ye shall be hated
of all men
for my name's sake :
BUT HE THAT ENDURETH
TO THE END,
THE SAME SHALL BE SAVED.

23 But when they persecute you
in this city,
flee into the next :
for verily I say unto you,
Ye shall not have gone through
the cities of Israel,
till the Son of man be come.

MATTHEW XXIV. 9—14.

9 Then shall they deliver you up
unto tribulation,
and shall kill you :
and ye shall be hated
of all the nations

for my name's sake.

10 And then shall many stumble,
and shall deliver up one another,
and shall hate one another.

11 And many false prophets

shall arise,

and shall lead many astray.

12 And because iniquity
shall be multiplied,
the love of the many
shall wax cold.

13 BUT HE THAT ENDURETH
TO THE END,
THE SAME SHALL BE SAVED.

14 AND THIS GOSPEL
OF THE KINGDOM
SHALL BE PREACHED
IN THE WHOLE WORLD
for a testimony
unto all the nations ;
and then shall the end come.

LUKE XXI. 12—19.

12 But before all these things,
they shall lay their hands
on you,
and shall persecute you,
delivering you up
to the synagogues
and prisons,

bringing you before
kings and governors

for my name's sake.

13 It shall turn out unto you
for a testimony.

14 Settle it therefore
in your hearts,
not to meditate beforehand
how to answer :

15 for I will give you
a mouth and wisdom,
which all your adversaries
shall not be able
to withstand or to gainsay.

16 But ye shall be delivered up
even by parents, and brethren,
and kinsfolk, and friends ;

and some of you
shall they cause
to be put to death.

17 And ye shall be hated
of all men
for my name's sake.

18 And not a hair of your head
shall perish.

19 In your patience
ye shall win your souls.

^a Luke x. 3. (Sec. 31.) ^b Luke xii. 11, 12. (Sec. 126.)

71. d. Destruction of Jerusalem.

MARK XIII. 14—20.

14 BUT WHEN YE SEE
THE ABOMINATION
OF DESOLATION

STANDING
WHERE HE OUGHT NOT
(LET HIM THAT READETH
UNDERSTAND),
then let them
that are in Judaea
flee unto the mountains :
15 ^a and let him that is
on the housetop
not go down, nor enter in,
to take anything
out of his house :
16 and let him that is in the field
not return back
TO TAKE HIS CLOAK.

17 But woe unto them
that are with child
and to them that give suck
in those days !
18 AND PRAY YE
THAT IT BE NOT
IN THE WINTER.

19 FOR THOSE DAYS
SHALL BE TRIBULATION,
SUCH AS THERE HATH NOT BEEN
the like
FROM THE BEGINNING
OF THE CREATION
which God created
UNTIL NOW,
AND NEVER SHALL BE.
20 AND EXCEPT THE LORD
HAD SHORTENED THE DAYS,
NO FLESH
WOULD HAVE BEEN SAVED ;
BUT FOR THE ELECT'S SAKE,
whom he chose,
HE SHORTENED THE DAYS.

MATTHEW XXIV. 15—22.

15 WHEN THEREFORE YE SEE
THE ABOMINATION
OF DESOLATION,
which was spoken of
through Daniel the prophet,
STANDING
IN THE HOLY PLACE
(LET HIM THAT READETH
UNDERSTAND),
16 then let them
that are in Judaea
flee unto the mountains :
17 ^a let him that is
on the housetop
not go down
to take out the things
that are in his house :
18 and let him that is in the field
not return back
TO TAKE HIS CLOAK.

19 But woe unto them
that are with child
and to them that give suck
in those days !
20 AND PRAY YE
THAT YOUR FLIGHT BE NOT
IN THE WINTER,
neither on a sabbath :
21 FOR THEN
SHALL BE GREAT TRIBULATION,
SUCH AS HATH NOT BEEN
FROM THE BEGINNING
OF THE WORLD

UNTIL NOW,
NO, NOR EVER SHALL BE.
22 AND EXCEPT THOSE DAYS
HAD BEEN SHORTENED,
NO FLESH
WOULD HAVE BEEN SAVED :
BUT FOR THE ELECT'S SAKE
THOSE DAYS
SHALL BE SHORTENED.

LUKE XXI. 20—24.

20 But when ye see Jerusalem
compassed with armies,
then know
that her desolation is at hand.
21 Then let them
that are in Judaea
flee unto the mountains ;
and let them
that are in the midst of her
depart out ;
and let not them
that are in the country
enter therein.
22 For these are
days of vengeance,
that all things which are written
may be fulfilled.
23 Woe unto them
that are with child
and to them that give suck
in those days !

for there shall be great distress
upon the land,
and wrath unto this people.
24 And they shall fall
by the edge of the sword,
and shall be led captive
into all the nations :
and Jerusalem
shall be trodden down
of the Gentiles,
until the times of the Gentiles
be fulfilled.

71. e. False Christs and False Prophets.

MARK XIII. 21—23.

21 And then if any man
shall say unto you,
Lo, here is THE CHRIST ;
or, Lo, there ;
BELIEVE *it* NOT :
22 FOR THERE SHALL ARISE
FALSE CHRISTS
AND FALSE PROPHETS,
AND SHALL SHOW
SIGNS AND WONDERS,
THAT THEY MAY LEAD ASTRAY,
IF POSSIBLE, THE ELECT.
23 But take ye heed :
BEHOLD, I HAVE TOLD YOU
ALL THINGS BEFOREHAND.

MATTHEW XXIV. 23—28.

23 Then if any man
shall say unto you,
Lo, here is THE CHRIST,
or, Here ;
BELIEVE *it* NOT.
24 FOR THERE SHALL ARISE
FALSE CHRISTS,
AND FALSE PROPHETS,
AND SHALL SHOW
GREAT SIGNS AND WONDERS ;
SO AS TO LEAD ASTRAY,
IF POSSIBLE, EVEN THE ELECT.
25 BEHOLD, I HAVE TOLD YOU
BEFOREHAND.
26 If therefore they shall say
unto you,
Behold,
he is in the wilderness ;
go not forth :
Behold,
he is in the inner chambers ;
believe *it* not.
27 FOR AS THE LIGHTNING
COMETH FORTH FROM THE EAST,
AND IS SEEN EVEN UNTO THE WEST ;

SO SHALL
BE THE COMING OF THE SON OF MAN.
28 ^b WHERESOEVER THE CARCASE IS,
THERE WILL THE EAGLES
BE GATHERED TOGETHER.

LUKE XVII. 20—25.

22 And he said unto the disciples,
The days will come,
when ye shall desire
to see one of the days
of the Son of man.
23 And they
shall say to you,
Lo, there !
Lo, here !
go not away,
nor follow after *them* :

Ver. 20, 21. (transposed.)

20 And being asked
by the Pharisees,
when the kingdom of God
cometh,
he answered them and said,
The kingdom of God
cometh not with observation :
21 neither shall they say,
Lo, here ! or, There !
for lo,
the kingdom of God
is within you.

24 FOR AS THE LIGHTNING,
WHEN IT LIGHTENETH OUT OF
THE ONE PART UNDER THE HEAVEN,
SHINETH UNTO THE OTHER PART
UNDER HEAVEN ;
SO SHALL
THE SON OF MAN BE IN HIS DAY.
25 But first must he suffer
many things and be rejected
of this generation.

REFERENCES.

- ^a Luke xvii. 31. (Sec. 71. g.)
^b Luke xvii. 37. (Sec. 71. g.)

71. f. Coming of the Son of Man.

MARK XIII. 24—37.

24 BUT IN THOSE DAYS,
AFTER THAT TRIBULATION,

THE SUN SHALL BE DARKENED,
AND THE MOON
SHALL NOT GIVE HER LIGHT,
25 AND THE STARS
SHALL BE FALLING
FROM HEAVEN,

and the powers
that are in the heavens
shall be shaken.

26 And then shall they see
the Son of man
coming in clouds
with great power and glory.

27 AND THEN SHALL HE
SEND FORTH THE ANGELS,
AND SHALL GATHER
TOGETHER HIS ELECT
FROM THE FOUR WINDS,
FROM THE UTTERMOST PART
OF THE EARTH
TO THE UTTERMOST PART
OF HEAVEN.

28 NOW FROM THE FIG TREE
LEARN HER PARABLE :
WHEN HER BRANCH
IS NOW BECOME TENDER,
and putteth forth its leaves,
ye know

that the summer is nigh ;
29 even so ye also,
when ye see these things
COMING TO PASS,
know ye that
he is nigh, even AT THE DOORS.

30 Verily I say unto you,
This generation
shall not pass away,
until all these things
be accomplished.
31 Heaven and earth
shall pass away ;
but my words
shall not pass away.

32 BUT OF THAT DAY
OR THAT HOUR
KNOWETH NO ONE,
NOT EVEN
THE ANGELS IN HEAVEN,
NEITHER THE SON,
BUT THE FATHER.

33 TAKE YE HEED, WATCH AND PRAY :
for ye know not
when the time is.

34 It is as when a man,
sojourning in another country,
having left his house,
and given authority
to his servants,
to each one his work,
commanded also the porter
to watch.

35 ^a WATCH THEREFORE :
FOR YE KNOW NOT WHEN THE
LORD OF THE HOUSE COMETH,
whether at even,
or at midnight,

or at cockcrowing,
or in the morning ;
36 lest coming suddenly
he find you sleeping.

37 And what I say unto you,
I say unto all,
Watch.

MATTHEW XXIV. 29—36.

29 BUT IMMEDIATELY
AFTER THE TRIBULATION
OF THOSE DAYS
THE SUN SHALL BE DARKENED,
AND THE MOON
SHALL NOT GIVE HER LIGHT,
AND THE STARS
SHALL FALL
FROM HEAVEN,

and the powers
of the heavens
shall be shaken :
30 and then shall appear
the sign of the Son of man
in heaven :
and then shall all
the tribes of the earth mourn,
and they shall see
the Son of man
coming on the clouds of heaven
with power and great glory.

31 AND HE SHALL
SEND FORTH HIS ANGELS
with a great sound of a trumpet,
AND THEY SHALL GATHER
TOGETHER HIS ELECT
FROM THE FOUR WINDS,
FROM ONE END OF HEAVEN
TO THE OTHER.

32 NOW FROM THE FIG TREE
LEARN HER PARABLE :
WHEN HER BRANCH
IS NOW BECOME TENDER,
and putteth forth its leaves,
ye know

that the summer is nigh ;
33 even so ye also,
when ye see all these things,
know ye that
he is nigh, even AT THE DOORS.

34 Verily I say unto you,
This generation
shall not pass away,
till all these things
be accomplished.
35 Heaven and earth
shall pass away ;
but my words
shall not pass away.

36 BUT OF THAT DAY
AND HOUR
KNOWETH NO ONE,
NOT EVEN
THE ANGELS OF HEAVEN,
NEITHER THE SON,
BUT THE FATHER ONLY.

LUKE XXI. 25—36.

25 And there shall be signs
in sun and moon and stars ;
and upon the earth
distress of nations,
in perplexity for the roaring
of the sea and the billows ;
26 men fainting for fear,
and for expectation
of the things which are coming
on the world :

for the powers
of the heavens
shall be shaken.

27 And then shall they see
the Son of man
coming in a cloud
with power and great glory.

28 But when these things
begin to come to pass,
look up,
and lift up your heads ;
because your redemption
draweth nigh.

29 And he spake to them
a parable :
Behold the fig tree,
and all the trees :

30 when they now shoot forth,
ye see it and know
of your own selves
that the summer is now nigh.
31 Even so ye also,
when ye see these things
COMING TO PASS,
know ye that
the kingdom of God is nigh.

32 Verily I say unto you,
This generation
shall not pass away,
till all things
be accomplished.
33 Heaven and earth
shall pass away ;
but my words
shall not pass away.

34 BUT TAKE HEED TO YOURSELVES,
lest haply your hearts
be overcharged with surfeiting,
and drunkenness,
and cares of this life,
and that day come on you
suddenly as a snare :
35 for so shall it come
upon all them that dwell
on the face of all the earth.

36 BUT WATCH YE AT EVERY SEASON,
MAKING SUPPLICATION,
that ye may prevail to escape
all these things
that shall come to pass,
and to stand before
the Son of man.

^a Matt. xxiv. 42. (Sec. 71. g.)

71. THE ESCHATOLOGICAL DISCOURSE. (Concluded.)

According to Matthew and Luke.

71. g. At an Unexpected Time.

MATTHEW XXIV. 37—44.

37 AND AS *were* THE DAYS OF NOAH,
SO SHALL BE
THE COMING OF THE SON OF MAN.
38 For as in those days
which were before the flood
they were eating and drinking,
marrying and giving in marriage,
UNTIL THE DAY THAT NOAH ENTERED INTO THE ARK,
39 and they knew not
UNTIL THE FLOOD CAME, AND TOOK THEM ALL AWAY ;

SO SHALL BE
THE COMING OF THE SON OF MAN.

40 Then shall two men be in the field ;
ONE IS TAKEN, AND ONE IS LEFT :

41 TWO WOMEN *shall be* GRINDING AT THE MILL ;
ONE IS TAKEN, AND ONE IS LEFT.

42 ^a WATCH THEREFORE : FOR YE KNOW NOT
ON WHAT DAY YOUR LORD COMETH.

43 BUT KNOW THIS,
THAT IF THE MASTER OF THE HOUSE HAD KNOWN
IN WHAT WATCH THE THIEF WAS COMING,
HE WOULD HAVE WATCHED,
AND WOULD NOT HAVE SUFFERED HIS HOUSE
TO BE BROKEN THROUGH.
44 THEREFORE BE YE ALSO READY ;
FOR IN AN HOUR THAT YE THINK NOT
THE SON OF MAN COMETH.

LUKE XVII. 26—37.

26 AND AS IT CAME TO PASS IN THE DAYS OF NOAH,
EVEN SO SHALL IT BE ALSO
IN THE DAYS OF THE SON OF MAN.

27 THEY ATE, THEY DRANK,
THEY MARRIED, THEY WERE GIVEN IN MARRIAGE,
UNTIL THE DAY THAT NOAH ENTERED INTO THE ARK,

AND THE FLOOD CAME, AND DESTROYED THEM ALL.
28 Likewise even as it came to pass
in the days of Lot ;

they ate, they drank,
they bought, they sold,
they planted, they builded ;
29 but in the day that Lot went out from Sodom
it rained fire and brimstone from heaven,
and destroyed them all :

30 AFTER THE SAME MANNER SHALL IT BE
IN THE DAY THAT THE SON OF MAN IS REVEALED.

31 ^b In that day, he that shall be on the housetop,
and his goods in the house,
let him not go down to take them away :
and let him that is in the field
likewise not return back.

32 Remember Lot's wife.
33 ^c Whosoever shall seek to gain his life
shall lose it :
but whosoever shall lose his life
shall preserve it.

34 I say unto you,
In that night there shall be two men on one bed ;
THE ONE SHALL BE TAKEN,

AND THE OTHER SHALL BE LEFT.
35 THERE SHALL BE TWO WOMEN GRINDING TOGETHER ;
THE ONE SHALL BE TAKEN,
AND THE OTHER SHALL BE LEFT.

37 And they answering say unto him,
Where, Lord ?
And he said unto them,
^d WHERE THE BODY *is*,
THITHER WILL THE EAGLES ALSO
BE GATHERED TOGETHER.

LUKE XII. 35—40.

35 Let your loins be girded about,
and your lamps burning ;
36 and be ye yourselves like unto men
looking for their lord,
when he shall return from the marriage feast ;
that, when he cometh and knocketh,
they may straightway open unto him.

37 Blessed are those servants,
whom the lord when he cometh
shall find watching :
verily I say unto you,
that he shall gird himself,
and make them sit down to meat,
and shall come and serve them.

38 And if he shall come
in the second watch, and if in the third,
and find them so,
blessed are those servants.

39 BUT KNOW THIS,
THAT IF THE MASTER OF THE HOUSE HAD KNOWN
IN WHAT HOUR THE THIEF WAS COMING,
HE WOULD HAVE WATCHED,
AND NOT HAVE LEFT HIS HOUSE
TO BE BROKEN THROUGH.
40 BE YE ALSO READY :
FOR IN AN HOUR THAT YE THINK NOT
THE SON OF MAN COMETH.

^a Mark xiii. 35. (Sec. 71. f.) ^b Mark xiii. 15. Matt. xxiv. 17. (Sec. 71. d.) ^c Mark viii. 35. Matt. xvi. 25. (Sec. 46.)

^d Matt. xxiv. 28. (Sec. 71. e.)

71. h. The Wise or Evil Servant.

MATTHEW XXIV. 45—51.

45 WHO THEN IS THE FAITHFUL AND WISE SERVANT,
WHOM HIS LORD HATH SET OVER HIS HOUSEHOLD,
TO GIVE THEM THEIR FOOD
IN DUE SEASON ?
46 BLESSED IS THAT SERVANT,
WHOM HIS LORD WHEN HE COMETH
SHALL FIND SO DOING.
47 VERILY I SAY UNTO YOU,
THAT HE WILL SET HIM OVER ALL THAT HE HATH.
48 BUT IF THAT EVIL SERVANT SHALL SAY IN HIS HEART,
MY LORD TARRIETH ;
49 AND SHALL BEGIN TO BEAT
HIS FELLOW-SERVANTS,
AND SHALL EAT AND DRINK WITH THE DRUNKEN ;
50 THE LORD OF THAT SERVANT SHALL COME IN A DAY
WHEN HE EXPECTETH NOT,
AND IN AN HOUR WHEN HE KNOWETH NOT,
51 AND SHALL CUT HIM ASUNDER,
AND APPOINT HIS PORTION WITH THE HYPOCRITES :
* THERE SHALL BE THE WEEPING
AND THE GNASHING OF TEETH.

LUKE XII. 41—48.

41 And Peter said,
Lord, speakest thou this parable unto us,
or even unto all ?
42 And the Lord said,
WHO THEN IS THE FAITHFUL AND WISE STEWARD,
WHOM HIS LORD SHALL SET OVER HIS HOUSEHOLD,
TO GIVE THEM THEIR PORTION OF FOOD
IN DUE SEASON ?
43 BLESSED IS THAT SERVANT,
WHOM HIS LORD WHEN HE COMETH
SHALL FIND SO DOING.
44 OF A TRUTH I SAY UNTO YOU,
THAT HE WILL SET HIM OVER ALL THAT HE HATH.
45 BUT IF THAT SERVANT SHALL SAY IN HIS HEART,
MY LORD DELAYETH HIS COMING ;
AND SHALL BEGIN TO BEAT
THE MENSERVANTS AND THE MAIDSERVANTS,
AND TO EAT AND DRINK, AND TO BE DRUNKEN ;
46 THE LORD OF THAT SERVANT SHALL COME IN A DAY
WHEN HE EXPECTETH NOT,
AND IN AN HOUR WHEN HE KNOWETH NOT,
AND SHALL CUT HIM ASUNDER,
AND APPOINT HIS PORTION WITH THE UNFAITHFUL.
47 And that servant, who knew his lord's will,
and made not ready, nor did according to his will,
shall be beaten with many *stripes* ;
48 but he that knew not,
and did things worthy of stripes,
shall be beaten with few *stripes*.
And to whomsoever much is given,
of him shall much be required :
and to whom they commit much,
of him will they ask the more.

* Luke xiii. 28. (Sec. 105.)

72. CONSPIRACY AGAINST JESUS.

MARK XIV. 1, 2.

1 NOW AFTER TWO DAYS
WAS THE FEAST OF THE PASSOVER
AND THE UNLEAVENED BREAD :

and the chief priests
and the scribes sought
how they might
TAKE HIM WITH SUBTLETY,
and kill him :
2 FOR THEY SAID,
NOT DURING THE FEAST,
LEST HAPLY THERE SHALL BE
A TUMULT OF THE PEOPLE.

MATTHEW XXVI. 1—5.

1 And it came to pass,
when Jesus had finished
all these words,
he said unto his disciples,
2 Ye know that after two days
the passover cometh,
and the Son of man
is delivered up to be crucified.

3 Then were gathered together
the chief priests,
and the elders of the people,
unto the court of the high priest,
who was called Caiaphas ;
4 and they took counsel together

that they might
TAKE JESUS BY SUBTLETY,
and kill him.

5 BUT THEY SAID,
NOT DURING THE FEAST,
LEST A TUMULT ARISE
AMONG THE PEOPLE.

LUKE XXII. 1, 2.

1 NOW THE FEAST
OF UNLEAVENED BREAD DREW NIGH,
WHICH IS CALLED THE PASSOVER.

2 And the chief priests
and the scribes sought
how they might
put him to death ;
for they feared the people.

According to John.

JOHN XI. 45—57.

45 Many therefore of the Jews who came to Mary
and beheld that which he did,
believed on him.

46 But some of them went away to the Pharisees,
and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees
gathered a council,
and said,

What do we ? for this man doeth many signs.
48 If we let him thus alone,

all men will believe on him :
and the Romans will come
and take away both our place and our nation.

49 But a certain one of them, Caiaphas,
being high priest that year,
said unto them,

Ye know nothing at all,
50 nor do ye take account
that it is expedient for you
that one man should die for the people,
and that the whole nation perish not.

51 Now this he said not of himself ;
but being high priest that year, he prophesied
that Jesus should die for the nation ;

52 and not for the nation only,
but that he might also gather together into one
the children of God that are scattered abroad.

53 So from that day forth they took counsel
that they might put him to death.

54 Jesus therefore walked no more openly
among the Jews,
but departed thence into the country
near to the wilderness,

into a city called Ephraim ;
and there he tarried with the disciples.
55 Now the passover of the Jews was at hand :
and many went up to Jerusalem
out of the country before the passover,
to purify themselves.

56 They sought therefore for Jesus,
and spake one with another,
as they stood in the temple,
What think ye ?

That he will not come to the feast ?
57 Now the chief priests and the Pharisees
had given commandment,

that, if any man knew where he was,
he should show it, that they might take him.

73. ANOINTING OF JESUS.

MARK XIV. 3—9.

3 AND WHILE HE WAS
IN BETHANY
IN THE HOUSE OF
SIMON THE LEPER,
as he sat at meat,

there came a woman
having an alabaster cruse of

ointment
of pure nard
VERY COSTLY ;
and she brake the cruse,
AND POURED IT
OVER HIS HEAD.

4 But there were some
THAT HAD INDIGNATION
among themselves,
saying,
TO WHAT PURPOSE
HATH THIS WASTE OF
THE OINTMENT BEEN MADE ?
5 FOR THIS OINTMENT
MIGHT HAVE BEEN SOLD
for above three hundred shillings,
AND GIVEN TO THE POOR.
And they murmured against her.

6 BUT JESUS SAID,
Let her alone ;
WHY TROUBLE YE HER ?
SHE HATH WROUGHT
A GOOD WORK ON ME.
7 FOR YE HAVE THE POOR
ALWAYS WITH YOU,
and whensoever ye will
ye can do them good :
BUT ME YE HAVE NOT ALWAYS.
8 She hath done what she could ;
SHE HATH ANOINTED MY BODY
BEFOREHAND
FOR THE BURYING.
9 AND VERILY I SAY UNTO YOU,
WHERESOEVER THE GOSPEL
SHALL BE PREACHED
THROUGHOUT
THE WHOLE WORLD,
THAT ALSO WHICH
THIS WOMAN HATH DONE
SHALL BE SPOKEN OF
FOR A MEMORIAL OF HER.

MATTHEW XXVI. 6—13.

6 NOW WHEN JESUS WAS
IN BETHANY,
IN THE HOUSE OF
SIMON THE LEPER,

7 there came unto him a woman
having an alabaster cruse of
EXCEEDING PRECIOUS
ointment,

AND SHE POURED IT
UPON HIS HEAD,
as he sat at meat.

8 But when the disciples saw it,
THEY HAD INDIGNATION,

saying,
TO WHAT PURPOSE
IS THIS WASTE ?

9 FOR THIS ointment
MIGHT HAVE BEEN SOLD
for much,
AND GIVEN TO THE POOR.

10 But Jesus perceiving it
SAID UNTO THEM,

WHY TROUBLE YE THE WOMAN ?
FOR SHE HATH WROUGHT
A GOOD WORK UPON ME.

11 FOR YE HAVE THE POOR
ALWAYS WITH YOU ;

BUT ME YE HAVE NOT ALWAYS.
12 FOR IN THAT SHE POURED
THIS OINTMENT UPON MY BODY,
SHE DID IT

TO PREPARE ME FOR BURIAL.
13 VERILY I SAY UNTO YOU,
WHERESOEVER THIS GOSPEL
SHALL BE PREACHED
IN

THE WHOLE WORLD,
THAT ALSO WHICH
THIS WOMAN HATH DONE
SHALL BE SPOKEN OF
FOR A MEMORIAL OF HER.

LUKE VII. 36—50.

36 And one of the Pharisees
desired him
that he would eat with him.
And he entered into
the Pharisee's house,
and sat down to meat.

37 And behold,
a woman who was in the city,
a sinner ;
and when she knew that
he was sitting at meat
in the Pharisee's house,
she brought
an alabaster cruse of

ointment,
38 and standing behind
at his feet, weeping,
she began to wet his feet
with her tears,
and wiped them
with the hair of her head,
and kissed his feet,
and anointed them
with the ointment.

39 Now when the Pharisee
that had bidden him saw it,
he spake within himself,
saying,
This man, if he were a prophet,
would have perceived
who and what manner of woman
this is that toucheth him,
that she is a sinner.
40 And Jesus answering
said unto him,
Simon,
I have somewhat
to say unto thee.
And he saith, Teacher, say on.

41 A certain lender
had two debtors :
the one owed
five hundred shillings,
and the other fifty.

42 When they had not
wherewith to pay,
he forgave them both.
Which of them therefore
will love him most ?

43 Simon answered and said,
He, I suppose,
to whom he forgave the most.
And he said unto him,
Thou hast rightly judged.

44 And turning to the woman,
he said unto Simon,
Seest thou this woman ?
I entered into thy house,
thou gavest me
no water for my feet :
but she hath wetted my feet
with her tears,
and wiped them with her hair.

45 Thou gavest me no kiss :
but she,
since the time I came in,
hath not ceased to kiss my feet.
46 My head with oil
thou didst not anoint :
but she hath anointed
my feet with ointment.

47 Wherefore I say unto thee,
Her sins, which are many,
are forgiven ;
for she loved much :
but to whom little is forgiven,
the same loveth little.
48 And he said unto her,
Thy sins are forgiven.

49 And they
that sat at meat with him
began to say within themselves,
Who is this
that even forgiveth sins ?
50 And he said unto the woman,
Thy faith hath saved thee ;
go in peace.

According to John.

JOHN XII. 1-11.

1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.
 2 So they made him a supper there : and Martha served ; but Lazarus was one of them that sat at meat with him.
 3 Mary therefore took a pound of ointment of pure nard, VERY PRECIOUS, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odor of the ointment.
 4 But Judas Iscariot, one of his disciples, that should betray him, saith,
 5 WHY WAS NOT THIS OINTMENT SOLD for three hundred shillings, AND GIVEN TO THE POOR ?

6 Now this he said, not because he cared for the poor ; but because he was a thief, and having the bag took away what was put therein.
 7 JESUS THEREFORE SAID, Suffer her to keep it against the day of my burying.
 8 FOR THE POOR YE HAVE ALWAYS WITH YOU ; BUT ME YE HAVE NOT ALWAYS.
 9 The common people therefore of the Jews learned that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
 10 But the chief priests took counsel that they might put Lazarus also to death ;
 11 because that by reason of him many of the Jews went away, and believed on Jesus.

74. TREACHERY OF JUDAS.

MARK XIV. 10, 11.

10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.
 11 AND THEY, when they heard it, WERE GLAD, AND PROMISED TO GIVE HIM MONEY.
 And he sought how he might conveniently deliver him unto them.

MATTHEW XXVI. 14-16.

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 AND SAID, What are ye willing to give me, and I will deliver him unto you ?
 And they weighed unto him thirty pieces of silver.
 16 And from that time he sought opportunity to deliver him unto them.

LUKE XXII. 3-6.

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve.
 4 And he went away, AND COMMUNED with the chief priests and captains, how he might deliver him unto them.
 5 AND THEY WERE GLAD, AND COVENANTED TO GIVE HIM MONEY.
 6 And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

75. PREPARING FOR THE PASSOVER.

MARK XIV. 12-16.

12 And on the first day of unleavened bread, WHEN THEY SACRIFICED THE PASSOVER, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover ?
 13 AND HE SENDETH two of his disciples, and saith unto them, Go into the city, AND THERE SHALL MEET YOU A MAN BEARING A PITCHER OF WATER : FOLLOW HIM ;
 14 AND WHERESOEVER HE SHALL ENTER IN, say to the master of the house, The Teacher saith, WHERE IS MY GUEST-CHAMBER, where I shall eat the passover with my disciples ?
 15 AND HE WILL HIMSELF SHOW YOU A LARGE UPPER ROOM FURNISHED and ready : AND THERE MAKE READY FOR US.
 16 AND THE DISCIPLES WENT FORTH, and came into the city, AND FOUND AS HE HAD SAID UNTO THEM : and they made ready the passover.

MATTHEW XXVI. 17-19.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover ?
 18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand ; I keep the passover at thy house with my disciples.
 19 And the disciples did as Jesus appointed them ; and they made ready the passover.

LUKE XXII. 7-13.

7 And the day of unleavened bread came, ON WHICH THE PASSOVER MUST BE SACRIFICED.
 8 AND HE SENT Peter and John, saying, Go and make ready for us the passover, that we may eat.
 9 And they said unto him, Where wilt thou that we make ready ?
 10 And he said unto them, Behold, when ye are entered into the city, THERE SHALL MEET YOU A MAN BEARING A PITCHER OF WATER ; FOLLOW HIM INTO THE HOUSE WHEREINTO HE GOETH.
 11 And ye shall say unto the master of the house, The Teacher saith unto thee, WHERE IS THE GUEST-CHAMBER, where I shall eat the passover with my disciples ?
 12 AND HE WILL SHOW YOU A LARGE UPPER ROOM FURNISHED : THERE MAKE READY.
 13 AND THEY WENT, AND FOUND AS HE HAD SAID UNTO THEM : and they made ready the passover.

76. ANNOUNCING THE BETRAYAL.

MARK XIV. 17—21.

17 And when it was evening
he cometh with the twelve.
18 And as they sat
AND WERE EATING,
JESUS SAID,
VERILY I SAY UNTO YOU,
One of you shall betray me,
even HE THAT EATETH WITH ME.
19 THEY BEGAN
TO BE SORROWFUL,
AND TO SAY UNTO HIM
ONE BY ONE, IS IT I?
20 AND HE SAID UNTO THEM,
It is one of the twelve,
HE THAT DIPPETH
WITH ME IN THE DISH.
21 For the Son of man
goeth,
even as it is written of him:
but woe unto that man
through whom
the Son of man is betrayed!
GOOD WERE IT FOR THAT MAN
IF HE HAD NOT BEEN BORN.

MATTHEW XXVI. 20—25.

20 Now when even was come,
he was sitting at meat
with the twelve disciples;
21 AND AS THEY WERE EATING,
HE SAID,
VERILY I SAY UNTO YOU,
that one of you shall betray me.
22 AND THEY WERE
EXCEEDING SORROWFUL,
AND BEGAN TO SAY UNTO HIM
EVERY ONE, IS IT I, LORD?
23 AND HE ANSWERED AND SAID,
HE THAT DIPPED HIS HAND
WITH ME IN THE DISH,
the same shall betray me.
24 The Son of man
goeth,
even as it is written of him:
but woe unto that man
through whom
the Son of man is betrayed!
GOOD WERE IT FOR THAT MAN
IF HE HAD NOT BEEN BORN.
25 And Judas, who betrayed him,
answered and said,
Is it I, Rabbi?
He saith unto him,
Thou hast said.

LUKE XXII. 14, 21—23.

14 And when the hour was come,
he sat down,
and the apostles with him.
Ver. 21—23. (transposed.)
21 But behold, the hand
of him that betrayeth me
IS WITH ME ON THE TABLE.
22 For the Son of man
indeed goeth,
as it hath been determined:
but woe unto that man
through whom
he is betrayed!
23 And they began
to question among themselves,
which of them it was
that should do this thing.

77. INSTITUTION OF THE LORD'S SUPPER.

MARK XIV. 22—25.

22 AND AS THEY WERE EATING,
HE TOOK BREAD,
AND WHEN HE HAD BLESSED,
HE BRAKE IT,
AND GAVE TO THEM,
AND SAID,
TAKE YE: THIS IS MY BODY.
23 And he took a cup,
and when he had given thanks,
he gave to them:
and they all drank of it.
24 And he said unto them,
THIS IS MY BLOOD
OF THE COVENANT,
WHICH IS POURED OUT
FOR MANY.
25 Verily I say unto you,
I shall no more drink
of the fruit of the vine,
until that day
WHEN I DRINK IT NEW
in the kingdom of God.

MATTHEW XXVI. 26—29.

26 AND AS THEY WERE EATING,
JESUS TOOK BREAD,
AND BLESSED,
AND BRAKE IT;
AND HE GAVE TO THE DISCIPLES,
AND SAID,
TAKE, EAT: THIS IS MY BODY.
27 And he took a cup,
and gave thanks,
and gave to them,
SAYING,
drink ye all of it;
28 FOR THIS IS MY BLOOD
OF THE COVENANT,
WHICH IS POURED OUT
FOR MANY
unto remission of sins.
29 But I say unto you,
I shall not drink henceforth
of this fruit of the vine,
until that day
WHEN I DRINK IT NEW
with you
in my Father's kingdom.

LUKE XXII. 15—20.

15 And he said unto them,
With desire I have desired
to eat this passover with you
before I suffer:
16 for I say unto you,
I shall not eat it, until it be
fulfilled in the kingdom of God.
17 And he received a cup,
and when he had given thanks,
HE SAID,
Take this,
and divide it among yourselves:
18 for I say unto you,
I shall not drink from henceforth
of the fruit of the vine,
until
the kingdom of God shall come.
19 And he took bread,
and when he had given thanks,
he brake it, and gave to them,
saying, This is my body
which is given for you:
this do in remembrance of me.
20 And the cup in like manner
after supper, saying,
This cup is the new covenant
in my blood, even that
which is poured out for you.

According to John.

JOHN VI. 52—59.

52 The Jews therefore strove one with another,
saying, How can this man give us his flesh to eat?
53 Jesus therefore said unto them,
Verily, verily, I say unto you,
Except ye eat the flesh of the Son of man
and drink his blood,
ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood
hath eternal life;
and I will raise him up at the last day.
55 For my flesh is meat indeed,
and my blood is drink indeed.

56 He that eateth my flesh and drinketh my blood
abideth in me, and I in him.
57 As the living Father sent me,
and I live because of the Father;
so he that eateth me,
he also shall live because of me.
58 This is the bread which
came down out of heaven:
not as the fathers ate, and died;
he that eateth this bread shall live for ever.
59 These things said he in the synagogue,
as he taught in Capernaum.

76. ANNOUNCING THE BETRAYAL. (According to John.)

JOHN XIII. 21—30.

21 When Jesus had thus said,
he was troubled in the spirit,
and testified, and said,
VERILY, VERILY, I SAY UNTO YOU,
that one of you shall betray me.
22 The disciples looked one on another,
doubting of whom he spake.
23 There was at the table reclining in Jesus'
bosom one of his disciples, whom Jesus loved.
24 Simon Peter therefore beckoneth to him,
and saith unto him,
Tell us who it is of whom he speaketh.
25 He leaning back, as it was, on Jesus' breast
saith unto him, Lord, who is it?
26 Jesus therefore answereth,

HE IT IS, FOR WHOM I SHALL DIP THE SOP,
AND GIVE IT HIM.
So when he had dipped the sop, he taketh
and giveth it to Judas, the son of Simon Iscariot.
27 And after the sop, then entered Satan into him.
Jesus therefore saith unto him,
What thou doest, do quickly.
28 Now no man at the table knew
for what intent he spake this unto him.
29 For some thought, because Judas had the bag,
that Jesus said unto him,
Buy what things we have need of for the feast;
or, that he should give something to the poor.
30 He then having received the sop
went out straightway: and it was night.

78. RECREANCY OF THE APOSTLES.

MARK XIV. 26—31.

26 AND WHEN THEY
HAD SUNG A HYMN,
they went out
unto the mount of Olives.

27 AND JESUS SAITH UNTO THEM,
ALL YE SHALL BE OFFENDED:

FOR IT IS WRITTEN,
I WILL SMITE THE SHEPHERD,
AND THE SHEEP
SHALL BE SCATTERED ABROAD.
28 HOWBEIT,
AFTER I AM RAISED UP,
I WILL GO BEFORE YOU
INTO GALILEE.

29 BUT PETER SAID UNTO HIM,

ALTHOUGH ALL
SHALL BE OFFENDED,
YET WILL NOT I.

30 And Jesus saith unto him,
Verily I say unto thee,
THAT THOU TO-DAY,
even THIS NIGHT,
before the cock crow twice,

shalt deny me thrice.

31 BUT HE SPAKE
exceeding vehemently,
IF I MUST DIE WITH THEE,
I WILL NOT DENY THEE.
AND IN LIKE MANNER ALSO
SAID THEY ALL.

MATTHEW XXVI. 30—35.

30 AND WHEN THEY
HAD SUNG A HYMN,
they went out
unto the mount of Olives.

31 THEN SAITH JESUS UNTO THEM,
ALL YE SHALL BE OFFENDED
in me this night:

FOR IT IS WRITTEN,
I WILL SMITE THE SHEPHERD,
AND THE SHEEP OF THE FLOCK
SHALL BE SCATTERED ABROAD.

32 BUT
AFTER I AM RAISED UP,
I WILL GO BEFORE YOU
INTO GALILEE.

33 BUT PETER ANSWERED
AND SAID UNTO HIM,
IF ALL

SHALL BE OFFENDED in thee,
I WILL NEVER BE OFFENDED.

34 Jesus said unto him,
Verily I say unto thee,

THAT THIS NIGHT,
before the cock crow,

thou shalt deny me thrice.

35 PETER SAITH UNTO HIM,
EVEN IF I MUST DIE WITH THEE,
yet WILL I NOT DENY THEE,
LIKEWISE ALSO
SAID ALL THE DISCIPLES.

LUKE XXII. 39, 31—38.

39 And he came out,
and went, as his custom was,
unto the mount of Olives;
and the disciples also
followed him.

Ver. 31—38. (transposed.)

31 Simon, Simon, behold,
Satan asked to have you,
that he might sift you as wheat:

32 but I made supplication
for thee, that thy faith fail not;
and do thou, when once
thou hast turned again,
establish thy brethren.

33 And he said unto him,
Lord, with thee I am ready to go
both to prison
and to death.

34 And he said,
I tell thee, Peter,

the cock shall not crow
THIS DAY,
until thou shalt thrice deny
that thou knowest me.

35 And he said unto them,
When I sent you forth without
purse, and wallet, and shoes,
lacked ye anything?
And they said, Nothing.

36 And he said unto them,
But now, he that hath a purse,
let him take it,
and likewise a wallet;

and he that hath none, let him
sell his cloak, and buy a sword.

37 For I say unto you,
that this which is written
must be fulfilled in me,
And he was reckoned

with transgressors:
for that which concerneth me
hath fulfilment.

38 And they said, Lord,
behold, here are two swords.
And he said unto them,
It is enough.

According to John.

JOHN XIII. 31—38.

31 When therefore he was gone out,
Jesus saith,
Now is the Son of man glorified,
and God is glorified in him;

32 and God shall glorify him in himself,
and straightway shall he glorify him.

33 Little children, yet a little while I am with you.
Ye shall seek me: and as I said unto the Jews,
Whither I go, ye cannot come;

so now I say unto you,

34 A new commandment I give unto you,
that ye love one another;

even as I have loved you,
that ye also love one another.

35 By this shall all men know

that ye are my disciples,
if ye have love one to another.
36 Simon Peter saith unto him,
Lord, whither goest thou?

Jesus answered,
Whither I go, thou canst not follow me now;
but thou shalt follow afterwards.

37 Peter saith unto him,
Lord, why cannot I follow thee even now?
I will lay down my life for thee.

38 Jesus answereth,
Wilt thou lay down thy life for me?

Verily, verily, I say unto thee,
the cock shall not crow,
till thou hast denied me thrice.

79. THE GARDEN OF GETHSEMANE.

MARK XIV. 32—42.

32 **And they come
unto a place**
WHICH WAS NAMED
GETHSEMANE :
AND HE SAITH
UNTO HIS DISCIPLES,
SIT YE HERE,

WHILE I PRAY.

33 AND HE TAKETH WITH HIM
PETER AND JAMES AND JOHN,

AND BEGAN TO BE
GREATLY AMAZED,

AND SORE TROUBLED.
34 AND HE SAITH UNTO THEM,
MY SOUL

IS EXCEEDING SORROWFUL
EVEN UNTO DEATH :
ABIDE YE HERE,
AND WATCH.

35 AND HE WENT FORWARD
A LITTLE,
and fell on the ground,
and prayed
that, if it were possible,
the hour might pass away
from him.

36 And he said,
Abba, Father,
all things are possible unto thee ;
remove this cup from me :
howbeit not what I will,
but what thou wilt.

37 And he cometh,
and findeth them sleeping.

and saith unto Peter,
SIMON, SLEEPEST THOU ?
COULDEST THOU NOT
WATCH ONE HOUR ?
38 Watch and pray,
that ye enter not

into temptation.
THE SPIRIT INDEED IS WILLING,
BUT THE FLESH IS WEAK.

39 AND AGAIN
HE WENT AWAY,
AND PRAYED,
SAYING THE SAME WORDS.

40 AND AGAIN HE CAME,
AND FOUND THEM SLEEPING,
FOR THEIR EYES
WERE VERY HEAVY ;
and they knew not
what to answer him.

41 AND HE COMETH
THE THIRD TIME,
AND SAITH UNTO THEM,
SLEEP ON NOW,
AND TAKE YOUR REST :
it is enough ;
THE HOUR IS COME ;
BEHOLD, THE SON OF MAN
IS BETRAYED INTO
THE HANDS OF SINNERS.
42 ARISE, LET US BE GOING :
BEHOLD,
HE THAT BETRAYETH ME
IS AT HAND.

MATTHEW XXVI. 36—46.

36 Then cometh Jesus with them
unto a place
CALLED
GETHSEMANE,
AND SAITH
UNTO HIS DISCIPLES,
SIT YE HERE,
while I go yonder
AND PRAY.

37 AND HE TOOK WITH HIM
PETER AND THE TWO SONS
OF ZEBEDEE,
AND BEGAN TO BE
SORROWFUL

AND SORE TROUBLED.
38 THEN SAITH HE UNTO THEM,
MY SOUL

IS EXCEEDING SORROWFUL,
EVEN UNTO DEATH :
ABIDE YE HERE,
AND WATCH WITH ME.

39 AND HE WENT FORWARD
A LITTLE,
and fell on his face,
and prayed,

saying,
My Father,
if it be possible,
let this cup pass away from me :
nevertheless, not as I will,
but as thou wilt.

40 And he cometh
unto the disciples,
and findeth them sleeping.

and saith unto Peter,

WHAT, COULD YE NOT
WATCH WITH ME ONE HOUR ?
41 Watch and pray.
that ye enter not

into temptation :
THE SPIRIT INDEED IS WILLING,
BUT THE FLESH IS WEAK.

42 AGAIN A SECOND TIME
HE WENT AWAY,
AND PRAYED,
saying, My Father,
if this cannot pass away,
except I drink it,
thy will be done.
43 AND HE CAME AGAIN
AND FOUND THEM SLEEPING,
FOR THEIR EYES
WERE HEAVY.

44 And he left them again,
and went away,
and prayed a third time,
SAYING AGAIN THE SAME WORDS.
45 THEN COMETH HE
TO THE DISCIPLES,
AND SAITH UNTO THEM,
SLEEP ON NOW,
AND TAKE YOUR REST :
BEHOLD, THE HOUR IS AT HAND,
AND THE SON OF MAN
IS BETRAYED
INTO THE HANDS OF SINNERS.
46 ARISE, LET US BE GOING :
BEHOLD,
HE IS AT HAND
THAT BETRAYETH ME.

LUKE XXII. 40—46.

40 And when he was
at the place,

he said unto them,
Pray that ye enter not
into temptation.

41 And he was parted from them
about a stone's cast ;

and he kneeled down
and prayed,

42 saying,
Father,
if thou be willing,
remove this cup from me :
nevertheless not my will,
but thine, be done.

43 And there appeared unto him
an angel from heaven,
strengthening him.
44 And being in an agony
he prayed more earnestly ;
and his sweat became
as it were great drops of blood
falling down upon the ground.

45 And when he rose up
from his prayer,
he came
unto the disciples,
and found them sleeping
for sorrow,
46 and said unto them,
WHY SLEEP YE ?

rise and pray,
that ye enter not
into temptation.

80. BETRAYAL BY JUDAS.

MARK XIV. 43—52.

43 And straightway,
while he yet spake,

cometh Judas,
one of the twelve,
and with him a multitude
WITH SWORDS AND STAVES,
FROM THE CHIEF PRIESTS
and the scribes
AND THE ELDERS.

44 NOW HE THAT BETRAYED HIM
HAD GIVEN THEM A TOKEN,
SAYING,

WHOMSOEVER I SHALL KISS,
THAT IS HE: TAKE HIM,
and lead him away safely.

45 And when he was come,
STRAIGHTWAY
HE CAME TO HIM,
AND SAITH, RABBI;
AND KISSED HIM.

46 AND THEY LAID HANDS ON HIM,
AND TOOK HIM.

47 But a certain one of them
that stood by

DREW HIS SWORD,
and smote the servant
of the high priest,
and struck off his ear.

48 And Jesus answered and said
UNTO THEM,

Are ye come out,
as against a robber,
with swords and staves
TO SEIZE ME?

49 I was daily with you
in the temple TEACHING,
and ye took me not:

but *this is done*
THAT THE SCRIPTURES

MIGHT BE FULFILLED.
50 AND THEY ALL
LEFT HIM, AND FLED.

51 And a certain young man
followed with him,
having a linen cloth cast
about him, over *his naked body*:
and they lay hold on him;
52 but he left the linen cloth,
and fled naked.

JOHN XVIII. 1—11.

1 When Jesus had spoken these words,
he went forth with his disciples
over the brook Kidron, where was a garden,
into which he entered, himself and his disciples.

2 Now Judas also, who betrayed him,
knew the place: for Jesus oft-times
resorted thither with his disciples.

3 Judas then, HAVING RECEIVED THE BAND
of soldiers, and officers FROM THE CHIEF PRIESTS
and the Pharisees, cometh thither
with lanterns and torches AND WEAPONS.

4 Jesus therefore, knowing all the things
that were coming upon him,
went forth, and saith unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth.
Jesus saith unto them, I am *he*.

MATTHEW XXVI. 47—56.

47 And while he yet spake,

lo, Judas,
one of the twelve, came,
and with him a great multitude
WITH SWORDS AND STAVES,
FROM THE CHIEF PRIESTS

AND ELDERS OF THE PEOPLE.

48 NOW HE THAT BETRAYED HIM
GAVE THEM A SIGN,

SAYING,
WHOMSOEVER I SHALL KISS,
THAT IS HE: TAKE HIM.

49 AND STRAIGHTWAY
HE CAME TO JESUS,
AND SAID, HAIL, RABBI;
AND KISSED HIM.
50 And Jesus said unto him,
Friend,
do that for which thou art come.

Then they came
AND LAID HANDS ON JESUS,
AND TOOK HIM.

51 And behold, one of them
that were with Jesus
stretched out his hand,
AND DREW HIS SWORD,
and smote the servant
of the high priest,
and struck off his ear.

52 Then saith Jesus unto him,
Put up again thy sword
into its place:

for all they that take the sword
shall perish with the sword.

53 Or thinkest thou that
I cannot beseech my Father,
and he shall even now
send me more than
twelve legions of angels?

54 How then should the
scriptures be fulfilled,
that thus it must be?

55 In that hour said Jesus
TO THE MULTITUDES,

Are ye come out,
as against a robber,
with swords and staves
TO SEIZE ME?

I sat daily
in the temple TEACHING,
and ye took me not.

56 But all this is come to pass,
THAT THE SCRIPTURES
of the prophets

MIGHT BE FULFILLED.
THEN ALL THE DISCIPLES
LEFT HIM, AND FLED.

LUKE XXII. 47—53.

47 While he yet spake,
behold, a multitude,
and he that was called Judas,
one of the twelve, went
before them;

and he drew near unto Jesus
to kiss him.

48 But Jesus said unto him,
Judas, betrayest thou
the Son of man with a kiss?

49 And when they
that were about him
saw what would follow,
they said, Lord,
shall we smite with the sword?

50 And a certain one of them

smote the servant
of the high priest,
and struck off his right ear.

51 But Jesus answered and said,
Suffer ye *them* thus far.
And he touched his ear,
and healed him.

52 And Jesus said
unto the chief priests,
and captains of the temple,
and elders,
that were come against him,
Are ye come out,
as against a robber,
with swords and staves?

53 When I was daily with you
in the temple,
ye stretched not forth
your hands against me:
but this is your hour,
and the power of darkness.

According to John.

And Judas also, who betrayed him,
was standing with them.

6 When therefore he said unto them, I am *he*,
they went backward, and fell to the ground.

7 Again therefore he asked them, Whom seek ye?

And they said, Jesus of Nazareth.

8 Jesus answered, I told you that I am *he*;
if therefore ye seek me, let these go their way:

9 that the word might be fulfilled which he spake,
Of those whom thou hast given me I lost not one.

10 Simon Peter therefore having a sword drew it,
and struck the high priest's servant,
and cut off his right ear.

Now the servant's name was Malchus.

11 Jesus therefore said unto Peter,

Put up the sword into the sheath:

the cup which my Father hath given me,

shall I not drink it?

81. JESUS BEFORE THE SANHEDRIN.

MARK XIV. 53, 55—65.

53 And they led Jesus away
to the high priest :

and there come together
with him

ALL THE CHIEF PRIESTS
and the elders and the scribes.

55 NOW THE CHIEF PRIESTS
AND THE WHOLE COUNCIL
SOUGHT WITNESS
AGAINST JESUS
TO PUT HIM TO DEATH ;

AND FOUND IT NOT.

56 FOR MANY BARE FALSE
WITNESS AGAINST HIM,
and their witness
agreed not together.

57 AND THERE STOOD UP CERTAIN,
and bare false witness
against him,

SAYING,

^a I WILL DESTROY

THIS TEMPLE

that is made with hands,

AND IN THREE DAYS

I WILL BUILD ANOTHER

made without hands.

59 And not even so

did their witness agree together.

60 AND THE HIGH PRIEST

STOOD UP IN THE MIDST,

AND ASKED JESUS, SAYING,

ANSWEREST THOU NOTHING ?

WHAT IS IT WHICH

THESE WITNESS AGAINST THEE ?

61 BUT HE HELD HIS PEACE,

and answered nothing.

AGAIN THE HIGH PRIEST

asked him, and saith unto him,

Art thou the Christ,

the Son of the Blessed ?

62 And Jesus said,

I am :

AND YE SHALL SEE
the Son of man sitting
at the right hand of Power,

AND COMING
WITH THE CLOUDS OF HEAVEN.

63 AND THE HIGH PRIEST

RENT HIS CLOTHES,

AND SAITH,

What further need
have we of witnesses ?

64 YE HAVE HEARD

THE BLASPHEMY :

WHAT THINK YE ?

AND THEY ALL CONDEMNED HIM

TO BE WORTHY OF DEATH.

65 AND SOME BEGAN

TO SPIT ON HIM,

AND TO COVER HIS FACE,

and to buffet him,

and to say unto him,
Prophecy :

AND THE OFFICERS
RECEIVED HIM WITH BLOWS
OF THEIR HANDS.

MATTHEW XXVI. 57, 59—68.

57 AND THEY THAT HAD TAKEN JESUS
led him away
^b to the house of Caiaphas
the high priest,

where the scribes and the elders
were gathered together.

59 NOW THE CHIEF PRIESTS
AND THE WHOLE COUNCIL
SOUGHT FALSE WITNESS
AGAINST JESUS,
THAT THEY MIGHT

PUT HIM TO DEATH ;

60 AND THEY FOUND IT NOT,
THOUGH MANY FALSE
WITNESSES CAME.

BUT AFTERWARD CAME TWO,

61 AND SAID,

THIS MAN SAID,

^a I AM ABLE TO DESTROY

THE TEMPLE OF GOD,

AND TO BUILD IT

IN THREE DAYS.

62 AND THE HIGH PRIEST

STOOD UP,

AND SAID UNTO HIM,

ANSWEREST THOU NOTHING ?

WHAT IS IT WHICH

THESE WITNESS AGAINST THEE ?

63 BUT JESUS HELD HIS PEACE.

AND THE HIGH PRIEST

said unto him,

I adjure thee by the living God,

THAT THOU TELL US

whether thou art the Christ,

the Son of God.

64 Jesus saith unto him,

Thou hast said :

NEVERTHELESS I SAY UNTO YOU,

HENCEFORTH

YE SHALL SEE

the Son of man sitting

at the right hand of Power,

AND COMING

ON THE CLOUDS OF HEAVEN.

65 THEN THE HIGH PRIEST

RENT HIS GARMENTS,

SAYING,

He hath spoken blasphemy :

what further need

have we of witnesses ?

behold,

NOW YE HAVE HEARD

THE BLASPHEMY :

66 WHAT THINK YE ?

THEY ANSWERED AND SAID,

HE IS WORTHY OF DEATH.

67 THEN DID THEY

SPIT IN HIS FACE

and buffet him :

AND SOME

SMOTE HIM WITH THE PALMS

OF THEIR HANDS,

68 saying,

Prophecy unto us, thou Christ :

WHO IS HE THAT STRUCK THEE ?

LUKE XXII. 54, 63—71.

54 AND THEY SEIZED HIM,
and led him away,
and brought him
into the high priest's house.

66 And as soon as it was day,
the assembly of the elders
of the people
was gathered together,
BOTH CHIEF PRIESTS
and scribes ;
and they led him away
into their council,

REFERENCES.

^a John ii. 19. (Sec. 61.)

^b John xviii. 24. (Sec. 88. a.)

saying,

67 If thou art the Christ,
TELL US.

BUT HE SAID UNTO THEM,
If I tell you, ye will not believe:
68 and if I ask you,

ye will not answer.

69 BUT FROM HENCEFORTH

shall the Son of man be seated
at the right hand of the power
of God.

70 And they all said,
Art thou then the Son of God ?
And he said unto them,
Ye say that I am.

71 And they said,

What further need
have we of witness ?

for we ourselves have heard
from his own mouth.

Ver. 63—65. (transposed.)

63 And the men that held Jesus
mocked him,

and beat him.

64 AND THEY BLINDFOLDED HIM,

and asked him, saying,
Prophecy :

WHO IS HE THAT STRUCK THEE ?

65 And many other things
spake they against him,
reviling him.

82. DENIAL BY PETER.

MARK XIV. 54. 66—72.

54 And Peter had followed him
afar off,

EVEN WITHIN,
INTO THE COURT
OF THE HIGH PRIEST;
and he was sitting
with the officers,
and warming himself
IN THE LIGHT of the fire.

66 AND AS PETER WAS
BENEATH IN THE COURT,
THERE COMETH
one of the maids
of the high priest;
67 AND SEEING PETER
warming himself,
SHE LOOKED UPON HIM,
and saith,
Thou also wast
with the Nazarene, *even Jesus.*
68 But he denied,

saying,
I neither know, nor understand
what thou sayest:

AND HE WENT OUT
INTO THE PORCH;
and the cock crew.

69 And the maid saw him,
and began again
to say

TO THEM THAT STOOD BY,
This is one of them.

70 BUT HE AGAIN DENIED IT.

And after a little while again

THEY THAT STOOD BY
SAID TO PETER,
Of a truth
thou art *one of them*;
FOR THOU ART A GALILAEAN.

71 BUT HE BEGAN
TO CURSE, AND TO SWEAR,
I know not this man
of whom ye speak.
72 And straightway
the second time
the cock crew.

And Peter called to mind
the word,
how that Jesus said unto him,
Before the cock crow twice,
thou shalt deny me thrice.
And when he thought thereon,
he wept.

MATTHEW XXVI. 58, 69—75.

58 But Peter followed him
afar off,
UNTO THE COURT
OF THE HIGH PRIEST,
AND ENTERED IN,
and sat
with the officers,
to see the end.

69 NOW PETER WAS SITTING
WITHOUT IN THE COURT:

and a maid
CAME UNTO HIM,

saying,
Thou also wast
with Jesus the Galilaean.
70 But he denied
before them all,
saying,
I know not
what thou sayest.

71 AND WHEN HE WAS GONE OUT
INTO THE PORCH,

ANOTHER maid SAW HIM,

and saith
UNTO THEM THAT WERE THERE,
This man also was
with Jesus of Nazareth.
72 AND AGAIN HE DENIED
with an oath,
I know not the man.

73 And after a little while

THEY THAT STOOD BY
CAME AND SAID TO PETER,
Of a truth
thou also art *one of them*;
for thy speech
maketh thee known.
74 THEN BEGAN HE
TO CURSE AND TO SWEAR,
I know not the man.

And straightway
the cock crew.

75 And Peter remembered
the word
which Jesus had said,
Before the cock crow,
thou shalt deny me thrice.
AND HE WENT OUT,
AND WEPT BITTERLY.

LUKE XXII. 55—62.

But Peter followed
afar off.

55 And when they had kindled a fire
in the midst of the court,
and had sat down together,
Peter sat
in the midst of them.

56 And a certain maid

SEEING HIM
AS HE SAT IN THE LIGHT of the fire,
AND LOOKING STEDFASTLY UPON HIM,
said,

This man also was
with him.

57 But he denied,

saying,
Woman, I know him not.

58 And after a little while
ANOTHER SAW HIM,

and said,

Thou also art *one of them*,

But Peter said, Man, I am not.

59 And after the space
of about one hour
another confidently affirmed,
saying,
Of a truth
this man also was with him;
FOR HE IS A GALILAEAN.

60 But Peter said,
Man,
I know not
what thou sayest.
And immediately,
while he yet spake,
the cock crew.

61 And the Lord turned,
and looked upon Peter.
And Peter remembered
the word of the Lord,
how that he said unto him,
Before the cock crow this day,
thou shalt deny me thrice.
62 AND HE WENT OUT,
AND WEPT BITTERLY.

According to John.

JOHN XVIII. 15—18. 25—27.

15 And Simon Peter followed Jesus,
and so did another disciple.
Now that disciple was known
unto the high priest,
and entered in with Jesus
into the court of the high priest;

16 but Peter was standing at the door without.
So the other disciple,
who was known unto the high priest,
went out and spake unto her that kept the door,
and brought in Peter.

17 The maid therefore that kept the door
saith unto Peter,
Art thou also *one of this man's* disciples?
He saith, I am not.

18 Now the servants and the officers
were standing *there*,
having made a fire of coals; for it was cold;
and they were warming themselves:
and Peter also was with them,
standing and warming himself.

25 Now Simon Peter
was standing and warming himself.
They said therefore unto him,
Art thou also *one of his* disciples?
He denied, and said, I am not.

26 One of the servants of the high priest,
being a kinsman of him whose ear Peter cut off,
saith, Did not I see thee in the garden with him?

27 Peter therefore denied again:
and straightway the cock crew.

83. JESUS BEFORE PILATE.

MARK XV. 1-5.

1 AND STRAIGHTWAY
IN THE MORNING
THE CHIEF PRIESTS
WITH THE ELDERS
and scribes,
and the whole council,
HELD A CONSULTATION,

AND BOUND JESUS,
AND CARRIED HIM AWAY,
and delivered him up to Pilate.

2 And Pilate asked him,
Art thou the King of the Jews?
And he answering
saith unto him,
Thou sayest.
3 AND THE CHIEF PRIESTS
ACCUSED HIM
of many things.

4 AND PILATE AGAIN ASKED HIM.
SAYING,
Answerest thou nothing?
BEHOLD
HOW MANY THINGS
THEY ACCUSE THEE OF.
5 BUT JESUS NO MORE
ANSWERED ANYTHING;

INSOMUCH THAT PILATE
MARVELLED.

MATTHEW XXVII. 1, 2, 11-14.

1 NOW WHEN
MORNING WAS COME,
ALL THE CHIEF PRIESTS
AND THE ELDERS OF THE PEOPLE

TOOK COUNCIL AGAINST JESUS
to put him to death:
2 AND THEY BOUND HIM,
AND LED HIM AWAY,
and delivered him up to Pilate
the governor.
11 Now Jesus stood
before the governor:

and the governor asked him,
SAYING,
Art thou the King of the Jews?
And Jesus said unto him,
Thou sayest.
12 AND WHEN HE WAS ACCUSED
BY THE CHIEF PRIESTS
and elders,
he answered nothing.

13 THEN SAITH PILATE UNTO HIM,

HEAREST THOU NOT
HOW MANY THINGS
THEY WITNESS AGAINST THEE?
14 AND HE GAVE HIM
NO ANSWER,
not even to one word:
INSOMUCH THAT THE GOVERNOR
MARVELLED GREATLY.

LUKE XXIII. 1-7.

1 And the whole company
of them rose up,
and brought him before Pilate.
2 And they began to accuse him,
saying,
We found this man
perverting our nation,
and forbidding
to give tribute to Cæsar,
and saying that he himself
is Christ a king.
3 And Pilate asked him,
SAYING,
Art thou the King of the Jews?
And he answered him
and said,
Thou sayest.
4 ^a And Pilate said
unto the chief priests
and the multitudes,
I find no fault in this man.
5 But they were the more urgent,
saying,
He stirreth up the people,
teaching throughout all Judæa,
and beginning from Galilee
even unto this place.
6 But when Pilate heard it,
he asked whether the man
were a Galilæan.
7 And when he knew that
he was of Herod's jurisdiction,
he sent him unto Herod,
who himself also
was at Jerusalem
in these days.

84. BARABBAS OR CHRIST?

MARK XV. 6-10.

6 NOW AT THE FEAST
HE USED TO
RELEASE UNTO THEM
ONE PRISONER,
WHOM THEY ASKED OF HIM.
7 AND THERE WAS ONE

CALLED BARABBAS,
lying bound
with them
THAT HAD MADE INSURRECTION,
men who in the insurrection
HAD COMMITTED MURDER.

8 And the multitude went up
and began to ask him to do
as he was wont to do unto them.
9 AND PILATE ANSWERED THEM,
SAYING, WILL YE
THAT I RELEASE UNTO YOU

^b the King of the Jews?
10 FOR HE PERCEIVED
THAT FOR ENVY
THE CHIEF PRIESTS
HAD DELIVERED HIM UP.

MATTHEW XXVII. 15-19.

15 NOW AT THE FEAST
THE GOVERNOR WAS WONT TO
RELEASE UNTO THE MULTITUDE
ONE PRISONER,
WHOM THEY WOULD.
16 AND THEY HAD THEN
a notable prisoner,
CALLED BARABBAS.

17 When therefore
they were gathered together,
PILATE SAID UNTO THEM,
WHOM WILL YE
THAT I RELEASE UNTO YOU?
Barabbas,
or Jesus who is called Christ?
18 FOR HE KNEW
THAT FOR ENVY
THEY HAD
DELIVERED HIM UP.

19 And while he was sitting
on the judgment seat,
his wife sent unto him, saying,
Have thou nothing to do
with that righteous man;
for I have suffered
many things this day
in a dream because of him.

LUKE XXIII. 19. (transposed.)

19—ONE WHO
FOR A CERTAIN INSURRECTION
made in the city,
AND FOR MURDER,
was cast into prison.

LUKE XXIII. 13-16.

13 And Pilate called together
the chief priests
and the rulers and the people,
14 and said unto them,
Ye brought unto me this man,
as one that perverteth
the people:
and behold, I, having
examined him before you,
found no fault in this man
touching those things
whereof ye accuse him:
15 no, nor yet Herod:
for he sent him back unto us;
and behold,
nothing worthy of death
hath been done by him.
16 I will therefore chastise him,
and release him.

^a John xviii. 38. (Sec. 88.) ^b John xviii. 39. (Sec. 88.)

84. BARABBAS OR CHRIST? (Continued.)

MARK XV. 11—15.

11 BUT THE CHIEF PRIESTS
STIRRED UP THE MULTITUDE,
THAT HE SHOULD RATHER RE-
LEASE BARABBAS UNTO THEM.

12 AND PILATE AGAIN ANSWERED
AND SAID UNTO THEM,
WHAT THEN SHALL I DO
UNTO HIM
whom ye call
the King of the Jews?
13 And they cried out again,
Crucify him.
14 And Pilate said unto them,

Why,
what evil hath he done?

But they cried out exceedingly,

Crucify him.

15 And Pilate,
wishing to content
the multitude,
released unto them
Barabbas,

and delivered Jesus,
WHEN HE HAD SCOURGED HIM,
to be crucified.

MATTHEW XXVII. 20—26.

20 NOW THE CHIEF PRIESTS
and the elders
PERSUADED THE MULTITUDES
THAT THEY SHOULD

ASK FOR BARABBAS,
and destroy Jesus.
21 But the governor answered
and said unto them,
Which of the two will ye
that I release unto you?
AND THEY SAID, BARABBAS.
22 PILATE SAITH UNTO THEM,

WHAT THEN SHALL I DO
UNTO JESUS
who is called Christ?

They all say,
Let him be crucified.
23 And he said,

Why,
what evil hath he done?

But they cried out exceedingly,

SAYING,
Let him be crucified.
24 So when Pilate saw
that he prevailed nothing,
but rather
that a tumult was arising,
he took water,
and washed his hands
before the multitude,
saying,
I am innocent of the blood
of this righteous man;
see ye to it.
25 And all the people
answered and said,
His blood be on us,
and on our children.

26 Then released he unto them
Barabbas;

but Jesus
HE SCOURGED
and delivered to be crucified.

REFERENCE.

^a John xix. 15. (Sec. 88.)

LUKE XXIII. 18—25.

18^a But they cried out all together,
saying,
Away with this man,
AND RELEASE UNTO US BARABBAS:
20 And Pilate spake
unto them again,
desiring to release Jesus;

21 but they shouted, saying,
Crucify, crucify him.
22 And he said unto them
the third time,
Why,
what evil hath this man done?
I have found
no cause of death in him:
I will therefore chastise him
and release him.
23 But they were urgent
with loud voices,
saying
that he might be crucified.
And their voices prevailed.

24 And Pilate gave sentence
that what they asked for
should be done.
25 And he released him
that for insurrection and murder
had been cast into prison,
whom they asked for;
but Jesus
he delivered up to their will.

85. MOCKED BY THE SOLDIERS.

MARK XV. 16—20.

16 AND THE SOLDIERS
LED HIM AWAY
WITHIN THE COURT,
WHICH IS THE PRÆTORIUM;
AND THEY CALL TOGETHER
THE WHOLE BAND.

17 AND THEY CLOTHE HIM
with purple,
AND PLATTING
A CROWN OF THORNS,
THEY PUT IT ON HIM;

18 AND THEY BEGAN
TO SALUTE HIM,
HAIL, KING OF THE JEWS!
19 AND THEY SMOTE HIS HEAD
WITH A REED,
AND SPAT UPON HIM,
AND BOWING THEIR KNEES
WORSHIPPED HIM.
20 AND WHEN THEY
HAD MOCKED HIM,
THEY TOOK OFF FROM HIM
the purple,
AND PUT ON HIM HIS GARMENTS.
AND THEY LEAD HIM OUT
TO CRUCIFY HIM.

MATTHEW XXVII. 27—31.

27 THEN THE SOLDIERS
of the governor
TOOK JESUS

INTO THE PRÆTORIUM,
AND GATHERED UNTO HIM
THE WHOLE BAND.
28 AND they stripped him,
AND PUT ON HIM
a scarlet robe.
29 AND THEY PLATTED
A CROWN OF THORNS
AND PUT IT UPON HIS HEAD,
and a reed in his right hand;
AND THEY KNEELED DOWN
BEFORE HIM,

AND MOCKED HIM, SAYING,
HAIL, KING OF THE JEWS!
30 AND THEY SPAT UPON HIM,
AND TOOK THE REED
AND SMOTE HIM ON THE HEAD.

31 AND WHEN THEY
HAD MOCKED HIM,
THEY TOOK OFF FROM HIM
the robe,
AND PUT ON HIM HIS GARMENTS,
AND LED HIM AWAY
TO CRUCIFY HIM.

LUKE XXIII. 8—12.

8 Now when Herod saw Jesus,
he was exceeding glad:
for he was of a long time desirous
to see him,
because he had heard
concerning him;
and he hoped to see
some miracle done by him.
9 And he questioned him
in many words;
but he answered him nothing.
10 And the chief priests
and the scribes stood,
vehemently accusing him.
11 And Herod with his soldiers
set him at naught,
and mocked him,
and arraying him
in gorgeous apparel
sent him back to Pilate.
12 And Herod and Pilate
became friends with each other
that very day:
for before they were at enmity
between themselves.

REFERENCE.

^a John xix. 2. (Sec. 88. b.)

86. CRUCIFIXION OF JESUS.

MARK XV. 21—32.

21 **And they compel one**
passing by,
Simon of Cyrene,
COMING FROM THE COUNTRY,
the father of
Alexander and Rufus,
TO GO *with them,*
that he might bear his cross.

22 **And they bring him**
unto the place
Golgotha,
WHICH IS, BEING INTERPRETED,
THE PLACE OF A SKULL.
23 **AND THEY OFFERED HIM WINE**
MINGLED WITH MYRRH :
BUT HE RECEIVED IT NOT.
24 **And they crucify him,**

and part his garments
among them,
casting lots upon them,
what each should take.
25 **And it was the third hour,**
and they crucified him.

26 **AND THE SUPERScription OF**
HIS ACCUSATION WAS WRITTEN
over,
The King of the Jews.
27 **AND WITH HIM THEY CRUCIFY**
two robbers ;
one on his right hand,
and one on his left.
29 **AND THEY THAT PASSED BY**
RAILED ON HIM,
WAGGING THEIR HEADS,
AND SAYING,
HA ! THOU THAT DESTROYEST
THE TEMPLE, AND
BUILDEST IT IN THREE DAYS,
30 **SAVE THYSELF,**
and
COME DOWN FROM THE CROSS.
31 **IN LIKE MANNER**
also the chief priests
mocking him among themselves
with the scribes
said,
He saved others ;
himself he cannot save.
32 **LET THE CHRIST,**
THE KING OF ISRAEL,
NOW COME DOWN
FROM THE CROSS,
THAT WE MAY SEE AND BELIEVE.

MATTHEW XXVII. 32—43.

32 **And as they came out,**
they found a man
of Cyrene, Simon by name :

him they compelled
TO GO *with them,*
that he might bear his cross.

33 **And when they were come**
unto a place
called Golgotha,
THAT IS TO SAY,
THE PLACE OF A SKULL,
34 **THEY GAVE HIM WINE**
TO DRINK
MINGLED WITH GALL :
and when he had tasted it,
HE WOULD NOT DRINK.
35 **And when they**
had crucified him,

they parted his garments
among them,
casting lots ;

36 and they sat
AND WATCHED HIM THERE.

37 **And they set up over his head**
HIS ACCUSATION WRITTEN,
THIS IS ^a Jesus
the King of the Jews.
38 **THEN ARE THERE CRUCIFIED**
WITH HIM two robbers,
one on the right hand
and one on the left.
39 **AND THEY THAT PASSED BY**
RAILED ON HIM,
WAGGING THEIR HEADS,
40 AND SAYING,
THOU THAT DESTROYEST
THE TEMPLE, AND
BUILDEST IT IN THREE DAYS,
41 **SAVE THYSELF :**
if thou art the Son of God,
COME DOWN FROM THE CROSS.
42 **IN LIKE MANNER**
also the chief priests
mocking him,
with the scribes and elders,
said.
43 **He saved others ;**
himself he cannot save.

HE IS THE KING OF ISRAEL ;
LET HIM NOW COME DOWN
FROM THE CROSS,
AND WE WILL BELIEVE ON HIM.
44 **He trusteth on God ;**
let him deliver him now,
if he desireth him :
for he said,
I am the Son of God.

LUKE XXIII. 26—38.

26 **And when they led him away,**
they laid hold upon one
Simon of Cyrene,
COMING FROM THE COUNTRY,

and laid on him the cross,
to bear it after Jesus.
27 **And there followed him**
a great multitude of the people,
and of women
who bewailed and lamented him.
28 **But Jesus turning unto them**
said, Daughters of Jerusalem,
weep not for me,
but weep for yourselves,
and for your children.
29 **For behold,**
the days are coming,
in which they shall say,
Blessed are the barren,
and the wombs that never bare,
and the breasts
that never gave suck.
30 **Then shall they begin to say**
to the mountains, Fall on us ;
and to the hills, Cover us :
31 **For if they do these things**
in the green tree,
what shall be done in the dry ?
32 **And there were also**
two others, malefactors,
led with him to be put to death.
33 **And when they came**
unto the place
which is called The skull,

there they crucified him,

and the malefactors,
one on the right hand
and the other on the left.
34 **And Jesus said,**
Father, forgive them ;
for they know not what they do.
And parting his garments
among them,
they cast lots.

35 **And the people stood**
BEHOLDING.

Ver. 38. (transposed.)

38 **AND THERE WAS ALSO**
A SUPERScription
over him,
THIS IS the King of the Jews.

REFERENCE.

^a John xix. 19. (Sec. 88.)

And the rulers also
scoffed at him,

saying,
He saved others ;
let him save himself,
IF THIS IS THE CHRIST OF GOD,
his chosen.

36 **And the soldiers also**
mocked him, coming to him,
offering him vinegar,
37 **and saying, If thou art the**
King of the Jews, save thyself.

86. CRUCIFIXION OF JESUS. (Continued.)

MARK XV. 32.*

32* AND THEY THAT
WERE CRUCIFIED WITH HIM
REPROACHED HIM.

MATTHEW XXVII. 44.

44 AND THE ROBBERS ALSO THAT
WERE CRUCIFIED WITH HIM
CAST UPON HIM
THE SAME REPROACH.

LUKE XXIII. 39—43.

39 And one of the malefactors
that were hanged railed on him,
saying, Art not thou the Christ?
save thyself and us.
40 But the other answered,
and rebuking him said,
Dost thou not even fear God,
seeing thou art
in the same condemnation?
41 And we indeed justly;
for we receive the due reward
of our deeds: but this man
hath done nothing amiss.
42 And he said,
Jesus, remember me when
thou comest in thy kingdom.
43 And he said unto him,
Verily I say unto thee,
To-day shalt thou be with me
in Paradise.

87. DEATH OF JESUS.

MARK XV. 33—41.

33 And when the
sixth hour was come,
there was darkness over the
whole land until the ninth hour.
34 AND AT THE NINTH HOUR
JESUS CRIED
WITH A LOUD VOICE,
ELOI, ELOI, LAMA SABACTHANI?
WHICH IS, BEING INTERPRETED,
MY GOD, MY GOD,
WHY HAST THOU FORSAKEN ME?
35 AND SOME OF THEM
THAT STOOD BY,
WHEN THEY HEARD IT, SAID,
BEHOLD, HE CALLETH ELIJAH.

36 AND ONE RAN,
AND FILLING A SPONGE
FULL OF VINEGAR,
PUT IT ON A REED,
AND GAVE HIM TO DRINK,
saying, LET BE;
LET US SEE WHETHER ELIJAH
COMETH TO TAKE HIM DOWN.
37 And Jesus uttered
a loud voice,

and gave up the ghost.

38 And the veil of the temple
was rent in two
FROM THE TOP TO THE BOTTOM.

39 And when the centurion,
who stood by over against him,

saw that he so gave up the ghost,

he said, Truly
THIS MAN WAS THE SON OF GOD.
40 And there were also women
beholding from afar:

AMONG WHOM *were* BOTH
MARY MAGDALENE,
AND MARY THE MOTHER OF
JAMES THE LESS AND OF JOSES,
AND SALOME;

41 who, when he was in Galilee,
followed him,
AND MINISTERED UNTO HIM;
and many other women
that came up with him
unto Jerusalem.

MATTHEW XXVII. 45—56.
45 Now from the sixth hour

there was darkness over
all the land until the ninth hour.
46 AND ABOUT THE NINTH HOUR
JESUS CRIED
WITH A LOUD VOICE, SAYING,
ELI, ELI, LAMA SABACTHANI?
THAT IS,
MY GOD, MY GOD,
WHY HAST THOU FORSAKEN ME?
47 AND SOME OF THEM
THAT STOOD THERE,
WHEN THEY HEARD IT, SAID,
THIS MAN CALLETH ELIJAH.

48 And straightway
ONE OF THEM RAN,
AND TOOK A SPONGE,
AND FILLED IT WITH VINEGAR,
AND PUT IT ON A REED,
AND GAVE HIM TO DRINK.
49 And the rest said, LET BE;
LET US SEE WHETHER ELIJAH
COMETH TO SAVE HIM.
50 And Jesus cried again
with a loud voice,

and yielded up his spirit.

51 And behold,
the veil of the temple
was rent in two
FROM THE TOP TO THE BOTTOM;
and the earth did quake;
and the rocks were rent;
52 and the tombs were opened;
and many bodies of the saints
that had fallen asleep
were raised;

53 and coming forth out of
the tombs after his resurrection
they entered into the holy city
and appeared unto many.

54 Now the centurion,
and they that were with him
watching Jesus,
when they saw the earthquake,
AND THE THINGS THAT WERE DONE,
feared exceedingly,
saying, Truly

THIS WAS THE SON OF GOD.
55 And many women were there
beholding from afar,
who had followed Jesus
from Galilee,
MINISTERING UNTO HIM:
56 AMONG WHOM WAS
MARY MAGDALENE,
AND MARY THE MOTHER OF
JAMES AND JOSES,
AND THE MOTHER OF
THE SONS OF ZEBEDEE.

LUKE XXIII. 44—49.

44 And it was now
about the sixth hour,
and a darkness came over the
whole land until the ninth hour,
45 the sun's light failing:

46 And Jesus, crying
with a loud voice,
said, Father, into thy hands
I commend my spirit:
and having said this,
he gave up the ghost.

Part of verse 45. (transposed.)

and the veil of the temple
was rent in the midst.

47 And when the centurion

SAW WHAT WAS DONE,
he glorified God,
saying, Certainly
this was a righteous man.

48 And all the multitudes
that came together to this sight,
when they beheld the things
that were done,
returned smiting their breasts.

49 And all his acquaintance,
and the women
that followed with him
from Galilee,
stood afar off,
seeing these things.

88. TRIAL, CRUCIFIXION AND DEATH OF JESUS.

ACCORDING TO JOHN.

88. a. Jesus before Caiaphas.

JOHN XVIII. 12—14. 19—24.

12 So the band and the chief captain,
and the officers of the Jews,
seized Jesus and bound him;
13 and led him to Annas first;
for he was father in law to Caiaphas,
who was high priest that year.

14 Now Caiaphas was he
that gave counsel to the Jews,
that it was expedient
that one man should die for the people.

Ver. 24. (transposed.)

24 Annas therefore sent him bound
unto Caiaphas the high priest.

19 The high priest therefore asked Jesus
of his disciples, and of his teaching.

20 Jesus answered him,
I have spoken openly to the world;
I ever taught in synagogues, and in the temple,
where all the Jews come together;
and in secret spake I nothing.
21 Why askest thou me?
ask them that have heard me,
what I spake unto them:
behold, these know the things which I said.

22 And when he had said this,
one of the officers standing by
struck Jesus with his hand, saying,
Answerest thou the high priest so?

23 Jesus answered him,
If I have spoken evil, bear witness of the evil:
but if well, why smitest thou me?

88. b. Jesus before Pilate.

JOHN XVIII. 28—40.

28 They lead Jesus therefore
from Caiaphas into the Prætorium:
and it was early;
and they themselves
entered not into the Prætorium,
that they might not be defiled,
but might eat the passover.

29 Pilate therefore went out unto them,
and saith,

What accusation bring ye against this man?

30 They answered and said unto him,
If this man were not an evil doer,
we should not have delivered him up unto thee.

31 Pilate therefore said unto them,
Take him yourselves,
and judge him according to your law.

The Jews said unto him,
It is not lawful for us to put any man to death:
32 that the word of Jesus might be fulfilled,
which he spake,
signifying by what manner of death
he should die.

33 Pilate therefore entered again
into the Prætorium, and called Jesus,
and said unto him,
Art thou the King of the Jews?

34 Jesus answered,
Sayest thou this of thyself,
or did others tell it thee concerning me?

35 Pilate answered,
Am I a Jew?
Thine own nation and the chief priests
delivered thee unto me: what hast thou done?

36 Jesus answered,
My kingdom is not of this world:
if my kingdom were of this world,
then would my servants fight,
that I should not be delivered to the Jews:
but now is my kingdom not from hence.

37 Pilate therefore said unto him,
Art thou a king then?

Jesus answered,
Thou sayest that I am a king.
To this end have I been born,
and to this end am I come into the world,
that I should bear witness unto the truth,
Every one that is of the truth heareth my voice.

38 Pilate saith unto him,
What is truth?
And when he had said this,
he went out again unto the Jews,
and saith unto them,
I find no crime in him.

39 BUT YE HAVE A CUSTOM,
THAT I SHOULD RELEASE UNTO YOU
ONE AT THE PASSOVER:
WILL YE THEREFORE THAT I RELEASE UNTO YOU
the King of the Jews?

40 They cried out therefore again, saying,
Not this man, but Barabbas.
Now Barabbas was a robber.

JOHN XIX. 1—7.

THEN PILATE THEREFORE TOOK JESUS,
AND SCOURGED HIM.

2 AND THE SOLDIERS PLATTED
A CROWN OF THORNS,
AND PUT IT ON HIS HEAD,
AND ARRAYED HIM^d in a purple garment;
3 AND THEY CAME UNTO HIM, AND SAID,
HAIL, KING OF THE JEWS!
and they struck him with their hands.

4 And Pilate went out again,
and saith unto them,
Behold, I bring him out to you,
that ye may know that I find no crime in him.
5 Jesus therefore came out,
wearing the crown of thorns
and the purple garment.
And Pilate saith unto them,
Behold, the man!

6 When therefore
the chief priests and the officers saw him,
they cried out, saying,
Crucify him, crucify him!

Pilate saith unto them,
Take him yourselves, and crucify him:
for I find no crime in him.

7 The Jews answered him,
We have a law, and by that law he ought to die,
because he made himself the Son of God.

^a Matt. xxvi. 57. (Sec. 81.) ^b Luke xxiii. 4. (Sec. 83.) ^c Mark xv. 9. (Sec. 84.) ^d Mark xv. 17. (Sec. 85.)

88. b. Jesus before Pilate. (Continued.)

JOHN XIX. 8—16,

8 When Pilate therefore heard this saying,
he was the more afraid;
9 and he entered into the Prætorium again,
and saith unto Jesus, Whence art thou?
But Jesus gave him no answer.
10 Pilate therefore saith unto him,
Speakest thou not unto me?
knowest thou not
that I have power to release thee,
and have power to crucify thee?
11 Jesus answered him,
Thou wouldest have no power against me,
except it were given thee from above:
therefore he that delivered me unto thee
hath greater sin.
12 Upon this Pilate sought to release him:
but the Jews cried out, saying,
If thou release this man,
thou art not Cæsar's friend:

every one that maketh himself a king
speaketh against Cæsar.
13 When Pilate therefore heard these words,
he brought Jesus out,
and sat down on the judgment-seat
at a place called The Pavement,
but in Hebrew, Gabbatha.
14 Now it was the Preparation of the passover:
it was about the sixth hour.
And he saith unto the Jews,
Behold, your King!
15^e They therefore cried out,
Away with him, away with him, crucify him!
Pilate saith unto them,
Shall I crucify your King?
The chief priests answered,
We have no king but Cæsar.
16 Then therefore he delivered him unto them
to be crucified.

88. c. Crucifixion of Jesus.

JOHN XIX. 17.—27.

17 They took Jesus therefore:
and he went out, bearing the cross for himself,
unto the place
CALLED THE PLACE OF A SKULL,
which is called in Hebrew Golgotha;
18 where they crucified him,
and with him two others, on either side one,
and Jesus in the midst.
19 And Pilate wrote a title also,
and put it on the cross.
AND THERE WAS WRITTEN,
† Jesus of Nazareth, the King of the Jews.
20 This title therefore read many of the Jews,
for the place where Jesus was crucified
was nigh to the city;
and it was written in Hebrew,
and in Latin, and in Greek.
21 The chief priests of the Jews therefore
said to Pilate,
Write not, The King of the Jews;
but, that he said, I am King of the Jews.
22 Pilate answered,
What I have written I have written.
23 The soldiers therefore,
when they had crucified Jesus,

took his garments
and made four parts, to every soldier a part;
and also the coat:
now the coat was without seam,
woven from the top throughout.
24 They said therefore one to another,
Let us not rend it, but cast lots for it,
whose it shall be:
that the scripture might be fulfilled,
which saith,
They parted my garments among them,
And upon my vesture did they cast lots.
25 These things therefore the soldiers did.
But there were standing by the cross of Jesus
his mother, and his mother's sister,
MARY THE wife OF CLOPAS,
AND MARY MAGDALENE.
26 When Jesus therefore saw his mother,
and the disciple standing by whom he loved,
he saith unto his mother,
Woman, behold, thy son!
27 Then saith he to the disciple,
Behold, thy mother!
And from that hour
the disciple took her unto his own home.

88. d. Death of Jesus.

JOHN XIX. 28—37.

28 After this Jesus,
knowing that all things are now finished,
that the scripture might be accomplished,
saith, I thirst.
29 There was set there a vessel full of vinegar:
so they put a sponge
FULL OF THE VINEGAR UPON HYSSOP,
AND BROUGHT IT TO HIS MOUTH.
30 When Jesus therefore
had received the vinegar,
he said, It is finished:
and he bowed his head, and gave up his spirit.
31 The Jews therefore,
because it was the Preparation,
that the bodies should not remain on the cross
upon the sabbath
(for the day of that sabbath was a high day),
asked of Pilate that their legs might be broken,
and that they might be taken away.

32 The soldiers therefore came,
and brake the legs of the first,
and of the other that was crucified with him:
33 but when they came to Jesus,
and saw that he was dead already,
they brake not his legs:
34 howbeit
one of the soldiers with a spear pierced his side,
and straightway there came out
blood and water.
35 And he that hath seen hath borne witness,
and his witness is true:
and he knoweth that he saith true,
that ye also may believe,
36 For these things came to pass,
that the scripture might be fulfilled,
A bone of him shall not be broken.
37 And again another scripture saith,
They shall look on him whom they pierced.

^e Luke xxiii. 18. (Sec. 84.) [†] Matt. xxvii. 37. (Sec. 86.)

89. BURIAL OF JESUS.

MARK XV. 42—47.

42 AND WHEN EVEN
WAS NOW COME,
*BECAUSE IT WAS THE PREPARATION,
THAT IS,
THE DAY BEFORE THE SABBATH,*
43 THERE CAME

Joseph
of Arimathaea,
A COUNCILLOR
OF HONORABLE ESTATE,
WHO ALSO HIMSELF
WAS LOOKING
FOR THE KINGDOM OF GOD ;

and he boldly
went in unto Pilate,
and asked for the body of Jesus.

44 And Pilate marvelled
if he were already dead :
and calling unto him
the centurion,
he asked him whether
he had been any while dead.
45 And when he learned it
of the centurion,
HE GRANTED THE CORPSE
TO JOSEPH.

46 And he bought a linen cloth,
and taking him down,
wound him
in the linen cloth,
and laid him in a tomb

which had been hewn out
of a rock ;

AND HE ROLLED A STONE
AGAINST THE DOOR OF THE TOMB.

47 AND MARY MAGDALENE
AND MARY THE mother OF JESUS
BEHELD WHERE HE WAS LAID.

MARK XVI. 1.

1 And when the sabbath was past,
Mary Magdalene,
and Mary the mother of James,
and Salome,
BOUGHT SPICES,
that they might come
and anoint him.

MATTHEW XXVII. 57—61.

57 AND WHEN EVEN
WAS COME,

THERE CAME
A rich MAN
from Arimathaea,
named Joseph,

WHO ALSO HIMSELF
was Jesus' disciple :

58 this man went to Pilate,
and asked for the body of Jesus.

THEN PILATE COMMANDED IT
TO BE GIVEN UP.

59 And Joseph took the body,
and wrapped it
in a clean linen cloth,
60 and laid it
in his own new tomb,
which he had hewn out
in the rock :

AND HE ROLLED A GREAT STONE
TO THE DOOR OF THE TOMB,
and departed.

61 AND MARY MAGDALENE
was there,
AND THE OTHER MARY,
sitting over against
the sepulchre.

LUKE XXIII. 50—56.

50 And behold,
A MAN

named Joseph,
WHO WAS A COUNCILLOR,
A GOOD AND RIGHTEOUS MAN

51 (he had not consented
to their counsel and deed),
a man of Arimathaea,
a city of the Jews,
WHO WAS LOOKING
FOR THE KINGDOM OF GOD :

52 this man went to Pilate,
and asked for the body of Jesus.

53 And he took it down,
and wrapped it
in a linen cloth,
and laid him in a tomb

that was hewn
in stone,
where never man had yet lain.

54 AND IT WAS THE DAY
OF THE PREPARATION,
AND THE SABBATH DREW ON.

55 And the women,
who had come with him
out of Galilee,
followed after,
AND BEHELD THE TOMB,
and how his body was laid.

56 And they returned,
AND PREPARED SPICES
and ointments.
And on the sabbath they rested
according to the commandment.

According to John.

JOHN XIX. 38—42.

38 And after these things
Joseph of Arimathaea, being a disciple of Jesus,
but secretly for fear of the Jews,
asked of Pilate
that he might take away the body of Jesus :
AND PILATE GAVE him LEAVE.

He came therefore, and took away his body.

39 And there came also Nicodemus,
he who at the first came to him by night,
bringing a mixture of myrrh and aloes,
about a hundred pounds.

40 So they took the body of Jesus,
and bound it in linen cloths
with the spices,
as the custom of the Jews is to bury.

41 Now in the place where he was crucified
there was a garden ;
and in the garden a new tomb
wherein was never man yet laid.

42 There then because of the Jew's Preparation
(for the tomb was nigh at hand)
they laid Jesus.

^a Matt. xxviii. 1. Luke xxiv. 10. (Sec. 90.)

90. THE RESURRECTION.

MARK XVI. 2-8.

2 And very early
on the first day of the week,
they come to the tomb
when the sun was risen.

3 And they were saying
among themselves,
Who shall roll us away the stone
from the door of the tomb ?

4 and looking up,
THEY SEE THAT THE STONE
IS ROLLED BACK :
for it was exceeding great.
5 AND ENTERING INTO THE TOMB,

THEY SAW A YOUNG MAN
sitting on the right side,
ARRAYED IN A WHITE ROBE ;
AND THEY WERE AMAZED.

6 And he saith unto them,

BE NOT AMAZED :
YE SEEK JESUS, the Nazarene,
WHO HATH BEEN CRUCIFIED :
he is risen ; he is not here :

BEHOLD, THE PLACE
WHERE THEY LAID HIM !
7 BUT GO,
TELL HIS DISCIPLES and Peter,

HE GOETH BEFORE YOU
INTO GALILEE :
THERE SHALL YE SEE HIM,
AS HE SAID UNTO YOU.
8 And they went out, and fled
from the tomb ;
FOR TREMBLING
and astonishment
had come upon them :
and they said nothing to any one ;
for they were afraid.

REFERENCE.

* Mark xvi. 1. (Sec. 89.)

MATTHEW XXVIII. 1-8.

1 Now late on the sabbath day,
as it began to dawn
toward the first day of the week,
came Mary Magdalene
and the other Mary
to see the sepulchre.

2 And behold,
there was a great earthquake ;
for an angel of the Lord
descended from heaven,
and came and rolled away
the stone, and sat upon it.
3 His appearance

was as lightning,
and his raiment white as snow ;
4 and for fear of him
the watchers did quake,
and became as dead men.

5 And the angel answered
and said unto the women,
FEAR NOT YE ;

for I know that YE SEEK JESUS,
WHO HATH BEEN CRUCIFIED.

6 He is not here ; for he is risen,
EVEN AS HE SAID.

COME, SEE THE PLACE
WHERE THE LORD LAY.

7 AND GO QUICKLY,
AND TELL HIS DISCIPLES,
He is risen from the dead ;

AND LO, HE GOETH BEFORE YOU
INTO GALILEE ;

THERE SHALL YE SEE HIM :
lo, I have told you.

8 And they departed quickly
from the tomb
WITH FEAR
and great joy,

AND RAN
TO BRING HIS DISCIPLES WORD.

LUKE XXIV. 1-12.

1 But on the first day of the week,
at early dawn,
they came unto the tomb,
bringing the spices
which they had prepared.

2 AND THEY FOUND THE STONE
ROLLED AWAY FROM THE TOMB.

3 AND THEY ENTERED IN,
and found not the body
of the Lord Jesus.
4 And it came to pass,
while they were perplexed
thereabout, behold,
TWO MEN STOOD BY THEM

IN DAZZLING APPAREL :
5 AND AS THEY WERE AFFRIGHTED
and bowed down their faces
to the earth,
they said unto them,

Why seek ye the living
among the dead ?

6 He is not here, but is risen :
remember how he spake

unto you
when he was yet in Galilee,

7 saying that the Son of man
must be delivered up
into the hands of sinful men,

and be crucified,
and the third day rise again.

8 And they remembered
his words,

9 and returned
from the tomb,

AND TOLD ALL THESE THINGS TO
THE ELEVEN, AND TO ALL THE REST.

10 Now they were
Mary Magdalene, and Joanna,
and Mary the mother of James :
and the other women with them
told these things

unto the apostles.
11 And these words appeared
in their sight as idle talk ;
and they disbelieved them.

12 But Peter arose,
and ran unto the tomb ;

and stooping and looking in,
he seeth the linen cloths

by themselves ;
and he departed to his home,

wondering at that
which was come to pass.

According to John.

JOHN XX. 1-10.

1 Now on the first day of the week
cometh Mary Magdalene early,
while it was yet dark, unto the tomb,
AND SEETH THE STONE TAKEN AWAY FROM THE TOMB.

2 She runneth therefore,
and cometh to Simon Peter,
and to the other disciple whom Jesus loved,
and saith unto them,
They have taken away the Lord out of the tomb,
and we know not where they have laid him.

3 Peter therefore went forth,
and the other disciple,
and they went toward the tomb.

4 And they ran both together ;
and the other disciple outran Peter,
and came first to the tomb ;

5 and stooping and looking in,
he seeth the linen cloths lying ;
yet entered he not in.

6 Simon Peter therefore also cometh,
following him, and entered into the tomb ;

and he beholdeth the linen cloths lying,
7 and the napkin, that was upon his head,
not lying with the linen cloths,

but rolled up in a place by itself.

8 Then entered in therefore the other
disciple also, who came first to the tomb,
and he saw, and believed.

9 For as yet they knew not the scripture,
that he must rise again from the dead.

10 So the disciples went away again
unto their own home.

90. a. MANIFESTATION OF THE RISEN JESUS.

According to the Annexed Ending
of Mark's Gospel.

MARK XVI. 9—20.

9 Now when he was risen
early on the first day of the week,
he appeared first
to Mary Magdalene,
from whom
he had cast out seven demons.

10 She went and told them
that had been with him,
as they mourned and wept.

11 And they,
when they heard that he was alive,
and had been seen of her,
disbelieved.

12 And after these things
he was manifested
in another form
unto two of them,
as they walked,
on their way into the country.

13 And they went away
and told it unto the rest :
neither believed they them.

14 And afterward
he was manifested
unto the eleven themselves
as they sat at meat ;
and he upbraided them
with their unbelief
and hardness of heart,
because they believed not them
that had seen him
after he was risen.

15 And he said unto them,
Go ye into all the world,
and preach the gospel
to the whole creation.

16 He that believeth
and is baptized
shall be saved ;
but he that disbelieveth
shall be condemned.

17 And these signs
shall accompany
them that believe :
in my name
shall they cast out demons ;
they shall speak
with new tongues ;

18 they shall take up serpents,
and if they drink
any deadly thing,
it shall in no wise hurt them ;
they shall lay hands on the sick,
and they shall recover.

19 So then the Lord Jesus,
after he had spoken unto them,
was received up into heaven,
and sat down
at the right hand of God.

20 And they went forth,
and preached everywhere,
the Lord working with them,
and confirming the word
by the signs that followed.

Amen.

PART II.

INCIDENTS IN THE LIFE AND MINISTRY OF JESUS THE CHRIST.

NOT RECORDED BY MARK.

But Found in Matthew, Luke or John.

INTRODUCTION TO THE DIVINE LIFE.

SUPPLEMENTARY INCIDENTS OF CHRIST'S MINISTRY.

MANIFESTATION OF THE RISEN JESUS.

INTRODUCTION TO THE DIVINE LIFE.

91. GENEALOGY OF JESUS THE CHRIST.

According to Matthew.

IN THE ORDER GIVEN.

MATTHEW I. 1—17.

- 1 The book of the generation of Jesus Christ,
the son of David, the son of Abraham.
- 2 Abraham begat Isaac;
and Isaac begat Jacob;
- 3 and Jacob begat Judah and his brethren;
- 4 and Judah begat Perez and Zerah of Tamar;
and Perez begat Hezron;
and Hezron begat Ram;
- 5 and Ram begat Amminadab;
and Amminadab begat Nahshon;
and Nahshon begat Salmon;
- 6 and Salmon begat Boaz of Rahab;
and Boaz begat Obed of Ruth;
and Obed begat Jesse;
- 7 and Jesse begat David the king.
- 8 and David begat Solomon of her
that had been the wife of Uriah;
- 9 and Solomon begat Rehoboam;
and Rehoboam begat Abijah;
and Abijah begat Asa;
- 10 and Asa begat Jehoshaphat;
and Jehoshaphat begat Joram;
- (Omitted by Matthew.)
- 11 and Joram begat Uzziah;
- 12 and Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
- 13 and Hezekiah begat Manasseh;
and Manasseh begat Amon;
and Amon begat Josiah;
- 14 and Josiah begat Jechoniah and his brethren,
at the time of the carrying away to Babylon.
- 15 And after the carrying away to Babylon,
Jechoniah begat Shealtiel;
and Shealtiel begat Zerubbabel;
(Omitted by Matthew.)
- 16 and Zerubbabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
- 17 and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
- 18 and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
- 19 and Jacob begat Joseph the husband of Mary,
of whom was born Jesus, who is called Christ.
- 20 So all the generations
from Abraham unto David
are fourteen generations;
and from David
unto the carrying away to Babylon
fourteen generations;
and from the carrying away to Babylon
unto the Christ
fourteen generations.

THE ROYAL SUCCESSION.

- 1 Abraham.
- 2 Isaac.
- 3 Jacob.
- 4 Judah.
- 5 Perez.
- 6 Hezron.
- 7 Ram. (Aram.)
- 8 Amminadab.
- 9 Nahshon.
- 10 Salmon. (Sala.)
- 11 Boaz.
- 12 Obed.
- 13 Jesse.
- 14 David.
- 15 Solomon.
- 16 Rehoboam.
- 17 Abijah.
- 18 Asa. (Asaph.)
- 19 Jehoshaphat.
- 20 Joram.
- 21 Ahaziah. } I. Chr. iii. 11, 12.
- 22 Joash. }
- 23 Amaziah. }
- 24 Uzziah. (Azariah.)
- 25 Jotham.
- 26 Ahaz.
- 27 Hezekiah.
- 28 Manasseh.
- 29 Amon. (Amos.)
- 30 Josiah.
- 31 Jechoniah. [Jehoiakim,]
- 32 " [Jehoiachin.]
- 33 Shealtiel. (Salathiel.)
- 34 Zerubbabel.
- 35 Joanan. (Hananiah) I Ch iii. 19
- 36 Joda. (Abiud.)
- 37 Eliakim.
- 38 Azor.
- 39 Sadoc.
- 40 Achim.
- 41 Eliud.
- 42 Eleazar.
- 43 Matthan.
- 44 Jacob.
- 45 Joseph.
- 46 JESUS.

91. GENEALOGY OF JESUS THE CHRIST.

According to Luke.

THE FAMILY DESCENT.

- 1 Adam.
- 2 Seth.
- 3 Enos.
- 4 Cainan.
- 5 Mahalaleel.
- 6 Jared.
- 7 Enoch.
- 8 Methuselah.
- 9 Lamech.
- 10 Noah.
- 11 Shem.
- 12 Arphaxad.
- 13 Shelah.
- 14 Eber.
- 15 Peleg.
- 16 Reu.
- 17 Serug.
- 18 Nahor.
- 19 Terah.
- 20 Abraham.
- 21 Isaac.
- 22 Jacob.
- 23 Judah.
- 24 Perez.
- 25 Hezron.
- 26 Arni. (Aram.)
- 27 Amminadab.
- 28 Nahshon.
- 29 Salmon. (Sala.)
- 30 Boaz.
- 31 Obed.
- 32 Jesse.
- 33 David.
- 34 Nathan.
- 35 Mattatha.
- 36 Menna.
- 37 Melea.
- 38 Eliakim.
- 39 Jonam.
- 40 Joseph.
- 41 Judas.
- 42 Symeon.
- 43 Levi.
- 44 Matthat.
- 45 Jorim.
- 46 Eliezer.
- 47 Jesus.
- 48 Er.
- 49 Elmadam.
- 50 Cosam.
- 51 Addi.
- 52 Melchi.
- 53 Neri.
- 54 Shealtiel. (Salathiel.)
- 55 Zerubbabel. [Prince or Rhesa]
- 56 Joanan.
- 57 Joda.
- 58 Josech.
- 59 Semein.
- 60 Mattathias.
- 61 Maath.
- 62 Naggal.
- 63 Esli.
- 64 Nahum.
- 65 Amos.
- 66 Mattathias.
- 67 Joseph.
- 68 Jannai.
- 69 Melchi.
- 70 Levi.
- 71 Matthat.
- 72 Heli.
- 73 Joseph.
- 74 JESUS.

IN REVERSED ORDER.

- the son of God.
- the son of Adam.
- the son of Seth.
- 38 the son of Enos.
- the son of Cainan.
- the son of Mahaleleel.
- the son of Jared.
- the son of Enoch.
- 37 the son of Methuselah.
- the son of Lamech.
- the son of Noah.
- the son of Shem.
- the son of Arphaxad.
- 36 the son of Cainan.
- the son of Shelah.
- the son of Eber.
- the son of Peleg.
- the son of Reu.
- 35 the son of Serug.
- the son of Nahor.
- the son of Terah.
- the son of Abraham.
- the son of Isaac.
- 34 the son of Jacob.
- the son of Judah.
- the son of Perez.
- the son of Hezron.
- the son of Arni.
- 33 the son of Amminadab.
- the son of Nahshon.
- the son of Salmon.
- the son of Boaz.
- the son of Obed.
- 32 the son of Jesse.
- the son of David.
- the son of Nathan.
- the son of Mattatha.
- the son of Menna.
- 31 the son of Melea.
- the son of Eliakim.
- the son of Jonam.
- the son of Joseph.
- the son of Judas.
- 30 the son of Symeon.
- the son of Levi.
- the son of Matthat.
- the son of Jorim.
- the son of Eliezer.
- 29 the son of Jesus.
- the son of Er.
- the son of Elmadam.
- the son of Cosam.
- the son of Addi.
- 28 the son of Melchi.
- the son of Neri.
- the son of Shealtiel.
- the son of Zerubbabel.
- the son of Rhesa.
- 27 the son of Joanan.
- the son of Joda.
- the son of Josech.
- the son of Semein.
- the son of Matathias.
- 26 the son of Maath.
- the son of Naggal.
- the son of Esli.
- the son of Nahum.
- the son of Amos.
- 25 the son of Mattathias.
- the son of Joseph.
- the son of Jannai.
- the son of Melchi.
- the son of Levi.
- 24 the son of Matthat.
- the son of Heli.
- being the son (as was supposed) of Joseph.
- was about thirty years of age.
- 23 And Jesus himself, when he began to teach,

LUKE III. 23—38.

92. ANNUNCIATION OF JOHN THE FORERUNNER.

LUKE I. 1—25.

1 Forasmuch as many have taken in hand
to draw up a narrative concerning those matters
which have been fulfilled among us,
2 even as they delivered them unto us,
who from the beginning
were eye-witnesses and ministers of the word,
3 it seemed good to me also,
having traced the course of all things
accurately from the first,
to write unto thee in order,
most excellent Theophilus ;
4 that thou mightest know the certainty
concerning the things
wherein thou wast instructed.

5 There was in the days of Herod, king of Judæa,
a certain priest named Zacharias,
of the course of Abijah :
and he had a wife of the daughters of Aaron,
and her name was Elisabeth.
6 And they were both righteous before God,
walking in all the commandments
and ordinances of the Lord blameless.
7 And they had no child,
because that Elisabeth was barren,
and they both were *now* well stricken in years.

8 Now it came to pass,
while he executed the priest's office before God
in the order of his course,
9 according to the custom of the priest's office,
his lot was to enter into the temple of the Lord
and burn incense.
10 And the whole multitude of the people
were praying without at the hour of incense.
11 And there appeared unto him
an angel of the Lord
standing on the right side of the altar of incense.

12 And Zacharias was troubled
when he saw *him*,
and fear fell upon him.
13 But the angel said unto him,
Fear not, Zacharias :
because thy supplication is heard,
and thy wife Elisabeth shall bear thee a son,
and thou shalt call his name John.
14 And thou shalt have joy and gladness ;
and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord,
and he shall drink no wine nor strong drink ;
and he shall be filled with the Holy Spirit,
even from his mother's womb.
16 And many of the children of Israel
shall he turn unto the Lord their God.
17 And he shall go before his face
in the spirit and power of Elijah,
to turn the hearts of the fathers to the children,
and the disobedient
to walk in the wisdom of the just ;
to make ready for the Lord
a people prepared *for him*.

18 And Zacharias said unto the angel,
Whereby shall I know this ?
for I am an old man,
and my wife well stricken in years.
19 And the angel answering said unto him,
I am Gabriel, that stand in the presence of God ;
and I was sent to speak unto thee,
and to bring thee these good tidings.
20 And behold,
thou shalt be silent and not able to speak,
until the day that these things shall come to pass,
because thou believedst not my words,
which shall be fulfilled in their season.

21 And the people were waiting for Zacharias,
and they marvelled
while he tarried in the temple.
22 And when he came out,
he could not speak unto them :
and they perceived
that he had seen a vision in the temple :
and he continued making signs unto them,
and remained dumb.

23 And it came to pass,
when the days of his ministration were fulfilled,
he departed unto his house.

24 And after these days
Elisabeth his wife conceived ;
and she hid herself five months, saying,
25 Thus hath the Lord done unto me
in the days wherein he looked upon *me*,
to take away my reproach among men.

93. ANNUNCIATION OF JESUS THE KING.

LUKE I. 26—56.

26 Now in the sixth month
the angel Gabriel was sent from God
unto a city of Galilee, named Nazareth,
27 to a virgin betrothed to a man
whose name was Joseph, of the house of David ;
and the virgin's name was Mary.

28 And he came in unto her, and said,
Hail, thou that art highly favored,
the Lord *is* with thee.
29 But she was greatly troubled at the saying,
and cast in her mind
what manner of salutation this might be.

30 And the angel said unto her,
Fear not, Mary :
for thou hast found favor with God.

31 And behold,
thou shalt conceive in thy womb,
^a AND BRING FORTH A SON,
AND SHALT CALL HIS NAME JESUS.

32 He shall be great,
and shall be called the Son of the Most High :
and the Lord God shall give unto him
the throne of his father David :

33 And he shall reign
over the house of Jacob for ever ;
and of his kingdom there shall be no end.

34 And Mary said unto the angel,
How shall this be, seeing I know not a man ?

35 And the angel answered and said unto her,
the Holy Spirit shall come upon thee,
and the power of the Most High
shall overshadow thee :
wherefore also the holy thing which is begotten
shall be called the Son of God.

36 And behold,
Elisabeth thy kinswoman,
she also hath conceived a son in her old age ;
and this is the sixth month
with her that was called barren.
37 For no word from God shall be void of power.

38 And Mary said,
Behold, the handmaid of the Lord ;
be it unto me according to thy word.
And the angel departed from her.

39 And Mary arose in these days
and went into the hill country with haste,
into a city of Judah ;
40 and entered into the house of Zacharias
and saluted Elisabeth.

41 And it came to pass,
when Elisabeth heard the salutation of Mary,
the babe leaped in her womb ;
and Elisabeth was filled with the Holy Spirit ;
42 and she lifted up her voice with a loud cry,
and said,

Blessed *art* thou among women,
and blessed *is* the fruit of thy womb.

43 And whence is this to me,
that the mother of my Lord
should come unto me ?

44 For behold,
when the voice of thy salutation
came into mine ears,
the babe leaped in my womb for joy.
45 And blessed *is* she that believed ;
for there shall be a fulfillment of the things
which have been spoken to her from the Lord.

46 And Mary said,

My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Sav-
iour.

48 For he hath looked upon the low estate of his
handmaid :

For behold, from henceforth all generations
shall call me blessed.

49 For he that is mighty hath done to me great
things ;

And holy is his name.

50 And his mercy is unto generations and gen-
erations

On them that fear him.

51 He hath showed strength with his arm ;
He hath scattered the proud in the imagina-
tion of their heart.

52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.

53 The hungry he hath filled with good things ;
And the rich he hath sent empty away.

54 He hath given help to Israel his servant,
That he might remember mercy

55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.

56 And Mary abode with her
about three months,
and returned unto her house.

^a Matt. i. 21. (Sec. 95.)

94. BIRTH OF JOHN THE BAPTIST.

LUKE I. 57—80.

- 57 Now Elisabeth's time was fulfilled
that she should be delivered ;
and she brought forth a son.
- 58 And her neighbors and her kinsfolk heard
that the Lord had magnified his mercy
towards her ;
and they rejoiced with her.
- 59 And it came to pass on the eighth day,
that they came to circumcise the child ;
and they would have called him Zacharias,
after the name of his father.
- 60 And his mother answered and said,
Not so ; but he shall be called John.
- 61 And they said unto her,
There is none of thy kindred
that is called by this name.
- 62 And they made signs to his father,
what he would have him called.
- 63 And he asked for a writing tablet,
and wrote, saying,
His name is John.
And they marvelled all.
- 64 And his mouth was opened immediately,
and his tongue *loosed*,
and he spake, blessing God.
- 65 And fear came on all
that dwelt round about them :
and all these sayings were noised abroad
throughout all the hill country of Judæa.
- 66 And all that heard them
laid them up in their heart, saying,
What then shall this child be ?
For the hand of the Lord was with him.

- 67 And his father Zacharias
was filled with the Holy Spirit,
and prophesied, saying,
- 68 Blessed be the Lord, the God of Israel ;
For he hath visited and wrought redemption
for his people,
- 69 And hath raised up a horn of salvation for us
In the house of his servant David
- 70 (As he spake by the mouth of his holy proph-
ets that have been from of old),
- 71 Salvation from our enemies, and from the
hand of all that hate us ;
- 72 To show mercy towards our fathers,
And to remember his holy covenant ;
- 73 The oath which he sware unto Abraham our
father,
- 74 To grant unto us that we being delivered out
of the hand of our enemies
Should serve him without fear,
- 75 In holiness and righteousness before him all
our days.
- 76 Yea and thou, child, shalt be called the proph-
et of the Most High :
For thou shalt go before the face of the Lord
to make ready his ways ;
- 77 To give knowledge of salvation unto his people
In the remission of their sins,
- 78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall
visit us,
- 79 To shine upon them that sit in darkness and
the shadow of death ;
To guide our feet into the way of peace.
- 80 And the child grew,
and waxed strong in spirit,
and was in the deserts
till the day of his showing unto Israel.

95. BIRTH OF JESUS THE CHRIST.

According to Matthew.

MATTHEW I. 18—25,

18 Now the birth of Jesus Christ
was on this wise :
WHEN HIS MOTHER MARY
HAD BEEN BETROTHED TO JOSEPH,
before they came together
SHE WAS FOUND WITH CHILD OF THE HOLY SPIRIT.
19 And Joseph her husband,
being a righteous man,
and not willing to make her a public example,
was minded to put her away privily.

20 But when he thought on these things,
behold, an angel of the Lord
appeared unto him in a dream, saying,
Joseph, thou son of David,
fear not to take unto thee Mary thy wife :
for that which is conceived in her
is of the Holy Spirit.

21 ^a AND SHE SHALL BRING FORTH A SON ;
AND THOU SHALT CALL HIS NAME JESUS ;
for it is he
that shall save his people from their sins.

22 Now all this is come to pass,
that it might be fulfilled
which was spoken by the Lord
through the prophet,
saying,
23 Behold, the virgin shall be with child, and
shall bring forth a son,
And they shall call his name Immanuel ;
which is, being interpreted, God with us.

24 And Joseph arose from his sleep,
and did as the angel of the Lord commanded him,
and took unto him his wife ;
25 and knew her not
till she had brought forth a son :
AND HE CALLED HIS NAME JESUS.

According to Luke.

LUKE II. 1—21.

1 Now it came to pass in those days,
there went out a decree from Cæsar Augustus,
that all the world should be enrolled.

2 This was the first enrolment
made when Quirinius was governor of Syria.

3 And all went to enrol themselves,
every one to his own city.

4 And Joseph also went up from Galilee,
out of the city of Nazareth,
into Judæa, to the city of David,
which is called Bethlehem,
because he was of the house and family of David ;
5 to enrol himself with Mary,
WHO WAS BETROTHED TO HIM,
BEING GREAT WITH CHILD.

6 And it came to pass, while they were there,
the days were fulfilled
that she should be delivered.

7 And she brought forth her first-born son ;
and she wrapped him in swaddling clothes,
and laid him in a manger,
because there was no room for them in the inn.

8 And there were shepherds in the same country
abiding in the field,
and keeping watch by night over their flock.

9 And an angel of the Lord stood by them,
and the glory of the Lord

shone round about them :

and they were sore afraid.

10 And the angel said unto them,
Be not afraid ; for behold,

I bring you good tidings of great joy
which shall be to all the people :

11 for there is born to you this day
in the city of David a Saviour,
who is Christ the Lord.

12 And this is the sign unto you :

Ye shall find a babe
wrapped in swaddling clothes,
and lying in a manger.

13 And suddenly there was with the angel
a multitude of the heavenly host
praising God, and saying,

14 Glory to God in the highest,
And on earth peace among men in whom he
is well pleased.

15 And it came to pass,
when the angels went away from them
into heaven,

the shepherds said one to another,
Let us now go even unto Bethlehem,
and see this thing that is come to pass,
which the Lord hath made known unto us.

16 And they came with haste,
and found both Mary and Joseph,
and the babe lying in the manger.

17 And when they saw it,
they made known concerning the saying
which was spoken to them about this child.
18 And all that heard it wondered at the things
which were spoken unto them by the shepherds.

19 But Mary kept all these sayings,
pondering them in her heart.

20 And the shepherds returned,
glorifying and praising God
for all the things that they had heard and seen,
even as it was spoken unto them.

21 And when eight days were fulfilled
for circumcising him,
HIS NAME WAS CALLED JESUS,
which was so called by the angel
before he was conceived in the womb.

^a Luke i. 31. (Sec. 93.)

96. VISIT OF THE MAGI.

MATTHEW II. 1—23.

1 Now when Jesus was born
in Bethlehem of Judæa
in the days of Herod the king,
behold,

Wise-men from the east came to Jerusalem,
saying,

2 Where is he that is born King of the Jews?
for we saw his star in the east,
and are come to worship him.

3 And when Herod the king heard it,
he was troubled, and all Jerusalem with him.

4 And gathering together
all the chief priests and scribes of the people,
he inquired of them
where the Christ should be born.

5 And they said unto him,
In Bethlehem of Judæa:

for thus it is written through the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah:

For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

7 Then Herod privily called the Wise-men,
and learned of them exactly
what time the star appeared.

8 And he sent them to Bethlehem, and said,
Go and search out exactly
concerning the young child;
and when ye have found *him*, bring me word,
that I also may come and worship him.

9 And they, having heard the king,
went their way;

and lo, the star, which they saw in the east,
went before them,

till it came and stood over
where the young child was.

10 And when they saw the star,
they rejoiced with exceeding great joy.

11 And they came into the house
and saw the young child with Mary his mother;
and they fell down and worshipped him;
and opening their treasures

they offered unto him gifts,
gold and frankincense and myrrh.

12 And being warned of *God* in a dream
that they should not return to Herod,
they departed into their own country
another way.

13 Now when they were departed,
behold,

an angel of the Lord appeareth to Joseph
in a dream, saying,
Arise and take the young child and his mother,
and flee into Egypt,
and be thou there until I tell thee:
for Herod will seek the young child
to destroy him.

14 And he arose
and took the young child and his mother by night,
and departed into Egypt;

15 and was there until the death of Herod:
that it might be fulfilled
which was spoken by the Lord
through the prophet, saying,
Out of Egypt did I call my son.

16 Then Herod,
when he saw that he was mocked of the Wise-men,
was exceeding wroth,
and sent forth, and slew all the male children
that were in Bethlehem,
and in all the borders thereof,
from two years old and under,
according to the time

which he had exactly learned of the Wise-men.

17 Then was fulfilled that which was spoken
through Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because
they are not.

19 But when Herod was dead,
behold,

an angel of the Lord appeareth in a dream
to Joseph in Egypt, saying,

20 Arise
and take the young child and his mother,
and go into the land of Israel:
for they are dead

that sought the young child's life.

21 And he arose
and took the young child and his mother,
and came into the land of Israel.

22 But when he heard
that Archelaus was reigning over Judæa
in the room of his father Herod,
he was afraid to go thither;

and being warned of *God* in a dream,
he withdrew into the parts of Galilee,

23 and came
and dwelt in a city called Nazareth;
that it might be fulfilled
which was spoken through the prophets,
that he should be called a Nazarene.

97. PRESENTATION IN THE TEMPLE.

LUKE II. 22—40.

22 And when the days of their purification
according to the law of Moses were fulfilled,
they brought him up to Jerusalem,
to present him to the Lord

23 (as it is written in the law of the Lord,
Every male that openeth the womb
shall be called holy to the Lord),

24 and to offer a sacrifice according to
that which is said in the law of the Lord,
A pair of turtledoves, or two young pigeons.

25 And behold,
there was a man in Jerusalem,
whose name was Simeon ;
and this man was righteous and devout,
looking for the consolation of Israel :
and the Holy Spirit was upon him.

26 And it had been revealed unto him
by the Holy Spirit,
that he should not see death,
before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple :
and when the parents brought in the child Jesus,
that they might do concerning him
after the custom of the law,

28 then he received him into his arms,
and blessed God, and said,

29 Now lettest thou thy servant depart, Lord,
According to thy word, in peace ;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of
all peoples ;

32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother
were marvelling at the things
which were spoken concerning him ;

34 and Simeon blessed them,
and said unto Mary his mother,
Behold,

this *child* is set for the falling and the rising
of many in Israel ;
and for a sign which is spoken against ;
35 yea and a sword

shall pierce through thine own soul ;
that thoughts out of many hearts
may be revealed.

36 And there was one Anna, a prophetess,
the daughter of Phanuel, of the tribe of Asher
(she was of a great age,
having lived with a husband
seven years from her virginity,
37 and she had been a widow
even unto fourscore and four years),
who departed not from the temple,
worshipping with fastings and supplications
night and day.

38 And coming up at that very hour
she gave thanks unto God,
and spake of him to all them
that were looking
for the redemption of Jerusalem.

39 And when they had accomplished all things
that were according to the law of the Lord,
they returned into Galilee,
to their own city Nazareth.

40 And the child grew, and waxed strong,
filled with wisdom :
and the grace of God was upon him.

98. JESUS AND THE TEACHERS.

LUKE II. 41—52.

41 And his parents went every year to Jerusalem
at the feast of the passover.

42 And when he was twelve years old,
they went up after the custom of the feast ;

43 and when they had fulfilled the days,
as they were returning,
the boy Jesus tarried behind in Jerusalem ;
and his parents knew it not ;

44 but supposing him to be in the company,
they went a day's journey ;
and they sought for him

among their kinsfolk and acquaintance :
45 and when they found him not,
they returned to Jerusalem, seeking for him.

46 And it came to pass,
after three days they found him in the temple,
sitting in the midst of the teachers,
both hearing them, and asking them questions :
47 and all that heard him were amazed
at his understanding and his answers.

48 And when they saw him,
they were astonished ;
and his mother said unto him,
Son, why hast thou thus dealt with us ?
behold, thy father and I sought thee sorrowing.

49 And he said unto them,
How is it that ye sought me ?
knew ye not

that I must be in my Father's house ?
50 And they understood not the saying
which he spake unto them.

51 And he went down with them,
and came to Nazareth ;
and he was subject unto them :
and his mother kept all *these* sayings
in her heart.

52 And Jesus advanced in wisdom and stature,
and in favor with God and men.

99. HEALING THE CENTURION'S SERVANT, OR NOBLEMAN'S SON.

MATTHEW VIII. 5-13.

5 AND WHEN HE WAS ENTERED INTO CAPERNAUM,
there came unto him a centurion, beseeching him,
6 and saying,

Lord, MY SERVANT LIETH IN THE HOUSE

SICK of the palsy, grievously tormented.

7 And he saith unto him,
I will come and heal him.

8 And the centurion answered and said,
LORD, I AM NOT WORTHY
THAT THOU SHOULDEST COME UNDER MY ROOF:

BUT ONLY SAY THE WORD,
AND MY SERVANT SHALL BE HEALED.

9 FOR I ALSO AM A MAN UNDER AUTHORITY,
HAVING UNDER MYSELF SOLDIERS:
AND I SAY TO THIS ONE, GO, AND HE GOETH;
AND TO ANOTHER, COME, AND HE COMETH;
AND TO MY SERVANT, DO THIS, AND HE DOETH IT.

10 AND WHEN JESUS HEARD IT,
HE MARVELLED,
AND SAID TO THEM THAT FOLLOWED,
VERILY I SAY UNTO YOU,
I HAVE NOT FOUND SO GREAT FAITH, NO, NOT IN ISRAEL.

11 And I say unto you,
THAT MANY SHALL COME FROM THE EAST AND THE WEST,

AND SHALL SIT DOWN
WITH ABRAHAM, AND ISAAC, AND JACOB,
IN THE KINGDOM OF HEAVEN:

12 BUT THE SONS OF THE KINGDOM
SHALL BE CAST FORTH INTO THE OUTER DARKNESS:
THERE SHALL BE THE WEeping
AND THE GNASHING OF TEETH.

13 And Jesus said unto the centurion,
Go thy way;
as thou hast believed, so be it done unto thee.
AND THE SERVANT WAS HEALED IN THAT HOUR.

JOHN IV. 46-54.

46 He came therefore again unto Cana of Galilee,
where he made the water wine.
AND THERE WAS A CERTAIN NOBLEMAN,
WHOSE SON WAS SICK AT CAPERNAUM.

47 When he heard that Jesus was come
out of Judæa into Galilee,
he went unto him, and besought him
that he would come down, and heal his son:
for he was at the point of death.

48 Jesus therefore said unto him,
Except ye see signs and wonders,
ye will in no wise believe.

49 The nobleman saith unto him,
Sir, come down ere my child die.

50 Jesus saith unto him,
Go thy way; thy son liveth.

LUKE VII. 1-9.

1 After he had ended all his sayings
in the ears of the people,
HE ENTERED INTO CAPERNAUM.

2 AND A CERTAIN CENTURION'S SERVANT,
who was dear unto him,
WAS SICK and at the point of death.

3 And when he heard concerning Jesus,
he sent unto him elders of the Jews, asking him
that he would come and save his servant.

4 And they, when they came to Jesus,
besought him earnestly, saying,
He is worthy that thou shouldest do this for him:
5 for he loveth our nation,
and himself built us our synagogue.

6 And Jesus went with them.
And when he was now not far from the house,
the centurion sent friends to him,
saying unto him,

LORD, trouble not thyself: FOR I AM NOT WORTHY
THAT THOU SHOULDEST COME UNDER MY ROOF:

7 wherefore neither thought I myself worthy
to come unto thee:

BUT SAY THE WORD,
AND MY SERVANT SHALL BE HEALED.

8 FOR I ALSO AM A MAN SET UNDER AUTHORITY,
HAVING UNDER MYSELF SOLDIERS:

AND I SAY TO THIS ONE, GO, AND HE GOETH;
AND TO ANOTHER, COME, AND HE COMETH;
AND TO MY SERVANT, DO THIS, AND HE DOETH IT.

9 AND WHEN JESUS HEARD THESE THINGS,
HE MARVELLED AT HIM, and turned
AND SAID UNTO THE MULTITUDE THAT FOLLOWED HIM,
I SAY UNTO YOU,
I HAVE NOT FOUND SO GREAT FAITH, NO, NOT IN ISRAEL.

LUKE XIII. 28-30. (*interposed.*)

28 THERE SHALL BE THE WEeping
AND THE GNASHING OF TEETH,
when ye shall see
ABRAHAM, AND ISAAC, AND JACOB,
and all the prophets,
IN THE KINGDOM OF GOD,
AND YOURSELVES CAST FORTH WITHOUT.

29 AND THEY SHALL COME FROM THE EAST AND WEST,
and from the north and south,
AND SHALL SIT DOWN
IN THE KINGDOM OF GOD.

30 ^a And behold, there are last who shall be first,
and there are first who shall be last.

LUKE VII. 10.

10 And they that were sent, returning to the house,
FOUND THE SERVANT WHOLE.

According to John.

The man believed the word
that Jesus spake unto him,
and he went his way.

51 And as he was now going down,
his servants met him, saying,
THAT HIS SON LIVED.

52 So he inquired of them the hour
when he began to amend.

They said therefore unto him,
Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at that hour
in which Jesus said unto him,

Thy son liveth:
and himself believed, and his whole house.

54 This is again the second sign that Jesus did,
having come out of Judæa into Galilee.

^a Mark x. 31. Matt. xix. 30. (Sec. 56.)

100. JOHN'S EMBASSY TO JESUS.

MATTHEW XI. 1-19,

1 And it came to pass
when Jesus had finished commanding
his twelve disciples,
he departed thence
to teach and preach in their cities.

2 NOW WHEN JOHN HEARD IN THE PRISON
THE WORKS OF THE CHRIST,

HE SENT BY HIS DISCIPLES, 3 AND SAID UNTO HIM,
ART THOU HE THAT COMETH,
OR LOOK WE FOR ANOTHER ?

4 AND JESUS ANSWERED AND SAID UNTO THEM,
GO AND TELL JOHN

THE THINGS WHICH YE HEAR AND SEE :
5 THE BLIND RECEIVE THEIR SIGHT, AND THE LAME WALK,
THE LEPERS ARE CLEANSED, AND THE DEAF HEAR,
AND THE DEAD ARE RAISED UP,
AND THE POOR HAVE GOOD TIDINGS PREACHED TO THEM.
6 AND BLESSED IS HE, WHOSOEVER SHALL FIND
NO OCCASION OF STUMBLING IN ME.

7 AND AS THESE WENT THEIR WAY,

JESUS BEGAN TO SAY UNTO THE MULTITUDES
CONCERNING JOHN,
WHAT WENT YE OUT INTO THE WILDERNESS TO BEHOLD ?
A REED SHAKEN WITH THE WIND ?
8 BUT WHAT WENT YE OUT TO SEE ?
A MAN CLOTHED IN SOFT *raiment* ?
BEHOLD, THEY THAT WEAR SOFT *raiment*

ARE IN KINGS' HOUSES.

9 BUT WHEREFORE WENT YE OUT ? TO SEE A PROPHET ?
YEA, I SAY UNTO YOU,
AND MUCH MORE THAN A PROPHET.

10 THIS IS HE, OF WHOM IT IS WRITTEN,

^a Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 VERILY I SAY UNTO YOU,
AMONG THEM THAT ARE BORN OF WOMEN
THERE HATH NOT ARISEN A GREATER
THAN JOHN THE BAPTIST :

YET HE THAT IS BUT LITTLE
IN THE KINGDOM OF HEAVEN
IS GREATER THAN HE.

12 And from the days of John the Baptist until now
the kingdom of heaven suffereth violence,

^b AND MEN OF VIOLENCE TAKE IT BY FORCE.

13 FOR ALL THE PROPHETS AND THE LAW
PROPHESIED UNTIL JOHN.

14 And if ye are willing to receive it,
this is Elijah, that is to come.

15 ^c He that hath ears to hear, let him hear.

16 BUT WHEREUNTO
SHALL I LIKEN THIS GENERATION ?

IT IS LIKE UNTO CHILDREN
SITTING IN THE MARKETPLACES,
WHO CALL UNTO THEIR FELLOWS 17 AND SAY,
WE PIPED UNTO YOU, AND YE DID NOT DANCE ;
WE WAILED, AND YE DID NOT MOURN.

18 FOR JOHN CAME
NEITHER EATING NOR DRINKING,
AND THEY SAY, HE HATH A DEMON.

19 THE SON OF MAN CAME EATING AND DRINKING,
AND THEY SAY,

BEHOLD, A GLUTTONOUS MAN, AND A WINEBIBBER,
A FRIEND OF PUBLICANS AND SINNERS !
AND WISDOM IS JUSTIFIED BY HER WORKS.

LUKE VII. 18-35.

18 AND THE DISCIPLES OF JOHN TOLD HIM
OF ALL THESE THINGS.

19 And John calling unto him two of his disciples
SENT THEM TO THE LORD, SAYING,
ART THOU HE THAT COMETH,
OR LOOK WE FOR ANOTHER ?

20 And when the men were come unto him,
they said,
John the Baptist hath sent us unto thee, saying,
Art thou he that cometh, or look we for another ?
21 In that hour he cured many
of diseases and plagues and evil spirits ;
and on many that were blind he bestowed sight.

22 AND HE ANSWERED AND SAID UNTO THEM,
GO AND TELL JOHN

THE THINGS WHICH YE HAVE SEEN AND HEARD ;
THE BLIND RECEIVE THEIR SIGHT, THE LAME WALK,
THE LEPERS ARE CLEANSED, AND THE DEAF HEAR,
THE DEAD ARE RAISED UP,
THE POOR HAVE GOOD TIDINGS PREACHED TO THEM.
23 AND BLESSED IS HE, WHOSOEVER SHALL FIND
NO OCCASION OF STUMBLING IN ME.

24 AND WHEN THE MESSENGERS

OF JOHN WERE DEPARTED,
HE BEGAN TO SAY UNTO THE MULTITUDES
CONCERNING JOHN,

WHAT WENT YE OUT INTO THE WILDERNESS TO BEHOLD ?
A REED SHAKEN WITH THE WIND ?
25 BUT WHAT WENT YE OUT TO SEE ?
A MAN CLOTHED IN SOFT RAIMENT ?

BEHOLD, THEY THAT ARE GORGEOUSLY APPARELLED,
and live delicately,
ARE IN KINGS' COURTS.

26 BUT WHAT WENT YE OUT TO SEE ? A PROPHET ?
YEA, I SAY UNTO YOU,
AND MUCH MORE THAN A PROPHET.

27 THIS IS HE OF WHOM IT IS WRITTEN,

^a Behold, I send my messenger before thy face.
Who shall prepare thy way before thee.

28 I SAY UNTO YOU,
AMONG THEM THAT ARE BORN OF WOMEN
THERE IS NONE GREATER
THAN JOHN :

YET HE THAT IS BUT LITTLE
IN THE KINGDOM OF GOD
IS GREATER THAN HE.

29 And all the people when they heard,
and the publicans, justified God,
being baptized with the baptism of John.

30 But the Pharisees and the lawyers
rejected for themselves the counsel of God,
being not baptized of him.

31 WHEREUNTO THEN
SHALL I LIKEN THE MEN OF THIS GENERATION,
and to what are they like ?

32 THEY ARE LIKE UNTO CHILDREN
THAT SIT IN THE MARKET PLACE,
AND CALL ONE TO ANOTHER ; WHO SAY,
WE PIPED UNTO YOU, AND YE DID NOT DANCE ;
WE WAILED, AND YE DID NOT WEEP.

33 FOR JOHN THE BAPTIST IS COME
EATING NO BREAD NOR DRINKING WINE ;
AND YE SAY, HE HATH A DEMON.

34 THE SON OF MAN IS COME EATING AND DRINKING ;
AND YE SAY,

BEHOLD, A GLUTTONOUS MAN, AND A WINEBIBBER,
A FRIEND OF PUBLICANS AND SINNERS !

35 AND WISDOM IS JUSTIFIED OF ALL HER CHILDREN.

^a Mark i. 2. (Sec. 1.) ^b Luke xvi. 16. (Sec. 125.) ^c Mark iv. 9. Luke viii. 8. (Sec. 19.)

101. FOLLOWING CHRIST.

MATTHEW VIII. 19—22.

19 And there came a scribe,
AND SAID UNTO HIM, Teacher,
I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.
20 AND JESUS SAITH UNTO HIM,
THE FOXES HAVE HOLES,
AND THE BIRDS OF THE HEAVEN *have* NESTS;
BUT THE SON OF MAN
HATH NOT WHERE TO LAY HIS HEAD.
21 AND ANOTHER OF THE DISCIPLES SAID UNTO HIM,
LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.
22 BUT JESUS SAITH UNTO HIM, FOLLOW ME;
AND LEAVE THE DEAD TO BURY THEIR OWN DEAD.

LUKE IX. 57—62.

57 And as they went on the way, a certain man
SAID UNTO HIM,
I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.
58 AND JESUS SAID UNTO HIM,
THE FOXES HAVE HOLES,
AND THE BIRDS OF THE HEAVEN *have* NESTS;
BUT THE SON OF MAN
HATH NOT WHERE TO LAY HIS HEAD.
59 AND HE SAID UNTO ANOTHER, FOLLOW ME.
BUT HE SAID,
LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.
60 BUT HE SAID UNTO HIM,
LEAVE THE DEAD TO BURY THEIR OWN DEAD;
but go thou and publish abroad
the kingdom of God.
61 And another also said,
I will follow thee, Lord;
but first suffer me to bid farewell
to them that are at my house.
62 But Jesus said unto him,
No man, having put his hand to the plough,
and looking back,
is fit for the kingdom of God.

102—106. FOUND ONLY IN MATTHEW.

102. HEALING TWO BLIND MEN.

MATTHEW IX. 27—31.

27 And as Jesus passed by from thence,
two blind men followed him,
crying out, and saying,
Have mercy on us, thou son of David.
28 And when he was come into the house,
the blind men came to him:
and Jesus saith unto them,
Believe ye that I am able to do this?
They say unto him, Yea, Lord.
29 Then touched he their eyes, saying,
According to your faith, be it done unto you.
30 And their eyes were opened.
And Jesus strictly charged them, saying,
See that no man know it.
31 But they went forth,
and spread abroad his fame in all that land.

103. PAYING TRIBUTE.

MATTHEW XVII. 24—27.

24 And when they were come to Capernaum,
they that received the half-shekel came to Peter,
and said,
Doth not your teacher pay the half-shekel?
25 He saith, Yea.
And when he came into the house,
Jesus spake first to him, saying,
What thinkest thou, Simon?
the kings of the earth,
from whom do they receive toll or tribute?
from their sons, or from strangers?
26 And when he said, From strangers,
Jesus said unto him,
Therefore the sons are free.
27 But, lest we cause them to stumble,
go thou to the sea, and cast a hook,
and take up the fish that first cometh up;
and when thou hast opened his mouth,
thou shalt find a shekel:
that take, and give unto them for me and thee.

104. SUICIDE OF JUDAS.

MATTHEW XXVII. 3—10.

3 Then Judas, who betrayed him,
when he saw that he was condemned,
repented himself,
and brought back the thirty pieces of silver
to the chief priests and elders, 4 saying,
I have sinned in that I betrayed innocent blood.
But they said, What is that to us? see thou *to it*.
5 And he cast down the pieces of silver
into the sanctuary, and departed;
and he went away and hanged himself.

6 And the chief priests took the pieces of silver,
and said,
It is not lawful to put them into the treasury,
since it is the price of blood.
7 And they took counsel,
and bought with them the potter's field,
to bury strangers in.
8 Wherefore that field was called,
The field of blood, unto this day.
9 Then was fulfilled that which was spoken
through Jeremiah the prophet, saying,
And they took the thirty pieces of silver,
the price of him that was priced,
whom *certain* of the children of Israel did price;
10 and they gave them for the potter's field,
as the Lord appointed me.

105. GUARD AT THE SEPULCHRE.

MATTHEW XXVII. 62—66.

62 Now on the morrow,
which is *the day* after the Preparation,
the chief priests and the Pharisees
were gathered together unto Pilate, 63 saying,
Sir, we remember that that deceiver said
while he was yet alive,
After three days I rise again.
64 Command therefore that the sepulchre
be made sure until the third day,
lest haply his disciples come and steal him away,
and say unto the people,
He is risen from the dead:
and the last error will be worse than the first.
65 Pilate said unto them,
Ye have a guard: go, make it *as* sure as ye can.
66 So they went,
and made the sepulchre sure, sealing the stone,
the guard being with them.

106. REPORT OF THE GUARD.

MATTHEW XXVIII. 11—15.

11 Now while they were going,
behold, some of the guard came into the city,
and told unto the chief priests
all the things that were come to pass.
12 And when they were assembled
with the elders, and had taken counsel,
they gave much money unto the soldiers,
13 saying, Say ye, His disciples came by night,
and stole him away while we slept.
14 And if this come to the governor's ears,
we will persuade him, and rid you of care.
15 So they took the money,
and did as they were taught:
and this saying was spread abroad
among the Jews,
and *continueth* until this day.

107. RAISING THE WIDOW'S SON.

LUKE VII. 11—17.

- 11 And it came to pass soon afterwards,
that he went to a city called Nain;
and his disciples went with him,
and a great multitude.
- 12 Now when he drew near to the gate of the city,
behold,
there was carried out one that was dead,
the only son of his mother,
and she was a widow:
and much people of the city was with her.
- 13 And when the Lord saw her,
he had compassion on her,
and said unto her, Weep not.
- 14 And he came nigh and touched the bier:
and the bearers stood still.
- And he said,
Young man, I say unto thee, Arise.
- 15 And he that was dead sat up,
and began to speak.
- And he gave him to his mother.
- 16 And fear took hold on all:
and they glorified God, saying,
A great prophet is arisen among us:
and, God hath visited his people.
- 17 And this report went forth concerning him
in the whole of Judæa,
and all the region round about.

108. MINISTERING WOMEN.

LUKE VIII. 1—3.

- 1 And it came to pass soon afterwards,
that he went about through cities and villages,
preaching and bringing the good
tidings of the kingdom of God,
and with him the twelve,
2 and certain women who had been
healed of evil spirits and infirmities:
Mary that was called Magdalene,
from whom seven demons had gone out,
3 and Joanna the wife of Chuzas Herod's steward,
and Susanna, and many others,
who ministered unto them of their substance.

109. HOSTILITY OF THE SAMARITANS.

LUKE IX. 51—56.

- 51 And it came to pass,
when the days were well-nigh come
that he should be received up,
he stedfastly set his face to go to Jerusalem,
and sent messengers before his face:
52 and they went,
and entered into a village of the Samaritans,
to make ready for him.
- 53 And they did not receive him,
because his face was
as though he were going to Jerusalem.
- 54 And when his disciples
James and John saw *this*,
they said,
Lord, wilt thou that we bid fire
to come down from heaven,
and consume them?
- 55 But he turned, and rebuked them.
- 56 And they went to another village.

110. MARTHA AND MARY.

LUKE X. 38—42.

- 38 Now as they went on their way,
he entered into a certain village:
and a certain woman named Martha
received him into her house.
- 39 And she had a sister called Mary,
who also sat at the Lord's feet,
and heard his word.
- 40 But Martha was cumbered
about much serving;

- and she came up to him, and said,
Lord, dost thou not care
that my sister did leave me to serve alone?
bid her therefore that she help me.
- 41 But the Lord answered and said unto her,
Martha, Martha, thou art anxious and troubled
about many things:
42 but one thing is needful:
for Mary hath chosen the good part,
which shall not be taken away from her.

111. A MOTHER'S BLESSING.

LUKE XI. 27, 28.

- 27 And it came to pass, as he said these things,
a certain woman out of the multitude
lifted up her voice, and said unto him,
Blessed is the womb that bare thee,
and the breasts which thou didst suck.
- 28 But he said,
Yea rather, Blessed are they
that hear the word of God, and keep it.

112. CALL TO REPENTANCE.

LUKE XIII. 1—5.

- 1 Now there were some present
at that very season
who told him of the Galilæans,
whose blood Pilate had mingled
with their sacrifices.
- 2 And he answered and said unto them,
Think ye that these Galilæans
were sinners above all the Galilæans,
because they have suffered these things?
- 3 I tell you, Nay: but, except ye repent,
ye shall all in like manner perish.
- 4 Or those eighteen,
upon whom the tower in Siloam fell,
and killed them,
think ye that they were offenders
above all the men that dwell in Jerusalem?
- 5 I tell you, Nay: but, except ye repent,
ye shall all likewise perish.

113. HEALING A WOMAN WITH AN INFIRMITY.

LUKE XIII. 10—17.

- 10 And he was teaching in one of the synagogues
on the sabbath day.
- 11 And behold,
a woman that had a spirit of infirmity
eighteen years;
and she was bowed together,
and could in no wise lift herself up.
- 12 And when Jesus saw her,
he called her, and said unto her,
Woman, thou art loosed from thine infirmity.
- 13 And he laid his hands upon her:
and immediately she was made straight,
and glorified God.
- 14 And the ruler of the synagogue,
being moved with indignation
because Jesus had healed on the sabbath,
answered and said to the multitude,
There are six days in which men ought to work:
in them therefore come and be healed,
and not on the day of the sabbath.
- 15 But the Lord answered him, and said,
Ye hypocrites,
doth not each one of you on the sabbath
loose his ox or his ass from the stall,
and lead him away to watering?
- 16 And ought not this woman,
being a daughter of Abraham,
whom Satan had bound, lo, *these* eighteen years,
to have been loosed from this bond
on the day of the sabbath?
- 17 And as he said these things,
all his adversaries were put to shame:
and all the multitude rejoiced
for all the glorious things
that were done by him.

114. REBUKE OF HEROD.

LUKE XIII. 31—33.

31 In that very hour
there came certain Pharisees,
saying to him, Get thee out, and go hence :
for Herod would fain kill thee.
32 And he said unto them,
Go and say to that fox,
Behold, I cast out demons and perform cures
to-day and to-morrow,
and the third day I am perfected.
33 Nevertheless I must go on my way
to-day and to-morrow and the day following :
for it cannot be
that a prophet perish out of Jerusalem.

115. HEALING A MAN WITH THE DROPSY.

LUKE XIV. 1—6.

1 And it came to pass,
when he went into the house
of one of the rulers of the Pharisees
on a sabbath to eat bread,
that they were watching him.
2 And behold,
there was before him a certain man
that had the dropsy.
3 And Jesus answering
spake unto the lawyers and Pharisees, saying,
^a IS IT LAWFUL TO HEAL ON THE SABBATH, OR NOT ?
4 But they held their peace.
And he took him,
and healed him,
and let him go.
5 And he said unto them,
^b WHICH OF YOU
SHALL HAVE AN ASS OR AN OX FALLEN INTO A WELL,
AND WILL NOT STRAIGHTWAY DRAW HIM UP
ON A SABBATH DAY ?
6 And they could not answer again
unto these things.

116. CLEANSING THE SAMARITAN LEPER.

LUKE XVII. 11—19.

11. And it came to pass,
as they were on the way to Jerusalem,
that he was passing along the borders of
Samarita and Galilee.
12 And as he entered into a certain village,
there met him ten men that were lepers,
who stood afar off :
13 and they lifted up their voices, saying,
Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them,
Go and show yourselves unto the priests.
And it came to pass,
as they went, they were cleansed.
15 And one of them,
when he saw that he was healed,
turned back, with a loud voice glorifying God ;
16 and he fell upon his face at his feet,
giving him thanks :
and he was a Samaritan.

17 And Jesus answering said,
Were not the ten cleansed ?
but where are the nine ?
18 Were there none found
that returned to give glory to God,
save this stranger ?
19 And he said unto him,
Arise, and go thy way :
thy faith hath made thee whole.

117. ZACCHÆUS THE PUBLICAN.

LUKE XIX. 1—10.

1 And he entered and was passing through
Jericho.
2 And behold,
a man called by name Zacchæus ;
and he was a chief publican, and he was rich.
3 And he sought to see Jesus who he was ;
and could not for the crowd,
because he was little of stature.
4 And he ran on before,
and climbed up into a sycamore tree to see him :
for he was to pass that way.
5 And when Jesus came to the place,
he looked up, and said unto him,
Zacchæus, make haste, and come down,
for to-day I must abide at thy house.
6 And he made haste, and came down,
and received him joyfully.
7 And when they saw it,
they all murmured, saying,
He is gone in to lodge with a man
that is a sinner.
8 And Zacchæus stood, and said unto the Lord,
Behold, Lord,
the half of my goods I give to the poor ;
and if I have wrongfully
exacted aught of any man,
I restore fourfold.
9 And Jesus said unto him,
To-day is salvation come to this house,
forasmuch as he also is a son of Abraham.
10 For the Son of man
came to seek and to save
that which was lost.

118. CHRIST WEeping OVER JERUSALEM.

LUKE XIX. 41—44.

41 And when he drew nigh,
he saw the city and wept over it,
42 saying,
If thou hadst known in this day, even thou,
the things which belong unto thy peace !
but now they are hid from thine eyes.
43 For the days shall come upon thee,
when thine enemies
shall cast up a bank about thee,
and compass thee round,
and keep thee in on every side,
44 and shall dash thee to the ground,
and thy children within thee ;
and they shall not leave in thee
one stone upon another ;
because thou knewest not
the time of thy visitation.

^a Matt. xii. 10. (Sec. 14.) ^b Matt. xii. 11. (Sec. 14.)

MANIFESTATION OF THE RISEN JESUS.

119. TO THE WOMEN AT THE SEPULCHRE.

MATTHEW XXVIII. 9, 10.

9 And behold,
Jesus met them, saying, All hail.
And they came and took hold of his feet,
and worshipped him.
10 Then saith Jesus unto them,
Fear not :
go tell my brethren that they depart into Galilee,
and there shall they see me.

JOHN XX. 11—18.

11 But Mary was standing without at the tomb
weeping :
so, as she wept,
she stooped and looked into the tomb ;
12 and she beholdeth two angels in white sitting,
one at the head, and one at the feet,
where the body of Jesus had lain.
13 And they say unto her,
Woman, why weepest thou ?
She saith unto them,
Because they have taken away my Lord,
and I know not where they have laid him.
14 When she had thus said,
she turned herself back,
and beholdeth Jesus standing,
and knew not that it was Jesus.
15 Jesus said unto her,
Woman, why weepest thou ?
whom seekest thou ?
She, supposing him to be the gardener,
saith unto him,
Sir, if thou hast borne him hence,
tell me where thou hast laid him,
and I will take him away.
16 Jesus saith unto her, Mary.
She turneth herself,
and saith unto him in Hebrew, Rabboni ;
which is to say, Teacher.
17 Jesus saith to her,
Touch me not ;
for I am not yet ascended unto the Father :
but go unto my brethren, and say to them,
I ascend unto my Father, and your Father,
and my God and your God.
18 Mary Magdalene cometh,
and telleth the disciples,
I have seen the Lord ;
and that he had said these things unto her,

120. TO TWO DISCIPLES AT EMMAUS.

LUKE XXIV. 13—35.

13 And behold,
two of them were going that very day
to a village named Emmaus,
which was threescore furlongs from Jerusalem.
14 And they communed with each other
of all these things which had happened.
15 And it came to pass,
while they communed and questioned together,
that Jesus himself drew near,
and went with them.
16 But their eyes were holden
that they should not know him.
17 And he said unto them,
What communications are these
that ye have one with another,
as ye walk ?
And they stood still, looking sad.
18 And one of them, named Cleopas,
answering said unto him,
Dost thou alone sojourn in Jerusalem
and not know the things
which are come to pass there in these days ?
19 And he said unto them, What things ?
And they said unto him,
The things concerning Jesus the Nazarene,
who was a prophet mighty in deed and word
before God and all the people :
20 and how the chief priests and our rulers
delivered him up to be condemned to death,
and crucified him.
21 But we hoped
that it was he who should redeem Israel.
Yea and besides all this,
it is now the third day,
since these things came to pass.
22 Moreover
certain women of our company amazed us,
having been early at the tomb :
23 and when they found not his body,
they came, saying,
that they had also seen a vision of angels,
who said that he was alive.

24 And certain of them that were with us
went to the tomb,
and found it even so as the women had said :
but him they saw not.
25 And he said unto them,
O foolish men,
and slow of heart to believe
in all that the prophets have spoken !
26 Behoved it not the Christ to suffer these things,
and to enter into his glory ?
27 And beginning from Moses
and from all the prophets,
he interpreted to them in all the scriptures
the things concerning himself.
28 And they drew nigh unto the village,
whither they were going :
* **AND HE MADE AS THOUGH HE WOULD GO FURTHER.**
29 And they constrained him, saying,
Abide with us ; for it is toward evening,
and the day is now far spent.
And he went in to abide with them.
30 And it came to pass,
when he had sat down with them to meat,
he took the bread and blessed ;
and breaking it he gave to them.
31 And their eyes were opened,
and they knew him ;
and he vanished out of their sight.
32 And they said one to another,
Was not our heart burning within us,
while he spake to us in the way,
while he opened to us the scriptures ?
33 And they rose up that very hour,
and returned to Jerusalem,
and found the eleven gathered together,
and them that were with them,
34 saying, The Lord is risen indeed,
and hath appeared to Simon.
35 And they rehearsed the things
that happened in the way,
and how he was known of them
in the breaking of the bread.

* Mark vi. 48. (Sec. 34.)

121. TO THE APOSTLES IN JERUSALEM.

LUKE XXIV. 36—49.

- 36 And as they spake these things,
HE HIMSELF STOOD IN THE MIDST OF THEM,
AND SAITH UNTO THEM, PEACE *be* UNTO YOU.
37 But they were terrified and affrighted,
and supposed that they beheld a spirit.
38 And he said unto them,
Why are ye troubled?
and wherefore
do questionings arise in your heart?
39 See my hands and my feet, that it is I myself:
handle me, and see;
for a spirit hath not flesh and bones,
as ye behold me having.
40 AND WHEN HE HAD SAID THIS,
HE SHOWED THEM HIS HANDS and his feet.
41 And while they still disbelieved for joy,
and wondered,
he said unto them,
Have ye here anything to eat?
42 And they gave him a piece of a broiled fish.
43 And he took it, and ate before them.
44 And he said unto them,
These are my words which I spake unto you,
while I was yet with you,
that all things must needs be fulfilled,
which are written in the law of Moses,
and the prophets, and the psalms,
concerning me.
45 Then opened he their mind,
that they might understand the scriptures;
46 and he said unto them,
Thus it is written,
that the Christ should suffer,
and rise again from the dead the third day;
47 and that repentance and remission of sins
should be preached in his name
unto all the nations,
beginning from Jerusalem.
48 Ye are witnesses of these things.
49 And behold,
I send forth the promise of my Father upon you:
but tarry ye in the city,
until ye be clothed with power from on high.

JOHN XX. 19—25.

- 19 When therefore it was evening,
on that day, the first *day* of the week,
and when the doors were shut
where the disciples were,
for fear of the Jews,
JESUS CAME AND STOOD IN THE MIDST,
AND SAITH UNTO THEM, PEACE *be* UNTO YOU.
20 AND WHEN HE HAD SAID THIS,
HE SHOWED UNTO THEM HIS HANDS and his side.
The disciples therefore were glad,
when they saw the Lord.
21 Jesus therefore said to them again,
Peace *be* unto you:
as the Father hath sent me, even so send I you.
22 And when he had said this,
he breathed on them,
and saith unto them,
Receive ye the Holy Spirit:
23 whose soever sins ye forgive,
they are forgiven unto them;
whose soever *sins* ye retain, they are retained.
24 But Thomas, one of the twelve,
called Didymus,
was not with them when Jesus came.
25 The other disciples therefore said unto him,
We have seen the Lord.
But he said unto them,
Except I shall see in his hands
the print of the nails,
and put my finger into the print of the nails,
and put my hand into his side,
I will not believe.

JOHN XX. 26—29.

- 26 And after eight days again
his disciples were within,
and Thomas with them.
Jesus cometh, the doors being shut,
and stood in the midst, and said,
Peace *be* unto you.
27 Then saith he to Thomas,
Reach hither thy finger, and see my hands;
and reach *hither* thy hand,
and put it into my side:
and be not faithless, but believing.
28 Thomas answered and said unto him,
My Lord and my God.
29 Jesus saith unto him,
Because thou hast seen me, thou hast believed:
blessed *are* they that have not seen,
and *yet* have believed.

122. TO THE APOSTLES IN GALILEE.

MATTHEW XXVIII. 16—20.

- 16 But the eleven disciples went into Galilee,
unto the mountain
where Jesus had appointed them.
17 And when they saw him,
they worshipped *him*;
but some doubted.
18 And Jesus came to them
and spake unto them, saying,
All authority hath been given unto me
in heaven and on earth.
19 Go ye therefore,
and make disciples of all the nations,
baptizing them in the name of the Father
and of the Son and of the Holy Spirit:
20 teaching them to observe all things
whatsoever I commanded you:
and lo, I am with you always,
even unto the end of the world.

123. TO CERTAIN APOSTLES AT THE SEA OF TIBERIAS.

JOHN XXI. 1—23.

1 After these things
Jesus manifested himself again to the disciples
at the sea of Tiberias;
and he manifested *himself* on this wise.

2 There were together Simon Peter,
and Thomas called Didymus,
and Nathanael of Cana in Galilee,
and the *sons* of Zebedee,
and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing.
They say unto him, We also come with thee.
They went forth, and entered into the boat;
and that night they took nothing.

4 But when day was now breaking,
Jesus stood on the beach;
yet the disciples knew not that it was Jesus.
5 Jesus therefore saith unto them,
Children, have ye aught to eat?

6 They answered him, No.
6 And he said unto them,
Cast the net on the right side of the boat,
and ye shall find.
They cast therefore,
and now they were not able to draw it
for the multitude of the fishes.

7 That disciple therefore whom Jesus loved
saith unto Peter, It is the Lord.
So when Simon Peter heard that it was the Lord,
he girt his coat about him (for he was naked),
and cast himself into the sea.

8 But the other disciples came in the little boat
(for they were not far from the land,
but about two hundred cubits off),
dragging the net full of fishes.

9 So when they got out upon the land,
they see a fire of coals there,
and fish laid thereon, and bread.
10 Jesus saith unto them,
Bring of the fish which ye have now taken.

11 Simon Peter therefore went up,
and drew the net to land,
full of great fishes,
a hundred and fifty and three;
and for all there were so many,
the net was not rent.

12 Jesus saith unto them,
Come and break your fast.
And none of the disciples durst inquire of him,
Who art thou?

13 Jesus cometh, and taketh the bread,
and giveth them, and the fish likewise.

14 This is now the third time
that Jesus was manifested to the disciples,
after that he was risen from the dead.

15 So when they had broken their fast,
Jesus saith to Simon Peter,
Simon, son of John,
lovest thou me more than these?

He saith unto him,
Yea, Lord; thou knowest that I love thee.
He saith unto him, Feed my lambs.

16 He saith to him again a second time,
Simon, son of John, lovest thou me?

He saith unto him,
Yea, Lord; thou knowest that I love thee.
He saith unto him, Tend my sheep.

17 He saith unto him the third time,
Simon, son of John, lovest thou me?
Peter was grieved
because he said unto him the third time,
Lovest thou me?

And he said unto him,
Lord, thou knowest all things;
thou knowest that I love thee.
Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee,
When thou wast young, thou girdest thyself,
and walkedst whither thou wouldst;
but when thou shalt be old,
thou shalt stretch forth thy hands,
and another shall gird thee,
and carry thee whither thou wouldst not.

19 Now this he spake,
signifying by what manner of death
he should glorify God.

And when he had spoken this,
he saith unto him, Follow me.

20 Peter, turning about,
seeth the disciple whom Jesus loved following;
who also leaned back on his breast at the supper,
and said, Lord, who is he that betrayeth thee?

21 Peter therefore seeing him saith to Jesus,
Lord, and what shall this man do?

22 Jesus saith unto him,
If I will that he tarry till I come,
what is that to thee? follow thou me.

23 This saying therefore went forth
among the brethren,
that that disciple should not die;
yet Jesus said not unto him,
that he should not die;
but, If I will that he tarry till I come,
what is that to thee?

124. TO THE APOSTLES AT THE ASCENSION.

LUKE XXIV. 50—53.

50 And he led them out
until *they were* over against Bethany;
and he lifted up his hands, and blessed them.

51 And it came to pass,
while he blessed them, he parted from them,
and was carried up into heaven.

52 And they worshipped him,
and returned to Jerusalem with great joy;

53 and were continually in the temple,
blessing God.

PART III.

DISCOURSES IN THE MINISTRY OF JESUS THE CHRIST.

NOT RECORDED BY MARK.

But Found in Matthew or Luke.

RECORDED BY MATTHEW AND LUKE.

RECORDED BY MATTHEW ONLY.

RECORDED BY LUKE ONLY.

125. THE SERMON ON THE MOUNT.

125. a. The Beatitudes.

MATTHEW V. 1—12.

- 1 And seeing the multitudes,
he went up into the mountain :
and when he had sat down,
his disciples came unto him :
2 and he opened his mouth and taught them,
saying,
3 BLESSED ARE THE POOR IN SPIRIT :
FOR THEIRS IS THE KINGDOM OF HEAVEN.
4 BLESSED ARE THEY THAT MOURN :
FOR THEY SHALL BE COMFORTED.
5 Blessed are the meek :
for they shall inherit the earth.
6 BLESSED ARE THEY THAT HUNGER
and thirst after righteousness :
FOR THEY SHALL BE FILLED.
7 Blessed are the merciful :
for they shall obtain mercy.
8 Blessed are the pure in heart :
for they shall see God.
9 Blessed are the peacemakers :
for they shall be called sons of God.
10 Blessed are they that have been persecuted
for righteousness' sake :
for theirs is the kingdom of heaven.
11 BLESSED ARE YE WHEN *men* SHALL REPROACH YOU,

AND PERSECUTE YOU,
AND SAY ALL MANNER OF EVIL AGAINST YOU FALSELY,
FOR MY SAKE.
12 REJOICE, AND BE EXCEEDING GLAD :
FOR GREAT IS YOUR REWARD IN HEAVEN :
FOR SO PERSECUTED THEY
THE PROPHETS THAT WERE BEFORE YOU.

LUKE VI. 20—26.

- 20 And he lifted up his eyes on his disciples,
and said,
BLESSED *are* YE POOR :
FOR YOURS IS THE KINGDOM OF GOD.
21 BLESSED *are* YE THAT HUNGER NOW :
FOR YE SHALL BE FILLED.
BLESSED *are* YE THAT WEEP NOW :
FOR YE SHALL LAUGH.
22 BLESSED ARE YE, WHEN MEN SHALL HATE YOU,
and when they shall separate you
from their company,
AND REPROACH YOU,
AND CAST OUT YOUR NAME AS EVIL,
FOR THE SON OF MAN'S SAKE.
23 REJOICE IN THAT DAY, AND LEAP *for joy* :
FOR BEHOLD, YOUR REWARD IS GREAT IN HEAVEN ;
FOR IN THE SAME MANNER DID THEIR FATHERS
UNTO THE PROPHETS.
24 But woe unto you that are rich !
for ye have received your consolation.
25 Woe unto you, ye that are full now !
for ye shall hunger.
Woe unto you, ye that laugh now !
for ye shall mourn and weep.
26 Woe unto you,
when all men shall speak well of you !
for in the same manner did their fathers
to the false prophets.

125. b. Publicity of Discipleship.

MATTHEW V. 13—16.

- 13 Ye are the salt of the earth :
^abut if the salt have lost its savor,
wherewith shall it be salted ?
IT IS THENCEFORTH GOOD FOR NOTHING,
BUT TO BE CAST OUT
and trodden under foot of men.
14 Ye are the light of the world.
A city set on a hill cannot be hid.
15 NEITHER DO *men* LIGHT A LAMP,
^cand put it under the bushel, but on the stand ;
and it shineth unto all that are in the house.
16 Even so let your light shine before men ;
that they may see your good works,
and glorify your Father who is in heaven.

LUKE XIV. 34, 35.

- 34 Salt therefore is good :
^abut if even the salt have lost its savor,
wherewith shall it be seasoned ?
35 IT IS FIT
NEITHER FOR THE LAND NOR FOR THE DUNGHILL :
men CAST IT OUT.
^bHe that hath ears to hear, let him hear.

LUKE XI. 33.

- 33 NO MAN, WHEN HE HATH LIGHTED A LAMP,
putteth it in a cellar,
^cneither under the bushel, but on the stand,
that they which enter in may see the light.

^a Mark ix. 50. (Sec. 51.) ^b Mark iv. 9. Matt. xiii. 9. (Sec. 19.) ^c Mark iv. 21. (Sec. 21.)

125. c. Observance of the Law.

MATTHEW V. 17—20.

17 Think not that I came to destroy
the law or the prophets :
I came not to destroy, but to fulfil.

18 For verily I say unto you,
TILL HEAVEN AND EARTH PASS AWAY,
ONE JOT OR ONE TITTLE
SHALL IN NO WISE PASS AWAY FROM THE LAW,
till all things be accomplished.

19 Whosoever therefore
shall break one of these least commandments,
and shall teach men so,
shall be called least in the kingdom of heaven :
but whosoever shall do and teach them,
he shall be called great in the kingdom of heaven.

20 For I say unto you,
that except your righteousness shall exceed
the righteousness of the scribes and Pharisees,
ye shall in no wise enter
into the kingdom of heaven.

LUKE XVI. 14—17.

14 And the Pharisees, who were lovers of money,
heard all these things ; and they scoffed at him.

15 And he said unto them,
Ye are they that justify yourselves
in the sight of men ;
but God knoweth your hearts :
for that which is exalted among men
is an abomination in the sight of God.

16 ^a THE LAW AND THE PROPHETS *were* UNTIL JOHN :
from that time
the gospel of the kingdom of God is preached,
AND EVERY MAN ENTERETH VIOLENTLY INTO IT.

17 But it is easier
FOR HEAVEN AND EARTH TO PASS AWAY,
THAN FOR ONE TITTLE
OF THE LAW TO FALL.

125. d. Duty of Reconciliation.

MATTHEW V. 21—26.

21 Ye have heard
that it was said to them of old time,
Thou shalt not kill ; and whosoever shall kill
shall be in danger of the judgment :

22 but I say unto you,
that every one who is angry with his brother
shall be in danger of the judgment ;
and whosoever shall say to his brother, Raca,
shall be in danger of the council ;
and whosoever shall say, Thou fool,
shall be in danger of the hell of fire.

23 If therefore thou art offering thy gift
at the altar, and there rememberest
that thy brother hath aught against thee,

24 leave there thy gift before the altar,
and go thy way,
first be reconciled to thy brother,
and then come and offer thy gift.

25 AGREE WITH THINE ADVERSARY QUICKLY,

WHILE THOU ART WITH HIM IN THE WAY ;
LEST HAPLY
THE ADVERSARY DELIVER THEE TO THE JUDGE,
AND THE JUDGE DELIVER THEE TO THE OFFICER,
AND THOU BE CAST INTO PRISON.

26 VERILY I SAY UNTO THEE,
THOU SHALT BY NO MEANS COME OUT THENCE,
TILL THOU HAVE PAID THE LAST FARTHING.

LUKE XII. 57—59.

57 And why even of yourselves
judge ye not what is right ?

58 FOR AS THOU ART GOING WITH THINE ADVERSARY
before the magistrate,
ON THE WAY GIVE DILIGENCE TO BE QUIT OF HIM ;
LEST HAPLY
HE DRAG THEE UNTO THE JUDGE,
AND THE JUDGE SHALL DELIVER THEE TO THE OFFICER,
AND THE OFFICER SHALL CAST THEE INTO PRISON.
59 I SAY UNTO THEE,
THOU SHALT BY NO MEANS COME OUT THENCE,
TILL THOU HAVE PAID THE VERY LAST MITE.

125. e. Avoidance of Impurity.

MATTHEW V. 27—30.

27 Ye have heard that it was said,
Thou shalt not commit adultery :

28 but I say unto you,
that every one that looketh on a woman
to lust after her
hath committed adultery with her already
in his heart.

29 ^b AND IF THY right EYE CAUSETH
THEE TO STUMBLE, PLUCK IT OUT,
and cast it from thee :

FOR IT IS PROFITABLE FOR THEE
THAT ONE OF THY MEMBERS SHOULD PERISH,
AND NOT THY WHOLE BODY BE CAST INTO HELL.

30 ^c AND IF THY right HAND CAUSETH
THEE TO STUMBLE, CUT IT OFF,
and cast it from thee :

FOR IT IS PROFITABLE FOR THEE
THAT ONE OF THY MEMBERS SHOULD PERISH,
AND NOT THY WHOLE BODY GO INTO HELL.

^a Matt. xi. 12, 13. (Sec. 100.) ^b Mark ix. 47. (Sec. 51.) ^c Mark ix. 43. (Sec. 51.)

125. e. Avoidance of Impurity. (Continued.)

MATTHEW V. 31, 32.

31 ^a IT WAS SAID ALSO,
WHOSOEVER SHALL PUT AWAY HIS WIFE,
LET HIM GIVE HER A WRITING OF DIVORCEMENT :
32 but I say unto you,
that every one that putteth away his wife,
saving for the cause of fornication,
maketh her an adulteress :
^b AND WHOSOEVER SHALL MARRY HER
WHEN SHE IS PUT AWAY COMMITTETH ADULTERY.

125. f. Prohibition of Oaths.

MATTHEW V. 33—37.

33 Again, ye have heard
that it was said to them of old time,
Thou shalt not forswear thyself,
but shalt perform unto the Lord thine oaths :
34 but I say unto you,
Swear not at all ;
neither by the heaven,
for it is the throne of God ;
35 nor by the earth,
for it is the footstool of his feet ;
nor by Jerusalem,
for it is the city of the great King.
36 Neither shalt thou swear by thy head,
for thou canst not make one hair white or black.
37 But let your speech be, Yea, yea ; Nay, nay :
and whatsoever is more than these
is of the evil one.

125. g. Non-Requital of Injuries.

MATTHEW V. 38—42.

38 Ye have heard that it was said,
An eye for an eye, and a tooth for a tooth :
39 but I say unto you,
Resist not him that is evil ;
BUT WHOSOEVER SMITETH THEE ON THY right CHEEK,
TURN TO HIM THE OTHER ALSO.
40 And if any man would go to law with thee,
AND TAKE AWAY THY COAT,
LET HIM HAVE THY CLOAK ALSO.
41 And whosoever shall compel thee
to go one mile, go with him two.
42 GIVE TO HIM THAT ASKETH THEE,
and from him that would borrow of thee,
turn not thou away.

LUKE VI. 29, 30.

29 TO HIM THAT SMITETH THEE ON THE *one* CHEEK
OFFER ALSO THE OTHER ;
AND FROM HIM THAT TAKETH AWAY THY CLOAK
WITHHOLD NOT THY COAT ALSO.
30 GIVE TO EVERY ONE THAT ASKETH THEE ;
and of him that taketh away thy goods
ask them not again.

125. h. Love to Enemies.

MATTHEW V. 43—48.

43 Ye have heard that it was said,
Thou shalt love thy neighbor,
and hate thine enemy :
44 BUT I SAY UNTO YOU,
LOVE YOUR ENEMIES,
AND PRAY FOR THEM THAT PERSECUTE YOU ;
45 THAT YE MAY BE SONS OF YOUR FATHER
WHO IS IN HEAVEN :
for he maketh his sun to rise
on the evil and the good,
and sendeth rain on the just and the unjust.
46 FOR IF YE LOVE THEM THAT LOVE YOU,
WHAT REWARD HAVE YE ?
DO NOT EVEN THE PUBLICANS THE SAME ?
47 And if ye salute your brethren only,
what do ye more *than others* ?
do not even the Gentiles the same ?

LUKE VI. 27, 28.

27 BUT I SAY UNTO YOU THAT HEAR,
LOVE YOUR ENEMIES,
do good to them that hate you,
28 bless them that curse you,
PRAY FOR THEM THAT DESPITEFULLY USE YOU.

LUKE VI. 32—36.

32 AND IF YE LOVE THEM THAT LOVE YOU,
WHAT THANK HAVE YE ?
FOR EVEN SINNERS LOVE THOSE THAT LOVE THEM.
33 And if ye do good to them that do good to you,
what thank have ye ?
for even sinners do the same.
34 And if ye lend to them
of whom ye hope to receive,
what thank have ye ?
even sinners lend to sinners,
to receive again as much.
35 But love your enemies, and do *them* good,
and lend, never despairing ;
and your reward shall be great,
AND YE SHALL BE SONS OF THE MOST HIGH :
for he is kind toward the unthankful and evil.
36 BE YE MERCIFUL,
EVEN AS YOUR FATHER IS MERCIFUL.

48 YE THEREFORE SHALL BE PERFECT,
AS YOUR HEAVENLY FATHER IS PERFECT.

^a Mark x. 4. (Sec. 53.) ^b Luke xvi. 18. (Sec. 53.)

125. i. Secrecy in Almsgiving.

MATTHEW VI. 1-4.

1 Take heed
that ye do not your righteousness before men,
to be seen of them :
else ye have no reward with your Father
who is in heaven.
2 When therefore thou doest alms,
sound not a trumpet before thee,
as the hypocrites do
in the synagogues and in the streets,
that they may have glory of men.
Verily I say unto you,
They have received their reward.
3 But when thou doest alms,
let not thy left hand know
what thy right hand doeth :
4 that thine alms may be in secret :
and thy Father who seeth in secret
shall recompense thee.

125. k. Characteristics of Prayer.

MATTHEW VI. 5-8.

5 And when ye pray,
ye shall not be as the hypocrites :
for they love to stand and pray in the synagogues
and in the corners of the streets,
that they may be seen of men.
Verily I say unto you,
They have received their reward.
6 But thou, when thou prayest,
enter into thine inner chamber,
and having shut thy door,
pray to thy Father who is in secret,
and thy Father who seeth in secret
shall recompense thee.
7 And in praying use not vain repetitions,
as the Gentiles do :
for they think that they shall be heard
for their much speaking.
8 Be not therefore like unto them :
for your Father knoweth
what things ye have need of,
before ye ask him.

125. l. The Lord's Prayer.

LUKE XI. 1-4.

1 And it came to pass,
as he was praying in a certain place,
that when he ceased,
one of his disciples said unto him,
Lord, teach us to pray,
even as John also taught his disciples.
2 And he said unto them,
WHEN YE PRAY, SAY,
FATHER,
HALLOWED BE THY NAME.
THY KINGDOM COME.
3 GIVE US DAY BY DAY OUR DAILY BREAD.
4 AND FORGIVE US OUR SINS ;
FOR WE OURSELVES ALSO FORGIVE
EVERY ONE THAT IS INDEBTED TO US.
AND BRING US NOT INTO TEMPTATION.

MATTHEW VI. 9-15.

9 AFTER THIS MANNER THEREFORE PRAY YE :
OUR FATHER who art in heaven,
HALLOWED BE THY NAME.
10 THY KINGDOM COME.
Thy will be done, as in heaven, so on earth.
11 GIVE US THIS DAY OUR DAILY BREAD.
12 AND FORGIVE US OUR DEBTS,
AS WE ALSO HAVE FORGIVEN
OUR DEBTORS.
13 AND BRING US NOT INTO TEMPTATION,
but deliver us from the evil one.
14 ^a FOR IF YE FORGIVE MEN THEIR TRESPASSES,
YOUR HEAVENLY FATHER
WILL ALSO FORGIVE YOU.
15 But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.

125. m. Privacy of Fasting.

MATTHEW VI. 16-18.

16 Moreover when ye fast,
be not, as the hypocrites, of a sad countenance :
for they disfigure their faces,
that they may be seen of men to fast.
Verily I say unto you,
They have received their reward.
17 But thou, when thou fastest,
anoint thy head, and wash thy face ;
18 that thou be not seen of men to fast,
but of thy Father who is in secret :
and thy Father, who seeth in secret,
shall recompense thee.

^a Mark xi. 25. (Sec. 62.)

125. n. Laying up Treasures in Heaven.

MATTHEW VI. 19—21.

19 Lay not up for yourselves
treasures upon the earth,
where moth and rust consume,
and where thieves break through and steal:
20 BUT LAY UP FOR YOURSELVES
TREASURES IN HEAVEN,

WHERE NEITHER MOTH NOR RUST DOTH CONSUME,
AND WHERE THIEVES DO NOT BREAK THROUGH NOR STEAL:
21 FOR WHERE THY TREASURE IS,
THERE WILL THY HEART BE ALSO.

LUKE XII. 33, 34.

33 Sell that which ye have, and give alms;
MAKE FOR YOURSELVES purses which wax not old,
A TREASURE IN THE HEAVENS that faileth not,
WHERE NO THIEF DRAWETH NEAR,
NEITHER MOTH DESTROYETH.

34 FOR WHERE YOUR TREASURE IS,
THERE WILL YOUR HEART BE ALSO.

125. o. The Light of the Body.

MATTHEW VI. 22, 23.

22 THE LAMP OF THE BODY IS THE EYE:
IF THEREFORE THINE EYE BE SINGLE,
THY WHOLE BODY SHALL BE FULL OF LIGHT.
23 BUT IF THINE EYE BE EVIL,
THY WHOLE BODY SHALL BE FULL OF DARKNESS.
IF THEREFORE
THE LIGHT THAT IS IN THEE BE DARKNESS,
how great is the darkness!

LUKE XI. 34—36.

34 THE LAMP OF THY BODY IS THINE EYE:
WHEN THINE EYE IS SINGLE,
THY WHOLE BODY ALSO IS FULL OF LIGHT;
BUT WHEN IT IS EVIL,
THY BODY ALSO IS FULL OF DARKNESS.
35 LOOK THEREFORE
WHETHER THE LIGHT THAT IS IN THEE BE NOT DARKNESS.
36 If therefore thy whole body be full of light,
having no part dark,
it shall be wholly full of light,
as when the lamp, with its bright shining
doth give thee light.

125. p. Serving One Master.

MATTHEW VI. 24.

24 NO MAN CAN SERVE TWO MASTERS:
FOR EITHER HE WILL HATE THE ONE,
AND LOVE THE OTHER;
OR ELSE HE WILL HOLD TO ONE,
AND DESPISE THE OTHER.
YE CANNOT SERVE GOD AND MAMMON.

LUKE XVI. 13.

13 NO SERVANT CAN SERVE TWO MASTERS:
FOR EITHER HE WILL HATE THE ONE,
AND LOVE THE OTHER;
OR ELSE HE WILL HOLD TO ONE,
AND DESPISE THE OTHER.
YE CANNOT SERVE GOD AND MAMMON.

125. q. Reliance on Divine Care.

MATTHEW VI. 25—34.

25 THEREFORE I SAY UNTO YOU,
BE NOT ANXIOUS FOR YOUR LIFE, WHAT YE SHALL EAT,
or what ye shall drink;
NOR YET FOR YOUR BODY, WHAT YE SHALL PUT ON.
IS NOT THE LIFE MORE THAN THE FOOD,
AND THE BODY THAN THE RAIMENT?
26 BEHOLD THE BIRDS OF THE HEAVEN,
THAT THEY SOW NOT, NEITHER DO THEY REAP,
NOR GATHER INTO BARNES;
AND YOUR HEAVENLY FATHER FEEDETH THEM.
ARE NOT YE OF MUCH MORE VALUE THAN THEY?
27 AND WHICH OF YOU BY BEING ANXIOUS
CAN ADD ONE CUBIT UNTO THE MEASURE OF HIS LIFE?

28 AND WHY ARE YE ANXIOUS CONCERNING RAIMENT?
CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW;
THEY TOIL NOT, NEITHER DO THEY SPIN:

29 YET I SAY UNTO YOU,
THAT EVEN SOLOMON IN ALL HIS GLORY
WAS NOT ARRAYED LIKE ONE OF THESE.
30 BUT IF GOD DOTH SO CLOTHE THE GRASS OF THE FIELD,
WHICH TO-DAY IS,

AND TO-MORROW IS CAST INTO THE OVEN,
shall he not much more clothe you,
O YE OF LITTLE FAITH?

31 BE NOT THEREFORE ANXIOUS, SAYING,
WHAT SHALL WE EAT? OR, WHAT SHALL WE DRINK?
or, Wherewithal shall we be clothed?

32 FOR AFTER ALL THESE THINGS
DO THE GENTILES SEEK;
FOR YOUR HEAVENLY FATHER KNOWETH
THAT YE HAVE NEED OF ALL THESE THINGS.

33 BUT SEEK YE FIRST HIS KINGDOM,
and his righteousness;
AND ALL THESE THINGS SHALL BE ADDED UNTO YOU.

34 Be not therefore anxious for the morrow:
for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.

LUKE XII. 22—32.

22 And he said unto his disciples,
THEREFORE I SAY UNTO YOU,
BE NOT ANXIOUS FOR *your* LIFE, WHAT YE SHALL EAT;

NOR YET FOR YOUR BODY, WHAT YE SHALL PUT ON.
23 FOR THE LIFE IS MORE THAN THE FOOD,
AND THE BODY THAN THE RAIMENT.

24 CONSIDER THE RAVENS,
THAT THEY SOW NOT, NEITHER REAP;
WHICH HAVE NO STORE-CHAMBER NOR BARN;
AND GOD FEEDETH THEM:
OF HOW MUCH MORE VALUE ARE YE THAN THE BIRDS!
25 AND WHICH OF YOU BY BEING ANXIOUS
CAN ADD A CUBIT UNTO THE MEASURE OF HIS LIFE?

26 If then ye are not able to do
even that which is least,
WHY ARE YE ANXIOUS CONCERNING THE REST?

27 CONSIDER THE LILIES, HOW THEY GROW:
THEY TOIL NOT, NEITHER DO THEY SPIN,
YET I SAY UNTO YOU,

EVEN SOLOMON IN ALL HIS GLORY
WAS NOT ARRAYED LIKE ONE OF THESE.
28 BUT IF GOD DOTH SO CLOTHE THE GRASS IN THE FIELD,
WHICH TO DAY IS,

AND TO-MORROW IS CAST INTO THE OVEN;
HOW MUCH MORE shall he clothe you,
O YE OF LITTLE FAITH?

29 AND SEEK NOT YE
WHAT YE SHALL EAT, AND WHAT YE SHALL DRINK,
neither be ye of doubtful mind.

30 FOR ALL THESE THINGS
DO THE NATIONS OF THE WORLD SEEK AFTER:
BUT YOUR FATHER KNOWETH
THAT YE HAVE NEED OF THESE THINGS.

31 YET SEEK YE HIS KINGDOM,
AND THESE THINGS SHALL BE ADDED UNTO YOU.

32 Fear not, little flock;
for it is your Father's good pleasure
to give you the kingdom.

125. r. Judging Self before Others.

MATTHEW VII. 1-5.

- 1 JUDGE NOT, THAT YE BE NOT JUDGED.
2 For with what judgment ye judge,
ye shall be judged :

^aand with what measure ye mete,
it shall be measured unto you.

- 3 AND WHY BEHOLDEST THOU THE MOTE
THAT IS IN THY BROTHER'S EYE,
BUT CONSIDEREST NOT THE BEAM
THAT IS IN THINE OWN EYE ?

- 4 OR HOW WILT THOU SAY TO THY BROTHER,

LET ME CAST OUT THE MOTE OUT OF THINE EYE ;
AND LO,

THE BEAM IS IN THINE OWN EYE ?

5 THOU HYPOCRITE,

CAST OUT FIRST THE BEAM OUT OF THINE OWN EYE ;

AND THEN SHALT THOU SEE CLEARLY

TO CAST OUT THE MOTE OUT OF THY BROTHER'S EYE.

LUKE VI. 37-42.

37 AND JUDGE NOT, AND YE SHALL NOT BE JUDGED :
and condemn not, and ye shall not be condemned :
release, and ye shall be released :

38 give, and it shall be given unto you ;
good measure, pressed down,
shaken together, running over,
shall they give into your bosom.

^aFor with what measure ye mete
it shall be measured to you again.

- 39 And he spake also a parable unto them,

^bCAN THE BLIND GUIDE THE BLIND ?

SHALL THEY NOT BOTH FALL INTO A PIT ?

- 40 ^cTHE DISCIPLE IS NOT ABOVE HIS TEACHER :

BUT EVERY ONE WHEN HE IS PERFECTED

SHALL BE AS HIS TEACHER.

- 41 AND WHY BEHOLDEST THOU THE MOTE

THAT IS IN THY BROTHER'S EYE,

BUT CONSIDEREST NOT THE BEAM

THAT IS IN THINE OWN EYE ?

- 42 OR HOW CANST THOU SAY TO THY BROTHER,

Brother,

LET ME CAST OUT THE MOTE THAT IS IN THINE EYE,

WHEN THOU THYSELF BEHOLDEST NOT THE BEAM

THAT IS IN THINE OWN EYE ?

THOU HYPOCRITE,

CAST OUT FIRST THE BEAM OUT OF THINE OWN EYE,

AND THEN SHALT THOU SEE CLEARLY

TO CAST OUT THE MOTE THAT IS IN THY BROTHER'S EYE.

125. s. Care of Sacred Things.

MATTHEW VII. 6.

- 6 Give not that which is holy unto the dogs,
neither cast your pearls before the swine,
lest haply they trample them under their feet,
and turn and rend you.

125. t. Asking and Receiving.

LUKE XI. 5-13.

5 And he said unto them,
Which of you shall have a friend,
and shall go unto him at midnight,
and say to him,

Friend, lend me three loaves ;

6 for a friend of mine is come to me
from a journey,

and I have nothing to set before him ;

- 7 and he from within shall answer and say,

Trouble me not : the door is now shut,

and my children are with me in bed ;

I cannot rise and give thee ?

8 I say unto you,

Though he will not rise and give him,

because he is his friend,

yet because of his importunity

he will arise and give him as many as he needeth.

9 And I say unto you,

ASK, AND IT SHALL BE GIVEN YOU ;

SEEK, AND YE SHALL FIND ;

KNOCK, AND IT SHALL BE OPENED UNTO YOU.

- 10 FOR EVERY ONE THAT ASKETH RECEIVETH ;

AND HE THAT SEEKETH FINDETH ;

AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

11 AND WHICH OF YOU

THAT IS A FATHER SHALL HIS SON ASK A LOAF,

AND HE GIVE HIM A STONE ?

OR A FISH,

AND HE FOR A FISH GIVE HIM A SERPENT ?

12 Or if he shall ask an egg,

will he give him a scorpion ?

13 IF YE THEN, BEING EVIL,

KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN,

HOW MUCH MORE

SHALL *your* HEAVENLY FATHER

GIVE the Holy Spirit to THEM THAT ASK HIM ?

MATTHEW VII. 7-11.

- 7 ASK, AND IT SHALL BE GIVEN YOU ;

SEEK, AND YE SHALL FIND ;

KNOCK, AND IT SHALL BE OPENED UNTO YOU ;

- 8 FOR EVERY ONE THAT ASKETH RECEIVETH ;

AND HE THAT SEEKETH FINDETH ;

AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

9 OR WHAT MAN IS THERE OF YOU,

WHO, IF HIS SON SHALL ASK HIM FOR A LOAF,

WILL GIVE HIM A STONE ;

10 OR IF HE SHALL ASK FOR A FISH,

WILL GIVE HIM A SERPENT ?

11 IF YE THEN, BEING EVIL,

KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN,

HOW MUCH MORE

SHALL YOUR FATHER WHO IS IN HEAVEN

GIVE good things to THEM THAT ASK HIM ?

125. u. The Golden Rule.

MATTHEW VII. 12.

- 12 ALL THINGS THEREFORE WHATSOEVER YE WOULD
THAT MEN SHOULD DO UNTO YOU,
EVEN SO DO YE ALSO UNTO THEM :
for this is the law and the prophets.

LUKE VI. 31.

- 31 AND AS YE WOULD
THAT MEN SHOULD DO TO YOU,
DO YE ALSO TO THEM LIKEWISE.

^a Mark iv. 24. (Sec. 21.) ^b Matt. xv. 14. (Sec. 37.) ^c Matt. x. 24, 25. (Sec. 126.)

125. w. Entrance into Heaven.

MATTHEW VII. 13, 14.

13 ENTER YE IN BY THE NARROW GATE :
for wide is the gate, and broad is the way,
that leadeth to destruction,
and many are they that enter in thereby.

14 For narrow is the gate, and straitened the way,
that leadeth unto life,
and few are they that find it.

LUKE XIII. 23, 24.

23 And one said unto him,
Lord, are there few that are saved ?
And he said unto them,

24 STRIVE TO ENTER IN BY THE NARROW DOOR :
for many, I say unto you, shall seek to enter in,
and shall not be able.

125. x. Men known by their Fruits.

MATTHEW VII. 15—20.

15 Beware of false prophets,
who come to you in sheep's clothing,
but inwardly are ravening wolves.

16 By their fruits ye shall know them.
DO *men* GATHER GRAPES OF THORNS,
OR FIGS OF THISTLES ?

17 Even so
every good tree bringeth forth good fruit ;
but the corrupt tree bringeth forth evil fruit.

18 A GOOD TREE CANNOT
BRING FORTH EVIL FRUIT,
NEITHER CAN A CORRUPT TREE
BRING FORTH GOOD FRUIT.

19 ^a EVERY TREE THAT BRINGETH NOT FORTH GOOD FRUIT
IS HEWN DOWN, AND CAST INTO THE FIRE.

20 Therefore by their fruits ye shall know them.

LUKE VI. 43—45.

43 FOR THERE IS NO GOOD TREE
THAT BRINGETH FORTH CORRUPT FRUIT ;
NOR AGAIN A CORRUPT TREE

THAT BRINGETH FORTH GOOD FRUIT.
44 ^b FOR EACH TREE IS KNOWN BY ITS OWN FRUIT.
FOR OF THORNS MEN DO NOT GATHER FIGS,
NOR OF A BRAMBLE BUSH GATHER THEY GRAPES.

45 ^c THE GOOD MAN OUT OF THE GOOD TREASURE
OF HIS HEART BRINGETH FORTH THAT WHICH IS GOOD ;
AND THE EVIL *man* OUT OF THE EVIL *treasure*
BRINGETH FORTH THAT WHICH IS EVIL ;
^d FOR OUT OF THE ABUNDANCE OF THE HEART
HIS MOUTH SPEAKETH.

125. y. Doing God's Will.

MATTHEW VII. 21—23.

21 Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven ;
^d but he that doeth the will of my Father
who is in heaven.

22 Many will say to me in that day,
Lord, Lord, did we not prophesy by thy name,
and by thy name cast out demons,
and by thy name do many mighty works ?

23 AND THEN WILL I PROLESS UNTO THEM,
I NEVER KNEW YOU :
DEPART FROM ME, YE THAT WORK INIQUITY.

LUKE XIII. 25—27.

25 When once the master of the house is risen up,
and hath shut to the door,
and ye begin to stand without,
and to knock at the door, saying,
Lord, open to us ;
and he shall answer and say to you,
I know you not whence ye are ;
26 then shall ye begin to say,
We did eat and drink in thy presence,
and thou didst teach in our streets ;

27 AND HE SHALL SAY, I TELL YOU,
I KNOW NOT WHENCE YE ARE ;
DEPART FROM ME, ALL YE WORKERS OF INIQUITY.

125. z. The Two Foundations.

MATTHEW VII. 24—27.

24 EVERY ONE THEREFORE THAT
HEARETH THESE WORDS OF MINE, AND DOETH THEM,
SHALL BE LIKENED UNTO A WISE MAN,
WHO BUILT HIS HOUSE

UPON THE ROCK :
25 and the rain descended, AND THE FLOODS CAME,
and the winds blew,
AND BEAT UPON THAT HOUSE ;
AND IT FELL NOT :

FOR IT WAS FOUNDED UPON THE ROCK.
26 AND EVERY ONE THAT HEARETH
these words of mine,

AND DOETH THEM NOT,
SHALL BE LIKENED UNTO A FOOLISH MAN,
WHO BUILT HIS HOUSE UPON THE SAND :

27 and the rain descended, and the floods came,
and the winds blew,
AND SMOTE UPON THAT HOUSE ;
AND IT FELL :
AND GREAT WAS THE FALL THEREOF.

LUKE VI. 46—49.

46 And why call ye me, Lord, Lord,
and do not the things which I say ?
47 EVERY ONE THAT COMETH UNTO ME,
AND HEARETH MY WORDS, AND DOETH THEM,
I will show you to whom he is like :

48 HE IS LIKE A MAN
BUILDING A HOUSE,
who digged and went deep,
AND LAID A FOUNDATION UPON THE ROCK :
AND WHEN A FLOOD AROSE,

THE STREAM BRAKE AGAINST THAT HOUSE,
AND COULD NOT SHAKE IT :
BECAUSE IT HAD BEEN WELL BUILT.

49 BUT HE THAT HEARETH,

AND DOETH NOT,
IS LIKE A MAN
THAT BUILT A HOUSE UPON THE EARTH
without a foundation ;

AGAINST WHICH THE STREAM BRAKE,
AND straightway IT FELL IN ;
AND THE RUIN OF THAT HOUSE WAS GREAT.

^a Luke iii. 9. (Sec. 1.) ^b Matt. xii. 33. (Sec. 17.) ^c Matt. xii. 35. (Sec. 17.) ^d Matt. xii. 34. (Sec. 17.)

126. CHARGE TO THE TWELVE APOSTLES.

Names of the Twelve.

MATTHEW X. 2—4. MARK III. 16—19. LUKE VI. 14—16. (SECTION 16.)

Mission of the Twelve.

MATTHEW X. 1, 5—15. MARK VI. 7—13. LUKE IX. 1—6. (SECTION 30.)

Trials of the Twelve.

MATTHEW X. 16—23. MARK XIII. 9—13. LUKE XXI. 12—19. (SECTION 71. c.)

126. a. Fearing God rather than Man.

MATTHEW X. 24—33.

24 ^a A DISCIPLE IS NOT ABOVE HIS TEACHER,
^b nor a servant above his lord.

25 ^a IT IS ENOUGH FOR THE DISCIPLE
THAT HE BE AS HIS TEACHER,
and the servant as his lord.

If they have called
the master of the house Beelzebub,
how much more them of his household!

26 Fear them not therefore:
^d for there is nothing covered,
that shall not be revealed;
and hid, that shall not be known.

27 What I tell you in the darkness,
speak ye in the light;
and what ye hear in the ear,

proclaim upon the housetops.

28 AND BE NOT AFRAID OF THEM THAT KILL THE BODY,
but are not able to kill the soul:

BUT RATHER FEAR HIM WHO IS ABLE TO DESTROY
BOTH SOUL AND BODY IN HELL.

29 ARE NOT TWO SPARROWS SOLD FOR A PENNY?
AND NOT ONE OF THEM SHALL FALL ON THE GROUND
WITHOUT YOUR FATHER:

30 BUT THE VERY HAIRS OF YOUR HEAD
ARE ALL NUMBERED.

31 FEAR NOT THEREFORE;
YE ARE OF MORE VALUE THAN MANY SPARROWS.

32 EVERY ONE THEREFORE
WHO SHALL CONFESS ME BEFORE MEN,
HIM WILL I ALSO CONFESS

before my Father who is in heaven.

33 BUT WHOSOEVER SHALL DENY ME BEFORE MEN,
HIM WILL I ALSO DENY
before my Father who is in heaven.

LUKE XII. 1—12.

1 In the mean time,
when the many thousands of the multitude
were gathered together,
insomuch that they trod one upon another,
^c he began to say unto his disciples

first of all,
Beware ye of the leaven of the Pharisees,
which is hypocrisy.

2 ^d But there is nothing covered up,
that shall not be revealed;
and hid, that shall not be known.

3 Wherefore
whatsoever ye have said in the darkness
shall be heard in the light;
and what ye have spoken in the ear
in the inner chambers
shall be proclaimed upon the housetops.

4 And I say unto you my friends,
BE NOT AFRAID OF THEM THAT KILL THE BODY,
and after that have no more that they can do.

5 But I will warn you whom ye shall fear:

FEAR HIM, WHO AFTER HE HATH KILLED
HATH POWER TO CAST INTO HELL;
yea, I say unto you, Fear him.

6 ARE NOT FIVE SPARROWS SOLD FOR TWO PENCE?
AND NOT ONE OF THEM IS FORGOTTEN
IN THE SIGHT OF GOD.

7 BUT THE VERY HAIRS OF YOUR HEAD
ARE ALL NUMBERED.

FEAR NOT:
YE ARE OF MORE VALUE THAN MANY SPARROWS.

8 And I say unto you,
EVERY ONE

WHO SHALL CONFESS ME BEFORE MEN,
HIM SHALL THE SON OF MAN ALSO CONFESS
before the angels of God.

9 BUT HE THAT DENIETH ME IN THE PRESENCE OF MEN
SHALL BE DENIED

in the presence of the angels of God.

10 ^e AND EVERY ONE WHO SHALL SPEAK A WORD
AGAINST THE SON OF MAN,
IT SHALL BE FORGIVEN HIM:

^f but unto him that blasphemeth against
the Holy Spirit
it shall not be forgiven.

11 And when they bring you
before the synagogues,
and the rulers, and the authorities,
^g be not anxious how or what ye shall answer,
or what ye shall say:

12 for the Holy Spirit shall teach you
in that very hour
what ye ought to say.

^a Luke vi. 40. (Sec. 125. r.) ^b John xiii. 16. (Sec. 166.) ^c Mark viii. 15. Matt. xvi. 6 (Sec. 43.) ^d Mark iv. 22. (Sec. 21.)

^e Matt. xii. 32. (Sec. 17.) ^f Mark iii. 29. Matt. xii. 31. (Sec. 17.) ^g Mark xiii. 11. Matt. x. 19. (Sec. 71. c.)

126. b. Religious Animosity.

MATTHEW X. 34—39.

34 THINK NOT THAT I CAME
TO SEND PEACE ON THE EARTH :
I CAME NOT TO SEND PEACE, BUT A SWORD.

35 FOR I CAME TO SET

A MAN AT VARIANCE AGAINST HIS FATHER,
AND THE DAUGHTER AGAINST HER MOTHER,

AND THE DAUGHTER IN LAW AGAINST HER MOTHER IN LAW :
36 and a man's foes *shall be* they
of his own household.

37 He that loveth father or mother more than me
is not worthy of me ;
and he that loveth son or daughter more than me

is not worthy of me.

38 AND HE THAT DOTHT NOT TAKE HIS CROSS,
AND FOLLOW AFTER ME,
IS NOT WORTHY OF ME.

39 ^a He that findeth his life shall lose it :
and he that loseth his life for my sake
shall find it.

LUKE XII. 49—53.

49 I came to cast fire upon the earth ;
and what do I desire, if it is already kindled ?
50 But I have a baptism to be baptized with ;
and how am I straitened till it be accomplished !

51 THINK YE THAT I AM COME
TO GIVE PEACE IN THE EARTH ?

I TELL YOU, NAY ; BUT RATHER DIVISION :

52 for there shall be from henceforth
five in one house divided,
three against two, and two against three.

53 THEY SHALL BE DIVIDED,

father against son,

AND SON AGAINST FATHER ;

mother against daughter,

AND DAUGHTER AGAINST HER MOTHER ;

mother in law against her daughter in law,

AND DAUGHTER IN LAW AGAINST HER MOTHER IN LAW.

LUKE XIV. 25—33.

25 Now there went with him great multitudes :
and he turned, and said unto them,

26 If any man cometh unto me,
and hateth not his own father, and mother,

and wife, and children, and brethren, and sisters,
yea, and his own life also,
he cannot be my disciple.

27 WHOSOEVER DOTHT NOT BEAR HIS OWN CROSS,
AND COME AFTER ME,
CANNOT BE MY DISCIPLE.

28 For which of you, desiring to build a tower,
doth not first sit down and count the cost,
whether he have *wherewith* to complete it ?

29 Lest haply, when he hath laid a foundation,
and is not able to finish,
all that behold begin to mock him,
30 saying, This man began to build,
and was not able to finish.

31 Or what king,

as he goeth to encounter another king in war,
will not sit down first and take counsel
whether he is able with ten thousand
to meet him that cometh against him
with twenty thousand ?

32 Or else,

while the other is yet a great way off,
he sendeth an ambassage,
and asketh conditions of peace.

33 So therefore whosoever he be of you
that renounceth not all that he hath,
he cannot be my disciple.

126. c. Treatment of the Disciples.

MATTHEW X. 40—42.

40 ^b He that receiveth you receiveth me,
^c and he that receiveth me
receiveth him that sent me.

41 He that receiveth a prophet
in the name of a prophet
shall receive a prophet's reward :
and he that receiveth a righteous man
in the name of a righteous man
shall receive a righteous man's reward.

42 ^d AND WHOSOEVER SHALL GIVE TO DRINK
unto one of these little ones
A CUP OF COLD WATER ONLY,
in the name of a disciple,
VERILY I SAY UNTO YOU,
HE SHALL IN NO WISE LOSE HIS REWARD.

^a Mark viii. 35. Luke ix. 24. (Sec. 46.) ^b John xiii. 20. (Sec. 166.) ^c Mark ix. 37. Luke ix. 48. (Sec. 50.)

^d Mark ix. 41. (Sec. 51.)

127. DENUNCIATION OF THE SCRIBES AND PHARISEES.

127. a. Imposing Heavy Burdens.

MATTHEW XXIII. 1—4.

1 Then spake Jesus to the multitudes
and to his disciples,

2 saying,

The scribes and the Pharisees sit on Moses' seat:
3 all things therefore whatsoever they bid you,
these do and observe:

but do ye not after their works:
for they say, and do not.

4 YEA, THEY BIND HEAVY BURDENS
AND GRIEVOUS TO BE BORNE,
AND LAY THEM ON MEN'S SHOULDERS;
BUT THEY THEMSELVES WILL NOT MOVE THEM
WITH THEIR FINGER.

LUKE XI. 37, 38.

37 Now as he spake,
a Pharisee asked him to dine with him:
and he went in, and sat down to meat.
38 And when the Pharisee saw it,
he marvelled that he had not
first bathed himself before dinner.

LUKE XI. 45, 46.

45 And one of the lawyers
answering saith unto him,
Teacher, in saying this thou reproachest us also.

46 And he said,
Woe unto you lawyers also!
FOR YE LOAD MEN WITH BURDENS
GRIEVOUS TO BE BORNE,

AND YE YOURSELVES TOUCH NOT THE BURDENS
WITH ONE OF YOUR FINGERS.

127. b. Striving for Precedence.

MATTHEW XXIII. 5—12.

5 But all their works they do to be seen of men:
for they make broad their phylacteries,
and enlarge the borders of their garments,

6 ^aand love the chief place at feasts,
and the chief seats in the synagogues,
7 and the salutations in the marketplaces,
and to be called of men, Rabbi.

8 But be not ye called Rabbi:
for one is your teacher, and all ye are brethren.

9 And call no man your father on the earth:
for one is your Father, *even* he who is in heaven.

10 Neither be ye called masters:
for one is your master, *even* the Christ.

11 ^bBut he that is greatest among you
shall be your servant.

12 ^cAND WHOSOEVER SHALL EXALT HIMSELF
SHALL BE HUMBLLED;
AND WHOSOEVER SHALL HUMBLE HIMSELF
SHALL BE EXALTED.

LUKE XI. 43.

43 Woe unto you Pharisees!
for ye love the chief seats in the synagogues,
and the salutations in the marketplaces.

127. c. Débarring from the Truth.

MATTHEW XXIII. 13.

13 BUT WOE UNTO YOU, SCRIBES and Pharisees,
hypocrites!
BECAUSE YE SHUT THE KINGDOM OF HEAVEN
AGAINST MEN:
FOR YE ENTER NOT IN YOURSELVES,
NEITHER SUFFER YE THEM THAT ARE ENTERING IN
TO ENTER.

LUKE XI. 52.

52 WOE UNTO YOU LAWYERS!
FOR YE TOOK AWAY THE KEY OF KNOWLEDGE:
YE ENTERED NOT IN YOURSELVES,
AND THEM THAT WERE ENTERING IN YE HINDERED.

127. d. Ruining Proselytes.

MATTHEW XXIII. 15.

15 Woe unto you, scribes and Pharisees,
hypocrites!
for ye compass sea and land
to make one proselyte;
and when he is become so,
ye make him twofold more a son of hell
than yourselves.

^a Mark xii. 38, 39. Luke xx. 46. (Sec. 69.) ^b Mark x. 43. Luke xxii. 26 (Sec. 58.) ^c Luke xiv. 11. (Sec. 143.)

127. e. Quibbling with Oaths.

MATTHEW XXIII. 16—22.

16 Woe unto you, ye blind guides,
 that say,
 Whosoever shall swear by the temple,
 it is nothing;
 but whosoever shall swear
 by the gold of the temple,
 he is a debtor.
 17 Ye fools and blind:
 for which is greater, the gold,
 or the temple that hath sanctified the gold?
 18 And, Whosoever shall swear by the altar,
 it is nothing;
 but whosoever shall swear
 by the gift that is upon it,
 he is a debtor.
 19 Ye blind:
 for which is greater, the gift,
 or the altar that sanctifieth the gift?
 20 He therefore that sweareth by the altar,
 sweareth by it, and by all things thereon.
 21 And he that sweareth by the temple,
 sweareth by it, and by him that dwelleth therein.
 22 And he that sweareth by the heaven,
 sweareth by the throne of God,
 and by him that sitteth thereon.

127. f. Given to Pettiness.

MATTHEW XXIII. 23, 24.

23 WOE UNTO YOU, scribes and PHARISEES,
 hypocrites!
 FOR YE TITHE MINT AND ANISE AND CUMMIN,
 AND HAVE LEFT UNDONE
 the weightier matters of the law,
 JUSTICE, and mercy, and faith:
 BUT THESE YE OUGHT TO HAVE DONE,
 AND NOT TO HAVE LEFT THE OTHER UNDONE.
 24 Ye blind guides,
 that strain out the gnat, and swallow the camel!

LUKE XI. 42.

42 BUT WOE UNTO YOU PHARISEES!
 FOR YE TITHE MINT AND RUE AND EVERY HERB,
 AND PASS OVER
 JUSTICE and the love of God:
 BUT THESE OUGHT YE TO HAVE DONE,
 AND NOT TO LEAVE THE OTHER UNDONE.

127. g. Glossing over Corruption.

MATTHEW XXIII. 25, 26.

25 Woe unto you, scribes and Pharisees,
 hypocrites!
 FOR YE CLEANSE THE OUTSIDE
 OF THE CUP AND OF THE PLATTER,
 BUT WITHIN
 THEY ARE FULL FROM EXTORTION AND EXCESS.
 26 Thou blind Pharisee,
 cleanse first the inside
 of the cup and of the platter,
 that the outside thereof may become clean also.

LUKE XI. 39—41.

39 And the Lord said unto him,
 NOW YE THE PHARISEES CLEANSE THE OUTSIDE
 OF THE CUP AND OF THE PLATTER;
 BUT YOUR INWARD PART
 IS FULL OF EXTORTION AND WICKEDNESS.
 40 Ye foolish ones,
 did not he that made the outside
 make the inside also?
 41 But give for alms
 those things which are within;
 and behold, all things are clean unto you.

127. h. Fair without: Foul within.

MATTHEW XXIII. 27, 28.

27 WOE UNTO YOU, scribes and Pharisees,
 hypocrites!
 for ye are like unto whited sepulchres,
 which outwardly appear beautiful,
 but inwardly are full of dead men's bones,
 and of all uncleanness.
 28 Even so
 ye also outwardly appear righteous unto men,
 but inwardly
 ye are full of hypocrisy and iniquity.

LUKE XI. 44.

44 WOE UNTO YOU!
 for ye are as the tombs which appear not,
 and the men that walk over *them* know it not.

127. i. Palliating Cruelties of Ancestors.

MATTHEW XXIII. 29—33.

29 WOE UNTO YOU, scribes and Pharisees,
hypocrites !
FOR YE BUILD THE SEPULCHRES OF THE PROPHETS,
and garnish the tombs of the righteous,
30 and say,
If we had been in the days of our fathers,
we should not have been partakers with them
in the blood of the prophets.
31 WHEREFORE YE WITNESS TO YOURSELVES,
THAT YE ARE THE SONS OF THEM
THAT SLEW THE PROPHETS.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye offspring of vipers,
how shall ye escape the judgment of hell ?

LUKE XI. 47, 48.

47 WOE UNTO YOU !
FOR YE BUILD THE TOMBS OF THE PROPHETS,

and your fathers killed them.

48 SO YE ARE WITNESSES
AND CONSENT UNTO THE WORKS OF YOUR FATHERS :
FOR THEY KILLED THEM,
and ye build *their tombs*.

127. k. Retribution for Righteous Blood.

MATTHEW XXIII. 34—36.

34 Therefore, behold,
I SEND UNTO YOU PROPHETS,
and wise men, and scribes :
SOME OF THEM SHALL YE KILL
and crucify ;
and some of them shall ye scourge
in your synagogues,
AND PERSECUTE from city to city :
35 THAT UPON YOU MAY COME
ALL THE RIGHTEOUS BLOOD
SHED ON THE EARTH,
FROM THE BLOOD OF ABEL THE RIGHTEOUS
UNTO THE BLOOD OF ZACHARIAH
son of Barachiah,
WHOM YE SLEW
BETWEEN THE SANCTUARY AND THE ALTAR.
36 VERILY I SAY UNTO YOU,
ALL THESE THINGS SHALL COME UPON THIS GENERATION.

LUKE XI. 49—51.

49 Therefore also said the wisdom of God,
I WILL SEND UNTO THEM PROPHETS
and apostles ;
AND *some* OF THEM THEY SHALL KILL

AND PERSECUTE ;

50 THAT THE BLOOD OF ALL THE PROPHETS,
WHICH WAS SHED FROM THE FOUNDATION OF THE WORLD,
MAY BE REQUIRED OF THIS GENERATION ;

51 FROM THE BLOOD OF ABEL
UNTO THE BLOOD OF ZACHARIAH,

WHO PERISHED
BETWEEN THE ALTAR AND THE SANCTUARY :
YEA, I SAY UNTO YOU,
IT SHALL BE REQUIRED OF THIS GENERATION.

53 And when he was come out from thence,
the scribes and the Pharisees
began to press upon *him* vehemently,
and to provoke him to speak of many things ;
54 laying wait for him,
to catch something out of his mouth.

127. l. Lament over Jerusalem.

MATTHEW XXIII. 37—39.

37 O JERUSALEM, JERUSALEM,
THAT KILLETH THE PROPHETS,
AND STONETH THEM THAT ARE SENT UNTO HER !
HOW OFTEN
WOULD I HAVE GATHERED THY CHILDREN TOGETHER,
EVEN AS A HEN GATHERETH HER CHICKENS
UNDER HER WINGS,
AND YE WOULD NOT !
38 BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE.
39 FOR I SAY UNTO YOU,
YE SHALL NOT SEE ME HENCEFORTH,
TILL YE SHALL SAY,
^a Blessed is he that cometh
in the name of the Lord.

LUKE XIII. 34, 35.

34 O JERUSALEM, JERUSALEM,
THAT KILLETH THE PROPHETS,
AND STONETH THEM THAT ARE SENT UNTO HER !
HOW OFTEN
WOULD I HAVE GATHERED THY CHILDREN TOGETHER,
EVEN AS A HEN *gathereth* HER OWN BROOD
UNDER HER WINGS,
AND YE WOULD NOT !
35 BEHOLD, YOUR HOUSE IS LEFT UNTO YOU *desolate* :
AND I SAY UNTO YOU,
YE SHALL NOT SEE ME,
UNTIL YE SHALL SAY,
^a Blessed is he that cometh
in the name of the Lord.

^a Mark xi. 9. (Sec. 60.)

128. THE PRAYER OF JESUS.

MATTHEW XI. 25—30.

25 AT THAT SEASON

JESUS ANSWERED AND SAID,
I THANK THEE, O FATHER,
LORD OF HEAVEN AND EARTH,
THAT THOU DIDST HIDE THESE THINGS
FROM THE WISE AND UNDERSTANDING,
AND DIDST REVEAL THEM UNTO BABES:
26 YEA, FATHER,
FOR SO IT WAS WELL-PLEASING IN THY SIGHT.
27 ALL THINGS HAVE BEEN DELIVERED UNTO ME
OF MY FATHER:
AND NO ONE KNOWETH THE SON,
SAVE THE FATHER;
NEITHER DOTH ANY KNOW THE FATHER,
SAVE THE SON,
AND HE TO WHOMSOEVER THE SON WILLETH
TO REVEAL *him*.

28 Come unto me,
all ye that labor and are heavy laden,
and I will give you rest.
29 Take my yoke upon you, and learn of me;
for I am meek and lowly in heart:
and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

LUKE X. 21, 22.

21 IN THAT SAME HOUR
he rejoiced in the Holy Spirit,
AND SAID,
I THANK THEE, O FATHER,
LORD OF HEAVEN AND EARTH,
THAT THOU DIDST HIDE THESE THINGS
FROM THE WISE AND UNDERSTANDING,
AND DIDST REVEAL THEM UNTO BABES:
YEA, FATHER:
FOR SO IT WAS WELL-PLEASING IN THY SIGHT.
22 ALL THINGS HAVE BEEN DELIVERED UNTO ME
OF MY FATHER:
AND NO ONE KNOWETH WHO THE SON IS,
SAVE THE FATHER;
AND WHO THE FATHER IS,
SAVE THE SON,
AND HE TO WHOMSOEVER THE SON WILLETH
TO REVEAL *him*.

129. SEEKING A SIGN.

MATTHEW XII. 38—42.

38 Then certain of the scribes and Pharisees
answered him, saying,
Teacher, we would see a sign from thee.
39 BUT HE ANSWERED AND SAID UNTO THEM.
AN EVIL AND ADULTEROUS GENERATION
SEEKETH AFTER A SIGN;
***and there shall no sign be given to it**
BUT THE SIGN OF JONAH THE PROPHET:
40 for as Jonah was three days and three nights
in the belly of the whale;
so shall the Son of man
be three days and three nights
in the heart of the earth.

41 THE MEN OF NINEVEH
SHALL STAND UP IN THE JUDGMENT
WITH THIS GENERATION,
AND SHALL CONDEMN IT:
FOR THEY REPENTED AT THE PREACHING OF JONAH;
AND BEHOLD, A GREATER THAN JONAH IS HERE.
42 THE QUEEN OF THE SOUTH
SHALL RISE UP IN THE JUDGMENT
WITH THIS GENERATION,
AND SHALL CONDEMN IT:
FOR SHE CAME FROM THE ENDS OF THE EARTH
TO HEAR THE WISDOM OF SOLOMON;
AND BEHOLD, A GREATER THAN SOLOMON IS HERE.

LUKE XI. 29—32.

29 And when the multitudes
were gathering together unto him,

HE BEGAN TO SAY,
THIS GENERATION IS AN EVIL GENERATION:
IT SEEKETH AFTER A SIGN;
***and there shall no sign be given to it**
BUT THE SIGN OF JONAH.
30 For even as Jonah
became a sign unto the Ninevites,
so shall also the Son of man
be to this generation.

Ver. 32. (transposed.)

32 THE MEN OF NINEVEH
SHALL STAND UP IN THE JUDGMENT
WITH THIS GENERATION,
AND SHALL CONDEMN IT:
FOR THEY REPENTED AT THE PREACHING OF JONAH;
AND BEHOLD, A GREATER THAN JONAH IS HERE.
31 THE QUEEN OF THE SOUTH
SHALL RISE UP IN THE JUDGMENT
WITH THE MEN OF THIS GENERATION,
AND SHALL CONDEMN THEM:
FOR SHE CAME FROM THE ENDS OF THE EARTH
TO HEAR THE WISDOM OF SOLOMON;
AND BEHOLD, A GREATER THAN SOLOMON IS HERE.

130. THE UNCLEAN SPIRIT.

MATTHEW XII. 43—45.

43 BUT THE UNCLEAN SPIRIT,
WHEN HE IS GONE OUT OF THE MAN,
PASSETH THROUGH WATERLESS PLACES, SEEKING REST,
AND FINDETH IT NOT.
44 THEN HE SAITH,
I WILL RETURN INTO MY HOUSE WHENCE I CAME OUT;
AND WHEN HE IS COME,
HE FINDETH IT empty, SWEEPED, AND GARNISHED.
45 THEN GOETH HE,
AND TAKETH WITH HIMSELF SEVEN OTHER SPIRITS
MORE EVIL THAN HIMSELF,
AND THEY ENTER IN AND DWELL THERE:
AND THE LAST STATE OF THAT MAN
BECOMETH WORSE THAN THE FIRST.

Even so shall it be also unto this evil generation.

LUKE XI. 24—26.

24 THE UNCLEAN SPIRIT
WHEN HE IS GONE OUT OF THE MAN,
PASSETH THROUGH WATERLESS PLACES, SEEKING REST;
AND FINDING NONE,
HE SAITH,
I WILL TURN BACK UNTO MY HOUSE WHENCE I CAME OUT
25 AND WHEN HE IS COME,
HE FINDETH IT SWEEPED AND GARNISHED.
26 THEN GOETH HE,
AND TAKETH *to him* SEVEN OTHER SPIRITS
MORE EVIL THAN HIMSELF;
AND THEY ENTER IN AND DWELL THERE:
AND THE LAST STATE OF THAT MAN
BECOMETH WORSE THAN THE FIRST,

* Mark viii. 12. (Sec. 42.)

131. TREATMENT OF ERRING BROTHER.

MATTHEW XVIII. 15-20.

15 And if thy brother sin against thee, go, show him his fault between thee and him alone : if he hear thee, thou hast gained thy brother.

16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17 And if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven : and what things soever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

LUKE XVII. 3, 4.

3 Take heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him.

4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

132. THE MARRIAGE FEAST, OR GREAT SUPPER.

MATTHEW XXII. 1-14.

1 And Jesus answered and spake again in parables unto them, saying,

2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

3 AND SENT FORTH HIS SERVANTS TO CALL THEM THAT WERE BIDDEN to the marriage feast : and they would not come.

4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner ; my oxen and my fatlings are killed, AND ALL THINGS ARE READY ; come to the marriage feast.

5 But they made light of it, and went their ways, one to his own farm, another to his merchandise ;

6 and the rest laid hold on his servants, and treated them shamefully, and killed them.

7 But the king was wroth ; and he sent his armies, and destroyed those murderers, and burned their city.

8 THEN SAITH HE TO HIS SERVANTS, The wedding is ready, but they that were bidden were not worthy.

9 GO YE THEREFORE UNTO THE PARTINGS OF THE HIGHWAYS, and as many as ye shall find, bid to the marriage feast.

10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good :

and the wedding was filled with guests.

11 But when the king came in to behold the guests, he saw there a man

who had not on a wedding-garment :

12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment ?

And he was speechless.

13 Then the king said to the servants,

Bind him hand and foot,

and cast him into the outer darkness ;

^a THERE SHALL BE THE WEEPING

AND THE GNASHING OF TEETH.

14 For many are called, but few chosen.

LUKE XIV. 15-24.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 But he said unto him, a certain man made a great supper ; and he bade many :

17 AND HE SENT FORTH HIS SERVANT at supper time TO SAY TO THEM THAT WERE BIDDEN, COME ;

FOR *all* THINGS ARE NOW READY.

18 And they all with one *consent* began to make excuse.

The first said unto him, I have bought a field, and I must needs go out and see it ; I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them ; I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 And the servant came, and told his lord these things.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22 And the servant said, Lord, what thou didst command is done, and yet there is room.

23 AND THE LORD SAID UNTO THE SERVANT,

GO OUT INTO THE HIGHWAYS AND HEDGES, and constrain *them* to come in, that my house may be filled.

24 For I say unto you, that none of those men that were bidden shall taste of my supper.

^a Luke xiii. 28. (Sec. 99.)

133. THE DISTRIBUTION OF TALENTS, OR POUNDS.

MATTHEW XXV. 14—30.

14 For it is as when
A MAN, GOING INTO ANOTHER COUNTRY,

 CALLED HIS OWN SERVANTS,
AND DELIVERED UNTO THEM HIS GOODS.
15 And unto one he gave five talents,
to another two, to another one;
to each according to his several ability;
and he went on his journey.

16 Straightway he that received the five talents
went and traded with them,
and made other five talents.

17 In like manner he also that received the two
gained other two.

18 But he that received the one
went away and digged in the earth,
and hid his lord's money.

19 Now after a long time
THE LORD OF THOSE SERVANTS COMETH,

AND MAKETH A RECKONING WITH THEM.

20 AND HE THAT RECEIVED THE FIVE TALENTS CAME
and brought other five talents, saying,
Lord, thou deliverdest unto me five talents:
lo, I have gained other five talents.

21 HIS LORD SAID UNTO HIM,
WELL DONE, GOOD AND FAITHFUL SERVANT:
THOU HAST BEEN FAITHFUL OVER A FEW THINGS,
I will set thee over many things;
enter thou into the joy of thy lord.
22 AND HE ALSO THAT RECEIVED THE TWO TALENTS, CAME
and said,

Lord, thou deliverdest unto me two talents:
lo, I have gained other two talents.

23 His lord said unto him,
Well done, good and faithful servant;
thou hast been faithful over a few things,
I will set thee over many things;
enter thou into the joy of thy lord.
24 AND HE ALSO THAT HAD RECEIVED THE ONE TALENT
CAME AND SAID,

LORD, I KNEW THEE THAT THOU ART A HARD MAN,
REAPING WHERE THOU DIDST NOT SOW,
AND GATHERING WHERE THOU DIDST NOT SCATTER;
25 AND I WAS AFRAID,
and went away and hid thy talent in the earth:
LO, THOU HAST THINE OWN.

26 BUT HIS LORD ANSWERED AND SAID UNTO HIM,

THOU WICKED and slothful SERVANT,

THOU KNEWEST THAT I REAP WHERE I SOWED NOT,
AND GATHER WHERE I DID NOT SCATTER;

27 THOU OUGHTEST THEREFORE
TO HAVE PUT MY MONEY TO THE BANKERS,
AND AT MY COMING I SHOULD HAVE
RECEIVED BACK MINE OWN WITH INTEREST.

28 TAKE YE AWAY THEREFORE THE TALENT FROM HIM,
AND GIVE IT UNTO HIM THAT HATH THE TEN TALENTS.

29 ^a For unto every one that hath shall be given,
and he shall have abundance;
but from him that hath not,
even that which he hath shall be taken away.

30 And cast ye the unprofitable servant
into the outer darkness:

^b THERE SHALL BE THE WEeping
AND THE GNASHING OF TEETH.

LUKE XIX. 11—27.

11 And as they heard these things,
he added and spake a parable,
because he was nigh to Jerusalem,
and because they supposed
that the kingdom of God
was immediately to appear.

12 He said therefore,
A CERTAIN NOBLEMAN WENT INTO A FAR COUNTRY,
to receive for himself a kingdom, and to return.

13 AND HE CALLED TEN SERVANTS OF HIS,
AND GAVE THEM TEN POUNDS,
and said unto them,

Trade ye herewith till I come.

14 But his citizens hated him,
and sent an ambassage after him, saying,
We will not that this man reign over us.

15 And it came to pass,
WHEN HE WAS COME BACK AGAIN,
having received the kingdom,
that he commanded these servants,
unto whom he had given the money,
to be called to him,
THAT HE MIGHT KNOW

WHAT THEY HAD GAINED BY TRADING.

16 AND THE FIRST CAME BEFORE HIM,
saying,
Lord, thy pound hath made ten pounds more.

17 AND HE SAID UNTO HIM,
WELL DONE, THOU GOOD SERVANT:
BECAUSE THOU WAST FOUND FAITHFUL IN A VERY LITTLE,
have thou authority over ten cities.

18 AND THE SECOND CAME,
saying,
Thy pound, Lord, hath made five pounds.

19 And he said unto him also,

Be thou also over five cities.

20 AND ANOTHER
CAME, saying,
LORD, BEHOLD, *here is* THY POUND,
which I kept laid up in a napkin:

21 FOR I FEARED THEE,
BECAUSE THOU ART AN AUSTERE MAN:
THOU TAKEST UP THAT WHICH THOU LAYEDST NOT DOWN,
AND REAPEST THAT WHICH THOU DIDST NOT SOW.

22 HE SAITH UNTO HIM,
Out of thine own mouth will I judge thee,
THOU WICKED SERVANT.

Thou knewest that I am an austere man,
TAKING UP THAT WHICH I LAID NOT DOWN,
AND REAPING THAT WHICH I DID NOT SOW;

23 THEN WHEREFORE
GAVEST THOU NOT MY MONEY INTO THE BANK,
AND I AT MY COMING SHOULD HAVE
REQUIRED IT WITH INTEREST?

24 And he said unto them that stood by,
TAKE AWAY FROM HIM THE POUND,
AND GIVE IT UNTO HIM THAT HATH THE TEN POUNDS.

25 And they said unto him,
Lord, he hath ten pounds.

26 I say unto you,
^a that unto every one that hath shall be given:
but from him that hath not,
even that which he hath shall be taken away
from him.

27 But these mine enemies,
that would not that I should reign over them,
bring hither, and slay them before me.

^a Mark iv. 25. (Sec. 21.) ^b Luke xiii. 28. (Sec. 99.)

RECORDED BY MATTHEW ONLY.

134. WHEAT AND TARES.

MATTHEW XIII. 24—30.

24 Another parable set he before them,
saying
The kingdom of heaven is likened unto a man
that sowed good seed in his field :
25 but while men slept,
his enemy came
and sowed tares also among the wheat,
and went away.
26 But when the blade sprang up,
and brought forth fruit,
then appeared the tares also.
27 And the servants of the householder
came and said unto him,
Sir, didst thou not sow good seed in thy field ?
whence then hath it tares ?
28 And he said unto them,
An enemy hath done this.
And the servants say unto him,
Wilt thou then that we go and gather them up ?
29 But he saith, Nay ;
lest haply while ye gather up the tares,
ye root up the wheat with them.
30 Let both grow together until the harvest :
and in the time of the harvest
I will say to the reapers,
Gather up first the tares,
and bind them in bundles to burn them ;
but gather the wheat into my barn.

135. THE INTERPRETATION.

MATTHEW XIII. 36—43.

36 Then he left the multitudes,
and went into the house :
and his disciples came unto him, saying,
Explain unto us
the parable of the tares of the field.
37 And he answered and said,
He that soweth the good seed is the Son of man ;
38 and the field is the world ;
and the good seed,
these are the sons of the kingdom ;
and the tares are the sons of the evil one ;
39 and the enemy that sowed them is the devil :
and the harvest is the end of the world ;
and the reapers are angels.
40 As therefore
the tares are gathered up and burned with fire ;
so shall it be in the end of the world.
41 The Son of man shall send forth his angels,
and they shall gather out of his kingdom
all things that cause stumbling,
and them that do iniquity,
42 and shall cast them into the furnace of fire :
^a THERE SHALL BE THE WEEPING
AND THE GNASHING OF TEETH.
43 Then shall the righteous shine forth as the sun
in the kingdom of their Father.
^b He that hath ears, let him hear.

136. VARIOUS PARABLES.

MATTHEW XIII. 44—52.

44 The kingdom of heaven
is like unto a treasure hidden in the field ;
which a man found, and hid ;
and in his joy
he goeth and selleth all that he hath,
and buyeth that field.
45 Again, the kingdom of heaven
is like unto a man that is a merchant
seeking goodly pearls :
46 and having found one pearl of great price,
he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven
is like unto a net, that was cast into the sea,
and gathered of every kind ;
48 which, when it was filled,
they drew up on the beach ;

and they sat down,
and gathered the good into vessels,
but the bad they cast away.
49 So shall it be in the end of the world :
the angels shall come forth,
and sever the wicked from among the righteous,
50 and shall cast them into the furnace of fire :
^a THERE SHALL BE THE WEEPING
AND THE GNASHING OF TEETH.
51 Have ye understood all these things ?
They say unto him, Yea.
52 And he said unto them,
Therefore every scribe who hath been made
a disciple to the kingdom of heaven
is like unto a man that is a householder,
who bringeth forth out of his treasure
things new and old.

137. THE UNMERCIFUL CREDITOR.

MATTHEW XVIII. 21—35.

21 Then came Peter, and said unto him,
Lord, how oft shall my brother sin against me,
and I forgive him ? until seven times ?
22 Jesus saith unto him,
I say not unto thee, Until seven times ;
but, Until seventy times seven.
23 Therefore is the kingdom of heaven
likened unto a certain king,
who would make a reckoning with his servants.
24 And when he had begun to reckon,
one was brought unto him,
that owed him ten thousand talents.
25 But inasmuch as he had not wherewith to pay,
his lord commanded him to be sold,
and his wife, and children, and all that he had,
and payment to be made.
26 The servant therefore fell down
and worshipped him,
saying,
Lord, have patience with me,
and I will pay thee all.
27 And the lord of that servant,
being moved with compassion,
released him, and forgave him the debt.
28 But that servant went out,
and found one of his fellow-servants,
who owed him a hundred shillings :

and he laid hold on him,
and took him by the throat,
saying, Pay what thou owest.
29 So his fellow-servant fell down
and besought him, saying,
Have patience with me, and I will pay thee.
30 And he would not ;
but went and cast him into prison,
till he should pay that which was due.
31 So when his fellow-servants
saw what was done,
they were exceeding sorry,
and came and told unto their lord
all that was done.
32 Then his lord called him unto him,
and saith to him,
Thou wicked servant,
I forgave thee all that debt,
because thou besoughtest me :
33 shouldst not thou also have had mercy
on thy fellow-servant,
even as I had mercy on thee ?
34 And his lord was wroth,
and delivered him to the tormentors,
till he should pay all that was due.
35 So shall also my heavenly Father do unto you,
if ye forgive not every one his brother
from your hearts.

^a Luke xiii. 28. (Sec. 99.) ^b Mark iv. 9. Luke viii. 8. (Sec. 19.)

138. LABORERS IN THE VINEYARD.

MATTHEW XX. 1—16.

- 1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.
- 2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.
- 3 And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- 5 Again he went out about the sixth and the ninth hour, and did likewise.
- 6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

- 8 And when even was come, the lord of the vineyard saith unto his steward Call the laborers, and pay them their hire, beginning from the last unto the first.
- 9 And when they came that were hired about the eleventh hour, they received every man a shilling.
- 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.
- 11 And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.
- 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?
- 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.
- 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?
- 16 **So the last shall be first, and the first last.**

139. WISE AND FOOLISH VIRGINS.

MATTHEW XXV. 1—13.

- 1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
- 2 And five of them were foolish, and five were wise.
- 3 For the foolish, when they took their lamps, took no oil with them;
- 4 but the wise took oil in their vessels with their lamps.
- 5 Now while the bridegroom tarried, they all slumbered and slept.
- 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
- 7 Then all those virgins arose, and trimmed their lamps.

- 8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
- 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
- 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
- 11 Afterward come also the other virgins, saying, Lord, Lord, open to us.
- 12 But he answered and said, Verily I say unto you, I know you not.
- 13 Watch therefore, for ye know not the day nor the hour.

140. THE LAST JUDGMENT.

MATTHEW XXV. 31—46.

- 31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:
- 32 and before him shall be gathered all the nations:
- and he shall separate them one from another, as the shepherd separateth the sheep from the goats;
- 33 and he shall set the sheep on his right hand, but the goats on the left.
- 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
- 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?
- 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

- 39 And when saw we thee sick, or in prison, and came unto thee?
- 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.
- 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:
- 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;
- 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.
- 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.
- 46 And these shall go away into eternal punishment: but the righteous into eternal life.

^a Mark x. 31. (Sec. 56.) Luke xiii. 30. (Sec. 99.)

141. THE RICH FOOL.

LUKE XII. 13-21.

13 And one out of the multitude said unto him,
Teacher,
bid my brother divide the inheritance with me.
14 But he said unto him,
Man, who made me a judge or a divider over you?
15 And he said unto them,
Take heed,
and keep yourselves from all covetousness :
for a man's life
consisteth not in the abundance of the things
which he possesseth.
16 And he spake a parable unto them, saying,
The ground of a certain rich man
brought forth plentifully :
17 and he reasoned within himself, saying,
What shall I do,
because I have not where to bestow my fruits ?

18 And he said,
This will I do :
I will pull down my barns, and build greater ;
and there will I bestow all my grain
and my goods.
19 And I will say to my soul,
Soul,
thou hast much goods laid up for many years :
take thine ease, eat, drink, be merry.
20 But God said unto him,
Thou foolish one,
this night is thy soul required of thee ;
and the things which thou hast prepared,
whose shall they be ?
21 So is he that layeth up treasure for himself,
and is not rich toward God.

142. INTERPRETING NATURE.

LUKE XII. 54-56.

54 And he said to the multitudes also,
When ye see a cloud rising in the west,
straightway ye say, There cometh a shower ;
and so it cometh to pass.
55 And when ye see a south wind blowing,
ye say, There will be a scorching heat ;

and it cometh to pass.
56 Ye hypocrites,
YE KNOW HOW TO INTERPRET THE FACE
of the earth AND THE HEAVEN ;
BUT HOW IS IT
THAT YE KNOW NOT HOW TO INTERPRET THIS TIME ?

143. CHOICE OF SEATS AND GUESTS.

LUKE XIV. 7-14.

7 And he spake a parable
unto those that were bidden,
when he marked
how they chose out the chief seats ;
saying unto them,
8 When thou art bidden of any man
to a marriage feast,
sit not down in the chief seat ;
lest haply a more honorable man than thou
be bidden of him,
9 and he that bade thee and him
shall come and say to thee,
Give this man place ;
and then thou shalt begin with shame
to take the lowest place.
10 But when thou art bidden,
go and sit down in the lowest place ;
that when he that hath bidden thee cometh,
he may say to thee,
Friend, go up higher :

then shalt thou have glory
in the presence of all that sit at meat with thee.
11 FOR EVERY ONE THAT EXALTETH HIMSELF
SHALL BE HUMBLLED ;
AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.
12 And he said to him also that had bidden him,
When thou makest a dinner or a supper,
call not thy friends, nor thy brethren,
nor thy kinsmen, nor rich neighbors,
lest haply they also bid thee again,
and a recompense be made thee.
13 But when thou makest a feast,
bid the poor, the maimed, the lame, the blind :
14 and thou shalt be blessed ;
because they have not *wherewith*
to recompense thee :
for thou shalt be recompensed
in the resurrection of the just.

144. SEEKING AND SAVING THE LOST.

LUKE XV. 1-10.

1 Now all the publicans and sinners
were drawing near unto him to hear him.
2 And both the Pharisees and the scribes
murmured, saying,
This man receiveth sinners,
and eateth with them.
3 And he spake unto them this parable, saying,
4 WHAT MAN OF YOU, HAVING A HUNDRED SHEEP,
AND HAVING LOST ONE OF THEM,
DOETH NOT LEAVE THE NINETY AND NINE
IN THE WILDERNESS,
AND GO AFTER THAT WHICH IS LOST,
until he find it ?
5 And when he hath found it,
he layeth it on his shoulders, rejoicing.
6 And when he cometh home,
he calleth together
his friends and his neighbors,

saying unto them, Rejoice with me,
for I have found my sheep which was lost.
7 I say unto you,
that even so there shall be joy in heaven
over one sinner that repenteth,
more
than over ninety and nine righteous persons,
who need no repentance.
8 Or what woman having ten pieces of silver,
if she lose one piece,
doth not light a lamp, and sweep the house,
and seek diligently until she find it ?
9 And when she hath found it,
she calleth together her friends and neighbors,
saying, Rejoice with me,
for I have found the piece which I had lost.
10 Even so, I say unto you,
there is joy in the presence of the angels of God
over one sinner that repenteth.

^a Matt. xvi. 3. (Sec. 42.) ^b Matt. xxiii. 12. (Sec. 127. b.) ^c Matt. xviii. 12. (Sec. 51.)

145. THE PRODIGAL SON.

LUKE XV. 11-32.

11 And he said,
A certain man had two sons :
12 and the younger of them said to his father,
Father, give me the portion of *thy* substance
that falleth to me.
And he divided unto them his living.
13 And not many days after,
the younger son gathered all together,
and took his journey into a far country ;
and there he wasted his substance
with riotous living.
14 And when he had spent all,
there arose a mighty famine in that country ;
and he began to be in want.
15 And he went and joined himself
to one of the citizens of that country ;
and he sent him into his fields to feed swine.
16 And he would fain have filled his belly
with the husks that the swine did eat :
and no man gave unto him.
17 But when he came to himself he said,
How many hired servants of my father's
have bread enough and to spare,
and I perish here with hunger !
18 I will arise and go to my father,
and will say unto him, Father,
I have sinned against heaven, and in thy sight :
19 I am no more worthy to be called thy son :
make me as one of thy hired servants.
20 And he arose, and came to his father.
But while he was yet afar off, his father saw him,
and was moved with compassion,
and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father,
I have sinned against heaven, and in thy sight :
I am no more worthy to be called thy son.

22 But the father said to his servants,
Bring forth quickly the best robe,
and put it on him ;
and put a ring on his hand,
and shoes on his feet :
23 and bring the fatted calf, and kill it,
and let us eat, and make merry :
24 for this my son was dead, and is alive again ;
he was lost, and is found.
And they began to be merry.
25 Now his elder son was in the field :
and as he came and drew nigh to the house,
he heard music and dancing.
26 And he called to him one of the servants,
and inquired what these things might be.
27 And he said unto him,
Thy brother is come ;
and thy father hath killed the fatted calf,
because he hath received him safe and sound.
28 But he was angry, and would not go in :
and his father came out, and entreated him.
29 But he answered and said to his father,
Lo, these many years do I serve thee,
and I never transgressed
a commandment of thine ;
and yet thou never gavest me a kid,
that I might make merry with my friends :
30 but when this thy son came,
who hath devoured thy living with harlots,
thou killedst for him the fatted calf.
31 And he said unto him,
Son, thou art ever with me,
and all that is mine is thine.
32 But it was meet to make merry and be glad :
for this thy brother was dead, and is alive *again* ;
and was lost, and is found.

146. THE UNJUST STEWARD.

LUKE XVI. 1-12.

1 And he said also unto the disciples,
There was a certain rich man,
who had a steward ;
and the same was accused unto him
that he was wasting his goods.
2 And he called him, and said unto him,
What is this that I hear of thee ?
render the account of thy stewardship ;
for thou canst be no longer steward.
3 And the steward said within himself,
What shall I do,
seeing that my lord taketh away the stewardship
from me ?
I have not strength to dig ;
to beg I am ashamed.
4 I am resolved what to do,
that, when I am put out of the stewardship,
they may receive me into their houses.
5 And calling to him
each one of his lord's debtors,
he said to the first,
How much owest thou unto my lord ?
6 And he said,
A hundred measures of oil.
And he said unto him,
Take thy bond,
and sit down quickly and write fifty.

7 Then said he to another,
And how much owest thou ?
And he said,
A hundred measures of wheat.
He saith unto him,
Take thy bond, and write fourscore.
8 And his lord commended
the unrighteous steward
because he had done wisely :
for the sons of this world
are for their own generation
wiser than the sons of the light.
9 And I say unto you,
Make to yourselves friends
by means of the mammon of unrighteousness ;
that, when it shall fail,
they may receive you
into the eternal tabernacles.
10 He that is faithful in a very little
is faithful also in much :
and he that is unrighteous in a very little
is unrighteous also in much.
11 If therefore ye have not been faithful
in the unrighteous mammon,
who will commit to your trust the true *riches* ?
12 And if ye have not been faithful
in that which is another's,
who will give you that which is your own ?

147. THE RICH MAN AND LAZARUS.

LUKE XVI. 19—31.

19 Now there was a certain rich man,
and he was clothed in purple and fine linen,
faring sumptuously every day:
20 and a certain beggar named Lazarus
was laid at his gate, full of sores,
21 and desiring to be fed with the *crumbs*
that fell from the rich man's table:
yea, even the dogs came and licked his sores.
22 And it came to pass, that the beggar died,
and that he was carried away by the angels
into Abraham's bosom:
and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes,
being in torments, and seeth Abraham afar off,
and Lazarus in his bosom.
24 And he cried and said,
Father Abraham, have mercy on me,
and send Lazarus,
that he may dip the tip of his finger in water,
and cool my tongue:
for I am in anguish in this flame.
25 But Abraham said,
Son, remember that thou in thy lifetime
receivedst thy good things,
and Lazarus in like manner evil things:

but now here he is comforted,
and thou art in anguish.
26 And besides all this,
between us and you there is a great gulf fixed,
that they that would pass from hence to you
may not be able,
and that none may cross over from thence to us.

27 And he said,
I pray thee therefore, father,
that thou wouldest send him
to my father's house:
28 for I have five brethren;
that he may testify unto them,
lest they also come into this place of torment.
29 But Abraham saith,
They have Moses and the prophets;
let them hear them.
30 And he said,
Nay, father Abraham:
but if one go to them from the dead,
they will repent.
31 And he said unto him,
If they hear not Moses and the prophets,
neither will they be persuaded,
if one rise from the dead.

148. DUTY OF A SERVANT.

LUKE XVII. 5—10.

5 And the apostles said unto the Lord,
Increase our faith,
6 And the Lord said,
IF YE HAD FAITH AS A GRAIN OF MUSTARD SEED,
ye would say unto this sycamine tree,
Be thou rooted up,
and be thou planted in the sea;
and it would obey you.

7 But who is there of you,
having a servant plowing or keeping sheep,
that will say unto him,
when he is come in from the field,
Come straightway and sit down to meat;

8 and will not rather say unto him,
Make ready wherewith I may sup,
and gird thyself, and serve me,
till I have eaten and drunken;
and afterward thou shalt eat and drink?
9 Doth he thank the servant
because he did the things that were commanded?

10 Even so ye also,
when ye shall have done all the things
that are commanded you,
say,
We are unprofitable servants;
we have done that which it was our duty to do.

149. THE IMPORTUNATE WIDOW.

LUKE XVIII. 1—8.

1 And he spake a parable unto them
to the end that men ought always to pray,
and not to faint;
2 saying,
There was in a city a judge,
who feared not God, and regarded not man:
3 and there was a widow in that city;
and she came oft unto him, saying,
Avenge me of mine adversary.
4 And he would not for a while:
but afterward he said within himself,
Though I fear not God, nor regard man;

5 yet because this widow troubleth me,
I will avenge her,
lest she wear me out by her continual coming.
6 And the Lord said,
Hear what the unrighteous judge saith.
7 And shall not God avenge his elect,
that cry to him day and night,
and yet he is long-suffering over them?
8 I say unto you,
that he will avenge them speedily.
Nevertheless, when the Son of man cometh,
shall he find faith on the earth?

150. THE PHARISEE AND PUBLICAN.

LUKE XVIII. 9—14.

9 And he spake also this parable
unto certain who trusted in themselves
that they were righteous,
and set all others at nought:
10 Two men went up into the temple to pray;
the one a Pharisee, and the other a publican.
11 The Pharisee stood
and prayed thus with himself,
God, I thank thee,
that I am not as the rest of men,
extortioners, unjust, adulterers,
or even as this publican.

12 I fast twice in the week;
I give tithes of all that I get.
13 But the publican, standing afar off,
would not lift up so much as his eyes
unto heaven, but smote his breast, saying,
God, be thou merciful to me a sinner.
14 I say unto you,
This man went down to his house justified
rather than the other:
b FOR EVERY ONE THAT EXALTETH HIMSELF
SHALL BE HUMBLLED;
BUT HE THAT HUMBLETH HIMSELF SHALL BE EXALTED.

^a Matt. xvii. 20. (Sec. 48.) ^b Matt. xxiii. 12. (Sec. 127. b.)

PART IV.

SPECIAL INCIDENTS AND DISCOURSES.

ASSIGNED TO THE MINISTRY OF JESUS THE CHRIST:

By John.

THE INAUGURAL MINISTRY.
CHRIST IN JERUSALEM.
FINAL INCIDENTS.

DIVINE RELATIONSHIP OF CHRIST.
HUMAN MISSION OF CHRIST.
THE FAREWELL DISCOURSE.

THE INAUGURAL MINISTRY.

151. MANIFESTATION OF THE WORD.

JOHN I. 1-18.

- 1 In the beginning was the Word,
and the Word was with God,
and the Word was God.
2 The same was in the beginning with God.
3 All things were made through him;
and without him was not anything made
that hath been made.
4 In him was life;
and the life was the light of men.
5 And the light shineth in the darkness;
and the darkness apprehended it not.
6 There came a man, sent from God,
whose name was John.
7 The same came for witness,
that he might bear witness of the light,
that all might believe through him.
8 He was not the light,
but came that he might bear witness of the light.
9 There was the true light,
even the light which lighteth every man,
coming into the world.
10 He was in the world,
and the world was made through him,
and the world knew him not.
11 He came unto his own,
and they that were his own received him not.

- 12 But as many as received him,
to them gave he the right
to become children of God,
even to them that believe on his name:
13 who were born, not of blood,
nor of the will of the flesh, nor of the will of man,
but of God.
14 And the Word became flesh,
and dwelt among us
(and we beheld his glory,
glory as of the only begotten from the Father),
full of grace and truth.
15 John beareth witness of him,
and crieth, saying,
This was he of whom I said,
He that cometh after me is become before me:
for he was before me.
16 For of his fulness we all received,
and grace for grace.
17 For the law was given through Moses;
grace and truth came through Jesus Christ.
18 No man hath seen God at any time;
the only begotten Son,
who is in the bosom of the Father,
he hath declared him.

152. CHANGING WATER INTO WINE.

JOHN II. 1-12.

- 1 And the third day
there was a marriage in Cana of Galilee;
and the mother of Jesus was there:
2 and Jesus also was bidden, and his disciples,
to the marriage.
3 And when the wine failed,
the mother of Jesus saith unto him,
They have no wine.
4 And Jesus saith unto her,
Woman, what have I to do with thee?
mine hour is not yet come.
5 His mother saith unto the servants,
Whatsoever he saith unto you, do it.
6 Now there were six waterpots of stone set there
after the Jews' manner of purifying,
containing two or three firkins apiece.
7 Jesus saith unto them,
Fill the waterpots with water.
And they filled them up to the brim.
8 And he saith unto them,
Draw out now,
and bear unto the ruler of the feast.
And they bare it.

- 9 And when the ruler of the feast
tasted the water now become wine,
and knew not whence it was
(but the servants that had drawn the water
knew),
the ruler of the feast calleth the bridegroom,
10 and saith unto him,
Every man setteth on first the good wine;
and when men have drunk freely,
then that which is worse:
thou hast kept the good wine until now.
11 This beginning of his signs
did Jesus in Cana of Galilee,
and manifested his glory;
and his disciples believed on him.
12 After this he went down to Capernaum,
he, and his mother, and his brethren,
and his disciples;
and there they abode not many days.

153. a. DISTRUST OF THE PEOPLE.

JOHN II. 23-25.

- 23 Now when he was in Jerusalem
at the passover, during the feast,
many believed on his name,
beholding his signs which he did.

- 24 But Jesus did not trust himself unto them,
for that he knew all men,
25 and because he needed not that
any one should bear witness concerning man;
for he himself knew what was in man.

153. b. VISIT OF NICODEMUS.

JOHN III. 1-21.

- | | |
|---|--|
| <p>1 Now there was a man of the Pharisees,
named Nicodemus, a ruler of the Jews:
2 the same came unto him by night,
and said unto him,
Rabbi,
we know that thou art a teacher come from God;
for no one can do these signs that thou doest,
except God be with him.
3 Jesus answered and said unto him,
Verily, verily, I say unto thee,
Except one be born anew,
he cannot see the kingdom of God.
4 Nicodemus saith unto him,
How can a man be born when he is old?
can he enter a second time
into his mother's womb,
and be born?
5 Jesus answered,
Verily, verily, I say unto thee,
Except one be born of water and the Spirit,
he cannot enter into the kingdom of God.
6 That which is born of the flesh is flesh;
and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee,
Ye must be born anew.
8 The wind bloweth where it will,
and thou hearest the voice thereof,
but knowest not whence it cometh,
and whither it goeth;
so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him,
How can these things be?
10 Jesus answered and said unto him,
Art thou the teacher of Israel,
and understandest not these things?</p> | <p>11 Verily, verily, I say unto thee,
We speak that which we know,
and bear witness of that which we have seen;
and ye receive not our witness.
12 If I told you earthly things and ye believe not,
how shall ye believe if I tell you heavenly things?
13 And no man hath ascended into heaven,
but he that descended out of heaven,
even the Son of man, who is in heaven.
14 And as Moses lifted up the serpent
in the wilderness,
even so must the Son of man be lifted up;
15 that whosoever believeth
may in him have eternal life.
16 For God so loved the world,
that he gave his only begotten Son,
that whosoever believeth on him
should not perish, but have eternal life.
17 For God sent not the Son into the world
to judge the world;
but that the world should be saved through him.
18 He that believeth on him is not judged:
he that believeth not hath been judged already,
because he hath not believed
on the name of the only begotten Son of God.
19 And this is the judgment,
that the light is come into the world,
and men loved the darkness
rather than the light;
for their works were evil.
20 For every one that doeth evil hateth the light,
and cometh not to the light,
lest his works should be reprov'd.
21 But he that doeth the truth cometh to the light,
that his works may be made manifest,
that they have been wrought in God.</p> |
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154. SOJOURN IN JUDÆA.

JOHN III. 22-36.

- | | |
|---|--|
| <p>22 After these things
came Jesus and his disciples
into the land of Judæa;
and there he tarried with them, and baptized.
23 And John also was baptizing
in Ænon near to Salim,
because there was much water there:
and they came, and were baptized.
24 For John was not yet cast into prison.
25 There arose therefore a questioning
on the part of John's disciples
with a Jew about purifying.
26 And they came unto John, and said to him,
Rabbi,
he that was with thee beyond the Jordan,
to whom thou hast born witness,
behold, the same baptizeth,
and all men come to him.
27 John answered and said,
A man can receive nothing,
except it have been given him from heaven.
28 Ye yourselves bear me witness,
that I said, I am not the Christ,
but, that I am sent before him.</p> | <p>29 He that hath the bride is the bridegroom:
but the friend of the bridegroom,
that standeth and heareth him,
rejoiceth greatly
because of the bridegroom's voice:
this my joy therefore is made full.
30 He must increase, but I must decrease.
31 He that cometh from above is above all:
he that is of the earth is of the earth,
and of the earth he speaketh:
he that cometh from heaven is above all.
32 What he hath seen and heard,
of that he beareth witness;
and no man receiveth his witness.
33 He that hath received his witness
hath set his seal to this, that God is true.
34 For he whom God hath sent
speaketh the words of God:
for he giveth not the Spirit by measure.
35 The Father loveth the Son,
and hath given all things into his hand.
36 He that believeth on the Son hath eternal life;
but he that obeyeth not the Son
shall not see life,
but the wrath of God abideth on him.</p> |
|---|--|

155. THE WOMAN OF SAMARIA.

JOHN IV. 4-26.

4 And he must needs pass through Samaria.
 5 So he cometh to a city of Samaria,
 called Sychar,
 near to the parcel of ground
 that Jacob gave to his son Joseph :
 6 and Jacob's well was there.
 Jesus therefore,
 being wearied with his journey,
 sat thus by the well.
 It was about the sixth hour.
 7 There cometh a woman of Samaria
 to draw water :
 Jesus saith unto her, Give me to drink.
 8 For his disciples were gone away into the city
 to buy food.
 9 The Samaritan woman
 therefore saith unto him,
 How is it that thou, being a Jew,
 askest drink of me, who am a Samaritan woman ?
 (For Jews have no dealings with Samaritans.)
 10 Jesus answered and said unto her,
 If thou knewest the gift of God,
 and who is it that saith to thee,
 Give me to drink ;
 thou wouldest have asked of him,
 and he would have given thee living water.
 11 The woman saith unto him,
 Sir, thou hast nothing to draw with,
 and the well is deep :
 whence then hast thou that living water ?
 12 Art thou greater than our father Jacob,
 who gave us the well,
 and drank thereof himself,
 and his sons, and his cattle ?
 13 Jesus answered and said unto her,
 Every one that drinketh of this water
 shall thirst again :
 14 but whosoever drinketh of the water
 that I shall give him shall never thirst ;
 but the water that I shall give him
 shall become in him a well of water
 springing up unto eternal life.

15 The woman saith unto him,
 Sir, give me this water, that I thirst not,
 neither come all the way hither to draw.
 16 Jesus saith unto her,
 Go, call thy husband, and come hither.
 17 The woman answered and said unto him,
 I have no husband.
 Jesus saith unto her,
 Thou saidst well, I have no husband :
 18 for thou hast had five husbands ;
 and he whom thou now hast is not thy husband :
 this hast thou said truly.
 19 The woman saith unto him,
 Sir, I perceive that thou art a prophet.
 20 Our fathers worshipped in this mountain ;
 and ye say,
 that in Jerusalem is the place
 where men ought to worship.
 21 Jesus saith unto her,
 Woman, believe me, the hour cometh,
 when neither in this mountain,
 nor in Jerusalem,
 shall ye worship the Father.
 22 Ye worship that which ye know not ;
 we worship that which we know ;
 for salvation is from the Jews.
 23 But the hour cometh, and now is,
 when the true worshippers
 shall worship the Father in spirit and truth :
 for such doth the Father
 seek to be his worshippers.
 24 God is a Spirit :
 and they that worship him
 must worship in spirit and truth.
 25 The woman saith unto him,
 I know that Messiah cometh
 (he that is called Christ):
 when he is come,
 he will declare unto us all things.
 26 Jesus saith unto her,
 I that speak unto thee am he.

156. WONDER OF THE DISCIPLES.

JOHN IV. 27-38.

27 And upon this came his disciples ;
 and they marvelled
 that he was speaking with a woman ;
 yet no man said,
 What seekest thou ?
 or, Why speakest thou with her ?
 28 So the woman left her waterpot,
 and went away into the city,
 and saith to the people,
 29 Come, see a man,
 who told me all things that *ever* I did :
 can this be the Christ ?
 30 They went out of the city,
 and were coming to him.
 31 In the mean while
 the disciples prayed him, saying, Rabbi, eat.
 32 But he said unto them,
 I have meat to eat that ye know not.
 33 The disciples therefore said one to another,
 Hath any man brought him *ought* to eat ?

34 Jesus saith unto them,
 My meat is to do the will of him that sent me,
 and to accomplish his work.
 35 Say not ye,
 There are yet four months,
 and *then* cometh the harvest ?
 behold, I say unto you,
 Lift up your eyes, and look on the fields,
 that they are white already unto harvest.
 36 He that reapeth receiveth wages,
 and gathereth fruit unto life eternal ;
 that he that soweth and he that reapeth
 may rejoice together.
 37 For herein is the saying true,
 One soweth, and another reapeth.
 38 I sent you to reap
 that whereon ye have not labored :
 others have labored,
 and ye are entered into their labor.

157. RECEIVED BY SAMARITANS.

JOHN IV. 39-42.

39 And from that city
 many of the Samaritans believed on him
 because of the word of the woman, who testified,
 He told me all things that *ever* I did.
 40 So when the Samaritans came unto him,
 they besought him to abide with them :
 and he abode there two days.

41 And many more believed because of his word ;
 42 and they said to the woman,
 Now we believe, not because of thy speaking :
 for we have heard for ourselves,
 and know
 that this is indeed the Saviour of the world.

CHRIST IN JERUSALEM.

158. HEALING THE IMPOTENT MAN.

JOHN V. 1-18.

- 1 After these things
there was a feast of the Jews ;
and Jesus went up to Jerusalem.
- 2 Now there is in Jerusalem by the sheep *gate*
a pool,
which is called in Hebrew Bethesda,
having five porches.
- 3 In these lay a multitude of them
that were sick, blind, halt, withered.
- 5 And a certain man was there,
who had been thirty and eight years
in his infirmity.
- 6 When Jesus saw him lying,
and knew that he had been now a long time
in that case,
he saith unto him,
Wouldest thou be made whole ?
- 7 The sick man answered him,
Sir, I have no man,
when the water is troubled,
to put me into the pool :
but while I am coming,
another steppeth down before me.
- 8 Jesus saith unto him,
Arise, take up thy bed, and walk.
- 9 And straightway the man was made whole,
and took up his bed and walked.

- Now it was the sabbath on that day.
- 10 So the Jews said unto him that was cured,
It is the sabbath,
and it is not lawful for thee to take up thy bed.
- 11 But he answered them,
He that made me whole, the same said unto me,
Take up thy bed, and walk ?
- 12 They asked him,
Who is the man that said unto thee,
Take up *thy bed*, and walk.
- 13 But he that was healed knew not who it was ;
for Jesus had conveyed himself away,
a multitude being in the place.
- 14 Afterward Jesus findeth him in the temple,
and said unto him,
Behold, thou art made whole :
sin no more, lest a worse thing befall thee.
- 15 The man went away,
and told the Jews that it was Jesus
who had made him whole.
- 16 And for this cause the Jews persecuted Jesus,
because he did these things on the sabbath.
- 17 But Jesus answered them,
My Father worketh even until now, and I work.
- 18 For this cause therefore
the Jews sought the more to kill him,
because he not only brake the sabbath,
but also called God his own Father,
making himself equal with God.

159. MURMURING AGAINST JESUS.

JOHN VII. 1-13.

- 1 And after these things Jesus walked in Galilee :
for he would not walk in Judæa,
because the Jews sought to kill him.
- 2 Now the feast of the Jews,
the feast of tabernacles,
was at hand.
- 3 His brethren therefore said unto him,
Depart hence, and go into Judæa,
that thy disciples also may behold thy works
which thou doest.
- 4 For no man doeth anything in secret,
and himself seeketh to be known openly.
If thou doest these things,
manifest thyself to the world.
- 5 For even his brethren did not believe on him.
- 6 Jesus therefore saith unto them,
My time is not yet come ;
but your time is always ready.
- 7 The world cannot hate you ;
but me it hateth,
because I testify of it, that its works are evil.

- 8 Go ye up unto the feast :
I go not up unto this feast :
because my time is not yet fulfilled.
- 9 And having said these things unto them,
he abode *still* in Galilee.
- 10 But when his brethren
were gone up unto the feast,
then went he also up,
not publicly, but as it were in secret.
- 11 The Jews therefore sought him at the feast,
and said, Where is he ?
- 12 And there was much murmuring
among the multitudes concerning him :
some said,
He is a good man ;
others said,
Not so, but he leadeth the multitude astray.
- 13 Yet no man spake openly of him
for fear of the Jews.

160. DISCUSSION IN THE TEMPLE.

JOHN VII. 14-24.

- 14 But when it was now the midst of the feast
Jesus went up into the temple, and taught.
- 15 The Jews therefore marvelled, saying,
How knoweth this man letters,
having never learned ?
- 16 Jesus therefore answered them, and said,
My teaching is not mine, but his that sent me.
- 17 If any man willet to do his will,
he shall know of the teaching,
whether it is of God,
or *whether* I speak from myself.
- 18 He that speaketh from himself
seeketh his own glory :
but he that seeketh the glory of him that sent him,
the same is true,
and no unrighteousness is in him.
- 19 Did not Moses give you the law,
and yet none of you doeth the law ?

- Why seek ye to kill me ?
- 20 The multitude answered,
Thou hast a demon : who seeketh to kill thee ?
- 21 Jesus answered and said unto them,
I did one work,
and ye all marvel because thereof.
- 22 Moses hath given you circumcision
(not that it is of Moses, but of the fathers) ;
and on the sabbath ye circumcise a man.
- 23 If a man receiveth circumcision
on the sabbath,
that the law of Moses may not be broken ;
are ye wroth with me,
because I made a man every whit whole
on the sabbath ?
- 24 Judge not according to appearance,
but judge righteous judgment.

161. ATTEMPT TO ARREST JESUS.

JOHN VII. 25—52.

- 25 Some therefore of them of Jerusalem said,
Is not this he whom they seek to kill?
26 And lo, he speaketh openly,
and they say nothing unto him.
Can it be that the rulers indeed know
that this is the Christ?
27 Howbeit we know this man whence he is:
but when the Christ cometh,
no man knoweth whence he is.
28 Jesus therefore cried in the temple,
teaching and saying,
Ye both know me, and know whence I am;
and I am not come of myself,
but he that sent me is true, whom ye know not.
29 I know him;
because I am from him, and he sent me.
30 They sought therefore to take him:
and no man laid his hand on him,
because his hour was not yet come.
31 But of the multitude many believed on him;
and they said,
When the Christ shall come,
will he do more signs
than those which this man hath done?
32 The Pharisees heard the multitude
murmuring these things concerning him;
and the chief priests and the Pharisees
sent officers to take him.
33 Jesus therefore said,
Yet a little while am I with you,
and I go unto him that sent me.
34 Ye shall seek me, and shall not find me:
and where I am, ye cannot come.
35 The Jews therefore said among themselves,
Whither will this man go
that we shall not find him?
will he go unto the Dispersion
among the Greeks, and teach the Greeks?
36 What is this word that he said,
Ye shall seek me, and shall not find me;
and where I am, ye cannot come?
37 Now on the last day, the great day of the feast,
Jesus stood and cried, saying,

- If any man thirst,
let him come unto me and drink.
38 He that believeth on me,
as the scripture hath said,
from within him shall flow rivers of living water.
39 But this spake he of the Spirit,
which they that believed on him were to receive:
for the Spirit was not yet given;
because Jesus was not yet glorified.
40 Some of the multitude therefore,
when they heard these words, said,
This is of a truth the prophet.
41 Others said, This is the Christ.
But some said,
What, doth the Christ come out of Galilee?
42 Hath not the scripture said
that the Christ cometh of the seed of David,
and from Bethlehem,
the village where David was?
43 So there arose a division in the multitude
because of him.
44 And some of them would have taken him;
but no man laid hands on him.
45 The officers therefore came to
the chief priests and Pharisees;
and they said unto them,
Why did ye not bring him?
46 The officers answered, Never man so spake.
47 The Pharisees therefore answered them,
Are ye also led astray?
48 Hath any of the rulers believed on him,
or of the Pharisees?
49 But this multitude that knoweth not the law
are accursed.
50 Nicodemus saith unto them
(he that came to him before, being one of them),
51 Doth our law judge a man,
except it first hear from himself
and know what he doeth?
52 They answered and said unto him,
Art thou also of Galilee? Search,
and see that out of Galilee ariseth no prophet.

162. WOMAN TAKEN IN ADULTERY.

JOHN VII. 53—VIII. 11.

Not Found in the Earliest Manuscripts.

- 53 [And they went every man
unto his own house:
1 but Jesus went unto the mount of Olives.
2 And early in the morning
he came again into the temple,
and all the people came unto him;
and he sat down, and taught them.
3 And the scribes and the Pharisees
bring a woman taken in adultery;
and having set her in the midst,
4 they say unto him, Teacher,
this woman hath been taken in adultery,
in the very act.
5 Now in the law
Moses commanded us to stone such:
what then sayest thou of her?
6 And this they said, trying him,
that they might have *whereof* to accuse him.

- But Jesus stooped down,
and with his finger wrote on the ground.
7 But when they continued asking him,
he lifted up himself, and said unto them,
He that is without sin among you,
let him first cast a stone at her.
8 And again he stooped down,
and with his finger wrote on the ground.
9 And they,
when they heard it, went out one by one,
beginning from the eldest, *even* unto the last:
and Jesus was left alone,
and the woman, where she was, in the midst.
10 And Jesus lifted up himself, and said unto her,
Woman, where are they?
did no man condemn thee?
11 And she said, No man, Lord.
And Jesus said, Neither do I condemn thee:
go thy way; from henceforth sin no more.]

163. RESTORING SIGHT TO MAN BORN BLIND.

JOHN IX. 1—12.

- 1 And as he passed by,
he saw a man blind from his birth.
2 And his disciples asked him, saying,
Rabbi, who sinned, this man, or his parents,
that he should be born blind?
3 Jesus answered,
Neither did this man sin, nor his parents:
but that the works of God
should be made manifest in him.
4 We must work the works of him that sent me,
while it is day:
the night cometh, when no man can work.
5 When I am in the world,
I am the light of the world.
6 When he had thus spoken,
he spat on the ground,
and made clay of the spittle,
and anointed his eyes with the clay,
7 and said unto him,
Go, wash in the pool of Siloam
(which is by interpretation, Sent).

- He went away therefore,
and washed, and came seeing.
8 The neighbors therefore,
and they that saw him aforetime,
that he was a beggar,
said,
Is not this he that sat and begged?
9 Others said, It is he:
others said, No, but he is like him.
He said, I am he.
10 They said therefore unto him,
How then were thine eyes opened?
11 He answered,
The man that is called Jesus made clay,
and anointed mine eyes, and said unto me,
Go to Siloam, and wash:
so I went away and washed,
and I received sight.
12 And they said unto him, Where is he?
He saith, I know not.

163. RESTORING SIGHT TO MAN BORN BLIND. (Continued.)

JOHN IX. 13-41.

- 13 They bring to the Pharisees
him that aforetime was blind.
14 Now it was the sabbath
on the day when Jesus made the clay,
and opened his eyes.
15 Again therefore the Pharisees also asked him
how he received his sight.
And he said unto them,
He put clay upon mine eyes,
and I washed; and I see.
16 Some therefore of the Pharisees said,
This man is not from God,
because he keepeth not the sabbath.
But others said,
How can a man that is a sinner do such signs?
And there was a division among them.
17 They say therefore unto the blind man again,
What sayest thou of him,
in that he opened thine eyes?
And he said, He is a prophet.
18 The Jews therefore did not believe
concerning him,
that he had been blind,
and had received his sight,
until they called the parents of him
that had received his sight,
19 and asked them, saying,
Is this your son, who ye say was born blind?
how then doth he now see?
20 His parents answered and said,
We know that this is our son,
and that he was born blind:
21 but how he now seeth, we know not;
or who opened his eyes, we know not:
ask him; he is of age; he shall speak for himself.
22 These things said his parents,
because they feared the Jews:
for the Jews had agreed already,
that if any man should confess him to be Christ,
he should be put out of the synagogue.
23 Therefore said his parents,
He is of age; ask him.
24 So they called a second time
the man that was blind,
and said unto him,
Give glory to God:
we know that this man is a sinner.
25 He therefore answered,
Whether he is a sinner, I know not:
one thing I know,
that, whereas I was blind, now I see.

- 26 They said therefore unto him,
What did he to thee? how opened he thine eyes?
27 He answered them,
I told you even now, and ye did not hear;
wherefore would ye hear it again?
would ye also become his disciples?
28 And they reviled him, and said,
Thou art his disciple;
but we are disciples of Moses.
29 We know that God hath spoken unto Moses:
but as for this man, we know not whence he is.
30 The man answered and said unto them,
Why, herein is the marvel,
that ye know not whence he is,
and yet he opened mine eyes.
31 We know that God heareth not sinners:
but if any man be a worshipper of God,
and do his will, him he heareth.
32 Since the world began it was never heard
that any one opened the eyes of a man born blind.
33 If this man were not from God,
he could do nothing.
34 They answered and said unto him,
Thou wast altogether born in sins,
and dost thou teach us?
And they cast him out.
35 Jesus heard that they had cast him out;
and finding him, he said,
Dost thou believe on the Son of God?
36 He answered and said,
And who is he, Lord,
that I may believe on him?
37 Jesus said unto him,
Thou hast both seen him,
and he it is that speaketh with thee.
38 And he said,
Lord, I believe.
And he worshipped him.
39 And Jesus said,
For judgment came I into this world,
that they that see not may see;
and that they that see may become blind.
40 Those of the Pharisees who were with him
heard these things,
and said unto him,
Are we also blind?
41 Jesus said unto them,
If ye were blind, ye would have no sin:
but now ye say, We see: your sin remaineth.

164. JEWISH HOSTILITY TO JESUS.

JOHN X. 22-39.

- 22 And it was the feast of the dedication
at Jerusalem:
23 it was winter;
and Jesus was walking in the temple
in Solomon's porch.
24 The Jews therefore came round about him,
and said unto him,
How long dost thou hold us in suspense?
If thou art the Christ, tell us plainly.
25 Jesus answered them,
I told you, and ye believe not:
the works that I do in my Father's name,
these bear witness of me.
26 But ye believe not,
because ye are not of my sheep.
27 My sheep hear my voice,
and I know them, and they follow me:
28 and I give unto them eternal life;
and they shall never perish,
and no one shall snatch them out of my hand.
29 My Father,
who hath given them unto me,
is greater than all;
and no one is able to snatch them
out of the Father's hand.
30 I and the Father are one.
31 The Jews took up stones again to stone him.

- 32 Jesus answered them,
Many good works have I showed you
from the Father;
for which of those works do ye stone me?
33 The Jews answered him,
For a good work we stone thee not,
but for blasphemy;
and because that thou, being a man,
makest thyself God.
34 Jesus answered them,
Is it not written in your law, I said, Ye are gods?
35 If he called them gods,
unto whom the word of God came
(and the scripture cannot be broken),
36 say ye of him,
whom the Father sanctified
and sent into the world,
Thou blasphemest;
because I said, I am the Son of God?
37 If I do not the works of my Father,
believe me not.
38 But if I do them,
though ye believe not me, believe the works:
that ye may know and understand
that the Father is in me, and I in the Father.
39 They sought again to take him:
and he went forth out of their hand.

FINAL INCIDENTS.

165. RAISING LAZARUS FROM THE DEAD.

JOHN X. 40—XI. 44.

40 And he went away again beyond the Jordan into the place where John was at the first baptizing ; and there he abode.
41 And many came unto him ; and they said,
John indeed did no sign : but all things whatsoever John spake of this man were true.
42 And many believed on him there.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.
2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.
3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick :
4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he abode at that time two days in the place where he was.
7 Then after this he saith to the disciples, Let us go into Judæa again.
8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee ; and goest thou thither again ?
9 Jesus answered, Are there not twelve hours in the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world.
10 But if a man walk in the night, he stumbleth, because the light is not in him.
11 These things spake he : and after this he saith unto them, Our friend Lazarus is fallen asleep ; but I go, that I may awake him out of sleep.
12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover.
13 Now Jesus had spoken of his death : but they thought that he spake of taking rest in sleep.
14 Then Jesus therefore said unto them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him.
16 Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ;
19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.
20 Martha therefore, when she heard that Jesus was coming, went and met him : but Mary still sat in the house.
21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.
22 And even now I know that, whatsoever thou shalt ask of God, God will give thee.

23 Jesus saith unto her, Thy brother shall rise again.
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the life : he that believeth on me, though he die, yet shall he live ;
26 and whosoever liveth and believeth on me shall never die.
Believest thou this ?
27 She saith unto him, Yea, Lord : I have believed that thou art the Christ, the Son of God, even he that cometh into the world.
28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.
29 And she, when she heard it, arose quickly, and went unto him.
30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)
31 The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, following her, supposing that she was going unto the tomb to weep there.

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,
34 and said, Where have ye laid him ?
They say unto him, Lord, come and see.
35 Jesus wept.
36 The Jews therefore said, Behold how he loved him !
37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die ?
38 Jesus therefore again groaning in himself cometh to the tomb.
Now it was a cave, and a stone lay against it.
39 Jesus saith, Take ye away the stone.
Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth ; for he hath been dead four days.
40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God ?
41 So they took away the stone.
And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.
42 And I knew that thou hearest me always : but because of the multitude that standeth around I said it, that they may believe that thou didst send me.
43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.
44 He that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin.
Jesus saith unto them, Loose him, and let him go.

166. WASHING THE DISCIPLES' FEET.

JOHN XIII. 1-20.

1 Now before the feast of the passover,
 Jesus knowing that his hour was come
 that he should depart out of this world
 unto the Father,
 having loved his own that were in the world,
 he loved them unto the end.
 2 And during supper,
 the devil having already put into the heart of
 Judas Iscariot, Simon's son, to betray him,
 3 Jesus, knowing that the Father
 had given all things into his hands.
 and that he came forth from God,
 and goeth unto God,
 4 riseth from supper,
 and layeth aside his garments;
 and he took a towel, and girded himself.
 5 Then he poureth water into the bason,
 and began to wash the disciples' feet,
 and to wipe them with the towel
 wherewith he was girded.
 6 So he cometh to Simon Peter.
 He saith unto him,
 Lord, dost thou wash my feet?
 7 Jesus answered and said unto him,
 What I do thou knowest not now;
 but thou shalt understand hereafter.
 8 Peter saith unto him,
 Thou shalt never wash my feet.
 Jesus answered him,
 If I wash thee not, thou hast no part with me.
 9 Simon Peter saith unto him,
 Lord, not my feet only,
 but also my hands and my head.
 10 Jesus saith to him,
 He that is bathed
 needeth not save to wash his feet,
 but is clean every whit;
 and ye are clean, but not all.
 11 For he knew him that should betray him;
 therefore said he, Ye are not all clean.

12 So when he had washed their feet,
 and taken his garments,
 and sat down again,
 he said unto them,
 Know ye what I have done to you?
 13 Ye call me, Teacher, and, Lord:
 and ye say well; for so I am.
 14 If I then, the Lord and the Teacher,
 have washed your feet,
 ye also ought to wash one another's feet.
 15 For I have given you an example,
 that ye also should do as I have done to you.
 16 Verily, verily, I say unto you,
^a A servant is not greater than his lord;
 neither one that is sent
 greater than he that sent him.
 17 If ye know these things,
 blessed are ye if ye do them.
 18 I speak not of you all:
 I know whom I have chosen:
 but that the scripture may be fulfilled,
 He that eateth my bread
 lifted up his heel against me.
 19 From henceforth I tell you
 before it come to pass,
 that, when it is come to pass,
 ye may believe that I am he.
 20 Verily, verily, I say unto you,
^b He that receiveth whomsoever I send
 receiveth me;
^c and he that receiveth me
 receiveth him that sent me.

167. a. UNRECORDED EVENTS.

JOHN XX. 30, 31.

30 Many other signs therefore
 did Jesus in the presence of the disciples,
 which are not written in this book;
 31 but these are written, that ye may believe
 that Jesus is the Christ, the Son of God;
 and that believing ye may have life in his name.

JOHN XXI. 25.

25 And there are also many other things
 which Jesus did,
 the which if they should be written every one,
 I suppose that even the world itself
 would not contain the books
 that should be written.

167. b. ATTESTATION OF THE WRITER.

JOHN XXI. 24.

24 This is the disciple
 that beareth witness of these things,
 and wrote these things;
 and we know that his witness is true.

^a Matt. x. 24. (Sec. 126. a.) ^b Matt. x. 40. (Sec. 126. c.)

^c Matt. x. 40. (Sec. 126. c.) Mark ix. 37. Luke ix. 48. (Sec. 50.)

DIVINE RELATIONSHIP OF CHRIST.

168. a. THE BREAD OF LIFE.

JOHN VI. 22—40.

22 On the morrow the multitude
that stood on the other side of the sea
saw that there was no other boat there,
save one,
and that Jesus entered not with his disciples
into the boat,
but *that* his disciples went away alone
23 (howbeit there came boats from Tiberias
nigh unto the place where they ate the bread
after the Lord had given thanks):
24 when the multitude therefore saw
that Jesus was not there, neither his disciples,
they themselves got into the boats,
and came to Capernaum, seeking Jesus.
25 And when they found him
on the other side of the sea,
they said unto him,
Rabbi, when camest thou hither?
26 Jesus answered them and said,
Verily, verily, I say unto you,
Ye seek me, not because ye saw signs,
but because ye ate of the loaves, and were filled.
27 Work not for the food which perisheth,
but for the food which abideth unto eternal life,
which the Son of man shall give unto you:
for him the Father, *even* God, hath sealed.
28 They said therefore unto him,
What must we do,
that we may work the works of God?
29 Jesus answered and said unto them,
This is the work of God,
that ye believe on him whom he hath sent.
30 They said therefore unto him,
What then doest thou for a sign,
that we may see, and believe thee?
what workest thou?

31 Our fathers ate the manna in the wilderness;
as it is written,
He gave them bread out of heaven to eat.
32 Jesus therefore said unto them,
Verily, verily, I say unto you,
It was not Moses
that gave you the bread out of heaven;
but my Father
giveth you the true bread out of heaven.
33 For the bread of God
is that which cometh down out of heaven,
and giveth life unto the world.
34 They said therefore unto him,
Lord, evermore give us this bread.
35 Jesus said unto them,
I am the bread of life:
he that cometh to me shall not hunger,
and he that believeth on me shall never thirst.
36 But I said unto you,
that ye have seen me, and yet believe not.
37 All that which the Father giveth me
shall come unto me;
and him that cometh to me
I will in no wise cast out.
38 For I am come down from heaven,
not to do mine own will,
but the will of him that sent me.
39 And this is the will of him that sent me,
that of all that which he hath given me
I should lose nothing,
but should raise it up at the last day.
40 For this is the will of my Father,
that every one that beholdeth the Son,
and believeth on him,
should have eternal life;
and I will raise him up at the last day.

168. b. MURMURING BY THE JEWS.

JOHN VI. 41—51.

41 The Jews therefore murmured
concerning him, because he said,
I am the bread which came down out of heaven.
42 *And they said,*
Is not this Jesus, the son of Joseph,
whose father and mother we know?
how doth he now say,
I am come down out of heaven?
43 Jesus answered and said unto them,
Murmur not among yourselves.
44 No man can come to me,
except the Father that sent me draw him:
and I will raise him up in the last day.
45 It is written in the prophets,
And they shall all be taught of God.
Every one that hath heard from the Father,
and hath learned, cometh unto me.

46 Not that any man hath seen the Father,
save he that is from God,
he hath seen the Father.
47 Verily, verily, I say unto you,
He that believeth hath eternal life.
48 I am the bread of life.
49 Your fathers ate the manna in the wilderness,
and they died.
50 This is the bread
which cometh down out of heaven,
that a man may eat thereof, and not die.
51 I am the living bread
which came down out of heaven:
if any man eat of this bread,
he shall live for ever:
yea and the bread which I will give is my flesh,
for the life of the world.

For John VI. 52—59, see *Institution of the Lord's Supper.* (Sec. 77.)

^a Mark vi. 3. Matt. xiii. 55. Luke iv. 22. (Sec. 29.)

168. c. MURMURING BY THE DISCIPLES.

JOHN VI. 60—65.

60 Many therefore of his disciples,
when they heard *this*, said,
This is a hard saying; who can hear it?
61 But Jesus knowing in himself
that his disciples murmured at this,
said unto them,
Doth this cause you to stumble?
62 What then if ye should behold
the Son of man ascending where he was before?
63 It is the spirit that giveth life;
the flesh profiteth nothing;

the words that I have spoken unto you are spirit,
and are life.
64 But there are some of you that believe not.
For Jesus knew from the beginning
who they were that believed not,
and who it was that should betray him.
65 And he said,
For this cause have I said unto you,
that no man can come unto me,
except it be given unto him of the Father.

169. THE FATHER AND THE SON.

JOHN V. 19—47.

19 Jesus therefore answered and said unto them,
Verily, verily, I say unto you,
The Son can do nothing of himself,
but what he seeth the Father doing:
for what things soever he doeth,
these the Son also doeth in like manner.
20 For the Father loveth the Son,
and sheweth him all things that himself doeth:
and greater works than these will he show him,
that ye may marvel.
21 For as the Father raiseth the dead
and giveth them life,
even so the Son also giveth life to whom he will.
22 For neither doth the Father judge any man,
but he hath given all judgment unto the Son;
23 that all may honor the Son,
even as they honor the Father.
He that honoreth not the Son
honoreth not the Father that sent him.

24 Verily, verily, I say unto you,
He that heareth my word,
and believeth him that sent me,
hath eternal life,
and cometh not into judgment,
but hath passed out of death into life.

25 Verily, verily, I say unto you,
The hour cometh, and now is,
when the dead shall hear
the voice of the Son of God;
and they that hear shall live.
26 For as the Father hath life in himself,
even so gave he to the Son
also to have life in himself:
27 and he gave him authority
to execute judgment,
because he is a son of man.
28 Marvel not at this:
for the hour cometh,
in which all that are in the tombs
shall hear his voice,
29 and shall come forth;
they that have done good,
unto the resurrection of life;
and they that have done evil,
unto the resurrection of judgment.

30 I can of myself do nothing:
as I hear, I judge:
and my judgment is righteous;
because I seek not mine own will,
but the will of him that sent me.

31 If I bear witness of myself,
my witness is not true.
32 It is another that beareth witness of me:
and I know that the witness
which he witnesseth of me is true.
33 Ye have sent unto John,
and he hath borne witness unto the truth.
34 But the witness which
I receive is not from man:
howbeit I say these things,
that ye may be saved.
35 He was the lamp that burneth and shineth;
and ye were willing to rejoice for a season
in his light.
36 But the witness which I have
is greater than *that of John*;
for the works
which the Father hath given me to accomplish,
the very works that I do,
bear witness of me,
that the Father hath sent me.
37 And the Father that sent me,
he hath borne witness of me.
Ye have neither heard his voice at any time,
nor seen his form.
38 And ye have not his word abiding in you:
for whom he sent, him ye believe not.

39 Ye search the scriptures,
because ye think
that in them ye have eternal life;
and these are they which bear witness of me;
40 And ye will not come to me,
that ye may have life.
41 I receive not glory from men.
42 But I know you,
that ye have not the love of God in yourselves.
43 I am come in my Father's name,
and ye receive me not:
if another shall come in his own name,
him ye will receive.
44 How can ye believe,
who receive glory one of another,
and the glory that cometh from the only God
ye seek not?

45 Think not that I will accuse you to the Father:
there is one that accuseth you, *even Moses*,
on whom ye have set your hope.
46 For if ye believed Moses, ye would believe me;
for he wrote of me.
47 But if ye believe not his writings,
how shall ye believe my words?

170. CHRIST'S ONENESS WITH THE FATHER.

JOHN VIII. 12—59.

- 12 Again therefore Jesus spake unto them,
saying,
I am the light of the world ;
he that followeth me
shall not walk in the darkness,
but shall have the light of life.
- 13 The Pharisees therefore said unto him,
Thou bearest witness of thyself ;
thy witness is not true.
- 14 Jesus answered and said unto them,
Even if I bear witness of myself,
my witness is true ;
for I know whence I came, and whither I go ;
but ye know not whence I come, or whither I go.
- 15 Ye judge after the flesh ; I judge no man.
- 16 Yea and if I judge, my judgment is true ;
for I am not alone,
but I and the Father that sent me.
- 17 Yea and in your law it is written,
that the witness of two men is true.
- 18 I am he that beareth witness of myself,
and the Father that sent me
beareth witness of me.
- 19 They said therefore unto him,
Where is thy Father ?
Jesus answered,
Ye know neither me, nor my Father :
if ye knew me, ye would know my Father also.
- 20 These words spake he in the treasury, as
he taught in the temple :
and no man took him ;
because his hour was not yet come.
- 21 He said therefore again unto them,
I go away, and ye shall seek me,
and shall die in your sin :
whither I go, ye cannot come.
- 22 The Jews therefore said, *
Will he kill himself, that he saith,
Whither I go, ye cannot come ?
- 23 And he said unto them,
Ye are from beneath ; I am from above :
ye are of this world ; I am not of this world.
- 24 I said therefore unto you,
that ye shall die in your sins ;
for except ye believe that I am *he*,
ye shall die in your sins.
- 25 They said therefore unto him,
Who art thou ?
Jesus said unto them,
Even that which I have also spoken unto you
from the beginning.
- 26 I have many things to speak and to judge
concerning you :
howbeit he that sent me is true ;
and the things which I heard from him,
these speak I unto the world.
- 27 They perceived not that he spake to them
of the Father.
- 28 Jesus therefore said,
When ye have lifted up the Son of man,
then shall ye know that I am *he*,
and that I do nothing of myself,
but as the Father taught me,
I speak these things.
- 29 And he that sent me is with me ;
he hath not left me alone ;
for I do always the things
that are pleasing to him.
- 30 As he spake these things,
many believed on him.
- 31 Jesus therefore said to those Jews
that had believed him,
If ye abide in my word,
then are ye truly my disciples ;
32 and ye shall know the truth,
and the truth shall make you free.
- 33 They answered unto him,
We are Abraham's seed,
and have never yet been in bondage to any man :
how sayest thou, Ye shall be made free ?
- 34 Jesus answered them,
Verily, verily, I say unto you,
Every one that committeth sin
is the bondservant of sin.
- 35 And the bondservant
abideth not in the house for ever :
the son abideth for ever.
- 36 If therefore the Son shall make you free,
ye shall be free indeed.
- 37 I know that ye are Abraham's seed ;
yet ye seek to kill me,
because my word hath not free course in you.
- 38 I speak the things which I have seen
with my Father :
and ye also do the things which ye heard
from your father.
- 39 They answered and said unto him,
Our father is Abraham.
Jesus saith unto them,
If ye were Abraham's children,
ye would do the works of Abraham.
- 40 But now ye seek to kill me,
a man that hath told you the truth,
which I heard from God :
this did not Abraham.
- 41 Ye do the works of your father.
- They said unto him,
We were not born of fornication ;
we have one Father, *even* God.
- 42 Jesus said unto them,
If God were your Father, ye would love me :
for I came forth and am come from God ;
for neither have I come of myself, but he sent me.
- 43 Why do ye not understand my speech ?
Even because ye cannot hear my word.
- 44 Ye are of your father the devil,
and the lusts of your father it is your will to do.
He was a murderer from the beginning,
and standeth not in the truth,
because there is no truth in him.
- When he speaketh a lie, he speaketh of his own :
for he is a liar, and the father thereof.
- 45 But because I say the truth, ye believe me not.
- 46 Which of you convinceth me of sin ?
If I say truth, why do ye not believe me ?
- 47 He that is of God heareth the words of God :
for this cause ye hear *them* not,
because ye are not of God.
- 48 The Jews answered and said unto him,
Say we not well that thou art a Samaritan,
and hast a demon ?
- 49 Jesus answered,
I have not a demon ;
but I honor my Father, and ye dishonor me.
- 50 But I seek not mine own glory :
there is one that seeketh and judgeth.
- 51 Verily, verily, I say unto you,
If a man keep my word, he shall never see death.
- 52 The Jews said unto him,
Now we know that thou hast a demon.
Abraham died, and the prophets ;
and thou sayest,
If a man keep my word,
he shall never taste of death.
- 53 Art thou greater than our father Abraham,
who died ?
and the prophets died :
whom makest thou thyself ?
- 54 Jesus answered,
If I glorify myself, my glory is nothing :
it is my Father that glorifieth me ;
of whom ye say, that he is your God ;
55 and ye have not known him :
but I know him ;
and if I should say, I know him not,
I shall be like unto you, a liar :
but I know him, and keep his word.
- 56 Your father Abraham rejoiced to see my day ;
and he saw it, and was glad.
- 57 The Jews therefore said unto him,
Thou art not yet fifty years old,
and hast thou seen Abraham ?
- 58 Jesus said unto them,
Verily, verily, I say unto you,
Before Abraham was born, I am.
- 59 They took up stones therefore to cast at him :
but Jesus hid himself,
and went out of the temple.

HUMAN MISSION OF CHRIST.

171. a. THE GOOD SHEPHERD.

JOHN X. 1—18.

1 Verily, verily, I say unto you,
He that entereth not by the door
into the fold of the sheep,
but climbeth up some other way,
the same is a thief and a robber.
2 But he that entereth in by the door
is the shepherd of the sheep.
3 To him the porter openeth;
and the sheep hear his voice;
and he calleth his own sheep by name,
and leadeth them out.
4 When he hath put forth all his own,
he goeth before them,
and the sheep follow him:
for they know his voice.
5 And a stranger will they not follow,
but will flee from him:
for they know not the voice of strangers.
6 This parable spake Jesus unto them;
but they understood not what things they were
which he spake unto them.
7 Jesus therefore said unto them again,
Verily, verily, I say unto you,
I am the door of the sheep.
8 All that came before me
are thieves and robbers:
but the sheep did not hear them.
9 I am the door;
by me if any man enter in, he shall be saved,
and shall go in and go out,
and shall find pasture.
10 The thief cometh not,
but that he may steal, and kill, and destroy:
I came that they may have life,
and may have it abundantly.

11 I am the good shepherd:
the good shepherd layeth down his life
for the sheep.
12 He that is a hireling, and not a shepherd,
whose own the sheep are not,
beholdeth the wolf coming,
and leaveth the sheep, and fleeth,
and the wolf snatcheth them,
and scattereth them:
13 he fleeth because he is a hireling,
and careth not for the sheep.
14 I am the good shepherd;
and I know mine own,
and mine own know me,
15 even as the Father knoweth me,
and I know the Father;
and I lay down my life for the sheep.
16 And other sheep I have,
which are not of this fold:
them also I must bring,
and they shall hear my voice;
and they shall become one flock, one shepherd.
17 Therefore doth the Father love me,
because I lay down my life,
that I may take it again.
18 No one taketh it away from me,
but I lay it down of myself.
I have power to lay it down,
and I have power to take it again.
This commandment received I from my Father.

171. b. DIVISION AMONG THE JEWS.

JOHN X. 19—21.

19 There arose a division again among the Jews
because of these words.
20 And many of them said,
He hath a demon, and is mad;
why hear ye him?
21 Others said,
These are not the sayings of
one possessed with a demon.
Can a demon open the eyes of the blind?

172. GLORIFYING CHRIST.

JOHN XII. 20—36.

20 Now there were certain Greeks among those that went up to worship at the feast :

21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying,
Sir, we would see Jesus.

22 Philip cometh and telleth Andrew : Andrew cometh, and Philip, and they tell Jesus.

23 And Jesus answereth them, saying,
The hour is come,
that the Son of man should be glorified.

24 Verily, verily, I say unto you,
Except a grain of wheat fall into the earth
and die,

it abideth by itself alone ;
but if it die, it beareth much fruit.

25 ^a He that loveth his life loseth it ;
and he that hateth his life in this world
shall keep it unto life eternal.

26 ^b If any man serve me, let him follow me ;
and where I am, there shall also my servant be :
if any man serve me, him will the Father honor.

27 ^c NOW IS MY SOUL TROUBLED ;
and what shall I say ?

Father, save me from this hour.
But for this cause came I unto this hour.

28 Father, glorify thy name.

There came therefore a voice out of heaven,
^{saying}
I have both glorified it, and will glorify it again.

29 The multitude therefore,
that stood by, and heard it,
said that it had thundered :
others said,

An angel hath spoken to him.

30 Jesus answered and said,
This voice hath not come for my sake,
but for your sakes.

31 Now is the judgment of this world :
now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth,
will draw all men unto myself.

33 But this he said,
signifying by what manner of death
he should die.

34 The multitude therefore answered him.
We have heard out of the law

that the Christ abideth for ever :
and how sayest thou,

The Son of man must be lifted up ?
who is this Son of man ?

35 Jesus therefore said unto them,
Yet a little while is the light among you.

Walk while ye have the light,
that darkness overtake you not :
and he that walketh in the darkness

knoweth not whither he goeth.

36 While ye have the light, believe on the light,
that ye may become sons of light.

173. BELIEF IN CHRIST.

JOHN XII. 36—50.

36 These things spake Jesus,
and he departed and hid himself from them.

37 But though he had done
so many signs before them,
yet they believed not on him :

38 that the word of Isaiah the prophet
might be fulfilled, which he spake,
Lord, who hath believed our report ?
And to whom hath the arm of the Lord been
revealed ?

39 For this cause they could not believe,
for that Isaiah said again,
40 He hath blinded their eyes, and he hardened
their heart ;

Lest they should see with their eyes, and per-
ceive with their heart ;

And should turn,
And I should heal them.

41 These things said Isaiah,
because he saw his glory ; and he spake of him.

42 Nevertheless even of the rulers
many believed on him ;

but because of the Pharisees
they did not confess it,

lest they should be put out of the synagogue :

43 for they loved the glory that is of men
more than the glory that is of God.

44 And Jesus cried and said,

He that believeth on me,
believeth not on me, but on him that sent me.

45 And he that beholdeth me
beholdeth him that sent me.

46 I am come a light into the world,
that whosoever believeth on me
may not abide in the darkness.

47 And if any man hear my sayings,
and keep them not,

I judge him not ;
for I came not to judge the world,

but to save the world.

48 He that rejecteth me,
and receiveth not my sayings,
hath one that judgeth him :

the word that I spake,
the same shall judge him in the last day.

49 For I spake not from myself ;
but the Father that sent me,
he hath given me a commandment,
what I should say, and what I should speak.

50 And I know that his commandment
is life eternal :

the things therefore which I speak,
even as the Father hath said unto me,
so I speak.

^a Mark viii. 35. Matt. xvi. 25. Luke ix. 24. (Sec. 46.) ^b Mark viii. 34. Matt. xvi. 24. Luke ix. 23. (Sec. 46.)

^c Mark xiv. 34. Matt. xxvi. 38. (Sec. 79.)

THE FAREWELL DISCOURSE.

174. CHRISTIAN FAITH.

JOHN XIV. 1—31.

1 Let not your heart be troubled :
believe in God, believe also in me.
2 In my Father's house are many mansions ;
if it were not so, I would have told you ;
for I go to prepare a place for you.
3 And if I go and prepare a place for you,
I come again, and will receive you unto myself ;
that where I am, *there* ye may be also.
4 And whither I go, ye know the way.
5 Thomas saith unto him,
Lord, we know not whither thou goest ;
how know we the way ?
6 Jesus saith unto him,
I am the way, and the truth, and the life :
no one cometh unto the Father, but by me.
7 If ye had known me,
ye would have known my Father also :
from henceforth ye know him,
and have seen him.
8 Philip saith unto him,
Lord, show us the Father, and it sufficeth us.
9 Jesus saith unto him,
Have I been so long time with you,
and dost thou not know me, Philip ?
he that hath seen me hath seen the Father ;
how sayest thou, Show us the Father ?
10 Believest thou not that I am in the Father,
and the Father in me ?
the words that I say unto you
I speak not from myself ;
but the Father abiding in me
doeth his works.
11 Believe me that I am in the Father,
and the Father in me :
or else believe me for the very works' sake.
12 Verily, verily, I say unto you,
He that believeth on me,
the works that I do shall he do also ;
and greater *works* than these shall he do ;
because I go unto the Father.
13 And whatsoever ye shall ask in my name,
that will I do,
that the Father may be glorified in the Son.
14 If ye shall ask anything in my name,
that will I do.
15 If ye love me, ye will keep my commandments.
16 And I will pray the Father,
and he shall give you another Comforter,
that he may be with you for ever,
17 *even* the Spirit of truth :
whom the world cannot receive ;
for it beholdeth him not, neither knoweth him :
ye know him ;
for he abideth with you, and shall be in you.
18 I will not leave you desolate :
I come unto you.

19 Yet a little while,
and the world beholdeth me, no more ;
but ye behold me :
because I live, ye shall live also.
20 In that day ye shall know
that I am in my Father,
and ye in me, and I in you.
21 He that hath my commandments,
and keepeth them,
he it is that loveth me :
and he that loveth me
shall be loved of my Father,
and I will love him,
and will manifest myself unto him.
22 Judas (not Iscariot) saith unto him,
Lord, what is come to pass
that thou wilt manifest thyself unto us,
and not unto the world ?
23 Jesus answered and said unto him,
If a man love me, he will keep my word :
and my Father will love him,
and we will come unto him,
and make our abode with him.
24 He that loveth me not keepeth not my words :
and the word which ye hear is not mine,
but the Father's who sent me.
25 These things have I spoken unto you,
while *yet* abiding with you.
26 But the Comforter, *even* the Holy Spirit,
whom the Father will send in my name,
he shall teach you all things,
and bring to your remembrance
all that I said unto you.
27 Peace I leave with you ;
my peace I give unto you :
not as the world giveth, give I unto you.
Let not your heart be troubled,
neither let it be fearful.
28 Ye heard how I said to you,
I go away, and I come unto you.
If ye loved me, ye would have rejoiced,
because I go unto the Father :
for the Father is greater than I.
29 And now I have told you
before it come to pass,
that, when it is come to pass,
ye may believe.
30 I will no more speak much with you,
for the prince of the world cometh :
and he hath nothing in me ;
31 but that the world may know
that I love the Father,
and as the Father gave me commandment,
even so I do.

Arise, let us go hence.

175. CHRISTIAN LOVE.

JOHN XV. 1—27.

1 I am the true vine,
and my Father is the husbandman.
2 Every branch in me that beareth not fruit,
he taketh it away :
and every branch that beareth fruit,
he cleanseth it,
that it may bear more fruit.
3 Already ye are clean because of the word
which I have spoken unto you.
4 Abide in me, and I in you.
As the branch cannot bear fruit of itself,
except it abide in the vine ;
so neither can ye,
except ye abide in me.
5 I am the vine, ye are the branches :
He that abideth in me, and I in him,
the same beareth much fruit ;
for apart from me ye can do nothing.
6 If a man abide not in me,
he is cast forth as a branch, and is withered ;
and they gather them,
and cast them into the fire,
and they are burned.
7 If ye abide in me,
and my words abide in you,
ask whatsoever ye will,
and it shall be done unto you.
8 Herein is my Father glorified,
that ye bear much fruit ;
and so shall ye be my disciples.
9 Even as the Father hath loved me,
I also have loved you :
abide ye in my love.
10 If ye keep my commandments,
ye shall abide in my love ;
even as I have kept my Father's commandments,
and abide in his love.
11 These things have I spoken unto you,
that my joy may be in you,
and *that* your joy may be made full.
12 This is my commandment,
that ye love one another,
even as I have loved you.
13 Greater love hath no man than this,
that a man lay down his life for his friends.
14 Ye are my friends,
if ye do the things which I command you.
15 No longer do I call you servants ;
for the servant knoweth not
what his Lord doeth :

but I have called you friends ;
for all things that I heard from my Father
I have made known unto you.
16 Ye did not choose me,
but I chose you, and appointed you,
that ye should go and bear fruit,
and *that* your fruit should abide :
that whatsoever ye shall ask of the Father
in my name,
he may give it you.
17 These things I command you,
that ye may love one another.
18 If the world hateth you,
ye know that it hath hated me
before *it* hated you.
19 If ye were of the world,
the world would love its own :
but because ye are not of the world,
but I chose you out of the world,
therefore the world hateth you.
20 Remember the word that I said unto you,
* A servant is not greater than his lord.
If they persecuted me,
they will also persecute you ;
if they kept my word,
they will keep yours also.
21 But all these things will they do unto you
for my name's sake,
because they know not him that sent me.
22 If I had not come and spoken unto them,
they had not had sin :
but now they have no excuse for their sin.
23 He that hateth me hateth my Father also.
24 If I had not done among them
the works which none other did,
they had not had sin :
but now have they both seen and hated
both me and my Father.
25 But *this cometh to pass*,
that the word may be fulfilled
that is written in their law,
They hated me without a cause.
26 But when the Comforter is come,
whom I will send unto you from the Father,
even the Spirit of truth,
which proceedeth from the Father,
he shall bear witness of me :
27 and ye also bear witness,
because ye have been with me
from the beginning.

* John xiii. 16. (Sec. 166.) Matt. x. 24. (Sec. 125. a.)

176. CHRISTIAN PEACE.

JOHN XVI. 1—33.

- 1 These things have I spoken unto you,
that ye should not be caused to stumble.
- 2 They shall put you out of the synagogues :
yea, the hour cometh,
that whosoever killeth you,
shall think that he offereth service unto God.
- 3 And these things will they do,
because they have not known the Father,
nor me.
- 4 But these things have I spoken unto you,
that when their hour is come,
ye may remember them,
how that I told you.
- And these things
I said not unto you from the beginning,
because I was with you.
- 5 But now I go unto him that sent me ;
and none of you asketh me,
Whither goest thou ?
- 6 But because I have spoken these things
unto you,
sorrow hath filled your heart.
- 7 Nevertheless I tell you the truth :
It is expedient for you that I go away ;
for if I go not away,
the Comforter will not come unto you ;
but if I go, I will send him unto you.
- 8 And he, when he is come,
will convict the world in respect of sin,
and of righteousness, and of judgment :
9 of sin,
because they believe not on me ;
10 of righteousness,
because I go to the Father,
and ye behold me no more ;
11 of judgment,
because the prince of this world
hath been judged.
- 12 I have yet many things to say unto you,
but ye cannot bear them now.
- 13 Howbeit when he, the Spirit of truth, is come,
he shall guide you into all the truth :
for he shall not speak from himself ;
but what things soever he shall hear,
these shall he speak :
and he shall declare unto you
the things that are to come.
- 14 He shall glorify me :
for he shall take of mine,
and shall declare *it* unto you.
- 15 All things whatsoever the Father hath
are mine ;
therefore said I,
that he taketh of mine,
and shall declare *it* unto you.
- 16 A little while, and ye behold me no more ;
and again a little while, and ye shall see me.
- 17 Some of his disciples therefore said
one to another,
What is this that he saith unto us,
A little while, and ye behold me not ;
and again a little while, and ye shall see me :
and, Because I go to the Father ?
- 18 They said therefore,
What is this that he saith, A little while ?
We know not what he saith.

- 19 Jesus perceived
that they were desirous to ask him,
and he said unto them,
Do ye inquire among yourselves
concerning this, that I said,
A little while, and ye behold me not,
and again a little while, and ye shall see me ?
- 20 Verily, verily, I say unto you,
that ye shall weep and lament,
but the world shall rejoice :
ye shall be sorrowful,
but your sorrow shall be turned into joy.
- 21 A woman when she is in travail hath sorrow,
because her hour is come :
but when she is delivered of the child,
she remembereth no more the anguish,
for the joy that a man is born into the world.
- 22 And ye therefore now have sorrow :
but I will see you again,
and your heart shall rejoice,
and your joy no one taketh away from you.
- 23 And in that day ye shall ask me no question.
Verily, verily, I say unto you,
If ye shall ask anything of the Father,
he will give it you in my name.
- 24 Hitherto have ye asked nothing in my name :
ask, and ye shall receive,
that your joy may be made full.
- 25 These things have I spoken unto you
in dark sayings :
the hour cometh,
when I shall no more speak unto you
in dark sayings,
but shall tell you plainly of the Father.
- 26 In that day ye shall ask in my name :
and I say not unto you
that I will pray the Father for you ;
27 for the Father himself loveth you,
because ye have loved me,
and have believed
that I came forth from the Father.
- 28 I came out from the Father,
and am come into the world :
again, I leave the world,
and go unto the Father.
- 29 His disciples say,
Lo, now speakest thou plainly,
and speakest no dark saying.
- 30 Now know we that thou knowest all things,
and needest not that any man should ask thee :
by this we believe
that thou camest forth from God.
- 31 Jesus answered them,
Do ye now believe ?
- 32 Behold, the hour cometh, yea, is come,
that ye shall be scattered,
every man to his own,
and shall leave me alone :
and yet I am not alone,
because the Father is with me,
- 33 These things have I spoken unto you,
that in me ye may have peace.
In the world ye have tribulation :
but be of good cheer ;
I have overcome the world.

177. THE PRAYER OF JESUS.

JOHN XVII. 1—26.

1 These things spake Jesus ;
and lifting up his eyes to heaven,
he said,
Father, the hour is come ;
glorify thy Son, that the Son may glorify thee :
2 even as thou gavest him authority
over all flesh,
that to all whom thou hast given him,
he should give eternal life.
3 And this is life eternal,
that they should know thee the only true God,
and him whom thou didst send,
even Jesus Christ.
4 I glorified thee on the earth,
having accomplished the work
which thou hast given me to do.
5 And now, Father,
glorify thou me with thine own self
with the glory which I had with thee
before the world was.
6 I manifested thy name unto the men
whom thou gavest me out of the world :
thine they were,
and thou gavest them to me ;
and they have kept thy word.
7 Now they know that all things
whatsoever thou hast given me
are from thee :
8 for the words which thou gavest me
I have given unto them ;
and they received *them*,
and knew of a truth
that I came forth from thee,
and they believed that thou didst send me.
9 I pray for them :
I pray not for the world,
but for those whom thou hast given me ;
for they are thine :
10 and all things that are mine are thine,
and thine are mine :
and I am glorified in them.
11 And I am no more in the world,
and these are in the world,
and I come to thee.

Holy Father,
keep them in thy name
which thou hast given me,
that they may be one, even as we *are*.
12 While I was with them,
I kept them in thy name
which thou hast given me :
and I guarded them,
and not one of them perished,
but the son of perdition ;
that the scripture might be fulfilled.

13 But now I come to thee ;
and these things I speak in the world,
that they may have my joy
made full in themselves.
14 I have given them thy word ;
and the world hated them,
because they are not of the world,
even as I am not of the world.
15 I pray not
that thou shouldest take them
from the world,
but that thou shouldest keep them
from the evil *one*.
16 They are not of the world,
even as I am not of the world.
17 Sanctify them in the truth :
thy word is truth.
18 As thou didst send me into the world,
even so sent I them into the world.
19 And for their sakes I sanctify myself,
that they themselves also
may be sanctified in truth.
20 Neither for these only do I pray,
but for them also that believe on me
through their word ;
21 that they may all be one ;
even as thou, Father, *art* in me, and I in thee,
that they also may be in us :
that the world may believe
that thou didst send me.
22 And the glory which thou hast given me
I have given unto them ;
that they may be one, even as we *are* one ;
23 I in them, and thou in me,
that they may be perfected into one ;
that the world may know
that thou didst send me,
and lovedst them, even as thou lovedst me.

24 Father,
I desire that they also whom thou hast given me
be with me where I am,
that they may behold my glory,
which thou hast given me :
for thou lovedst me
before the foundation of the world.
25 O righteous Father,
the world knew thee not,
but I knew thee ;
and these knew that thou didst send me ;
26 and I made known unto them thy name,
and will make it known ;
that the love
wherewith thou lovedst me
may be in them,
and I in them.

SYNOPTICAL PLAN OF THE HARMONY.

PART I.

EVENTS IN THE MINISTRY OF JESUS THE CHRIST.

AS RECORDED BY MARK.

And Confirmed by Matthew, Luke and John.

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SYNOPTICAL PLAN OF THE HARMONY.

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But Found in Matthew, Luke or John.

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But Found in Matthew or Luke.

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FOLLOWED BY THE THREE SYNOPTISTS.

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m	Healing a Deaf and Dumb Man.	7: 31-37			39
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o	Feeding the Four Thousand.	8: 1-10	15: 32-39		41
p	Seeking a Sign.	8: 11-13	16: 1-4		42
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68	The Light of the Body.		(6: 22, 23)	11: 34-36	125
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79	The Barren Fig Tree.			13: 6-9	62
80	Healing a Woman with an Infirmary.			13: 10-17	113
81	Various Parables.	(4: 30-34)	(13: 24-52)	13: 18-21	23
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95	Serving One Master.			16: 13	125
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100	Treatment of Erring Brother.		(18: 15-20)	17: 3, 4	131
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KEY TO THE ARRANGEMENT.

Events in Luke's chronological order indicated by Latin type, and numbered consecutively.
 Passages not found in Luke indicated by Italics, and numbered by letters.
 Luke's transpositions from the order of Mark or Matthew indicated by small capitals.
 References to passages out of the general order enclosed in parentheses.
 Luke's Itinerary drawn mostly from Matthew, indicated by Roman type.

NOTE.

The above Table represents the combined arrangement of Mark, Matthew and Luke. It can be applied however to each one of those evangelists individually by following the references as arranged in their respective columns, omitting those enclosed within parentheses. The consecutive chapters and verses follow one another in regular order, showing their complete continuity at a glance. Thus all three Gospels, as put forth by the evangelists in the order adopted by each, can be found in this one arrangement, proving beyond any doubt their entire interdependence.

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GOSPEL DEVELOPMENT

DIVISION II.

COMPARISON IN SUBJECT

CHAPTER I.

1. RECORDING THE DISCOURSES OF CHRIST.

WHEN it is desired at the present day to take down the extempore address of some noted speaker, an expert is employed to do the work. This expert, by means of an acquired process known as shorthand or stenography, is able to record every word exactly as delivered, and then, by transcribing his notes in longhand, or printing them on a typewriter, present a complete and perfect record of the address, which will be accepted as a verbatim statement of what was really uttered. But stenography is a modern invention, less than one hundred years old. Previous to its discovery, various attempts had been made to take down words at the ordinary speed of utterance, but nothing like a verbatim report was produced. It is true that many celebrated Greek and Roman orations of ancient times have been preserved in perfect form, leading us to infer that they were probably taken down at the time of their delivery by skilled reporters accustomed to such work. But it is very doubtful if any system of shorthand reporting was known in those days; although the Romans are thought to have had a crude process of shortened longhand, applied to taking down speeches in their Forum. Two ways of securing this record seem to have been followed: — the orations were carefully written out beforehand, and memorized for delivery; or they were written immediately after delivery, either by the speaker himself, or by professed scribes whose memories had been trained for just such purpose. It is certain however, that neither shorthand nor memorized reproduction was known to or practiced among the Jews in the days of Christ, and that no attempt was made to write down His many discourses at the time of their delivery. Yet we have interspersed throughout the four Gospels numerous reports of discourses delivered at various times and places, several of which would consume considerable time in the mere reading. How then were these reports obtained? The earliest systematic attempt to record our Lord's sayings was not undertaken for at least thirty years after His death, so that Matthew, its assumed author, must have had a most extraordinary memory, if he depended on that alone for his account. No explanation as to how these sayings were preserved for such a length of time is given anywhere in the New Testament. We are merely told that Jesus said such and such things, but no intimation is given as to how these sayings were preserved beyond the supernatural one that the Holy Spirit was promised by Christ to bring all things that He said to the remembrance of the apostles. (John 14: 26.) While the ministry of Christ was still fresh in the minds of the disciples, while the words He uttered were repeated, talked about and commented upon in private conversations, or proclaimed in public discourses, teachings and discussions, His spirit was constantly present, bringing to mind what was actually said, as well as guiding and controlling those who endeavored to put these sayings in permanent form. The vast majority of Christians are content to accept this scriptural solution, but many have sought to discover a natural one.

Among the twelve apostles chosen by our Lord to follow Him about, witness His miracles, and listen to His discourses, was Matthew, the accredited author of one of the Gospels. Now this Matthew was a publican, or tax-gatherer, accustomed to keep accounts, and so handy with the pen or reed; while the other apostles were either fishermen, or engaged in occupations which required little or no writing. It has been conjectured then, that Matthew wrote down at the time of their delivery such sayings of our Lord as appeared to him most important, arranging them afterwards according to some

plan, and then making them the basis of a Gospel. This conjecture appears most plausible from the fact that Matthew's Gospel is largely made up of discourses uttered by Jesus on various occasions; and is further strengthened by references to a lost commentary by Papias, an early Christian writer, on the "Oracles," or sayings of Christ, compiled by Matthew. But Matthew was a publican, not a scribe, occupations entirely distinct from one another. In modern language, he was a mere accountant, unaccustomed to literary effort, and so as little likely to write our Lord's discourses as any of the other disciples. Another supposition is that the words of Christ were memorized by His hearers, and repeated from one to another, until they were finally written out by the evangelists. In those days, when parchment rolls, or gathered leaves, were produced one by one by tedious copying, and from their great cost prohibited to the common people, memories would be better trained and more durable than in these times of cheap printed records, accessible to every one. There being little to read, spoken words would be treasured up in the memory for years, and kept fresh by constant repetition. Again, the travelling story-teller is a common sight now in Eastern countries, and he must have been more common still in the days of Christ. These men make it their business to wander about from place to place, entertaining such groups of hearers as would readily assemble, with tales and romances, and accounts of various events that had happened in the world at large. There is no doubt that many reports of our Lord's miracles, and even of His discourses, were circulated in this way about the country, and thus made known to communities who might not otherwise have heard of them. Another means of preserving a record of what was said and done, were the letters occasionally sent by one person to another, which, in the total absence of all newspapers, would be more likely to describe public events than is the case to-day. These letters, being few and far between, would also be carefully preserved, and thus form a permanent record that would in time become invaluable. It is very probable that much of the matter contained in the four Gospels was obtained from such a source, as it would have the advantage of being written soon after the occurrence, and presumably by eye-witnesses. Lastly, when the apostles began to realize the importance of their mission, some time after the departure of their Master, it is very natural that they should have gathered together from all sources every record of the Divine words and works that could be found, and have them arranged in some orderly form. During the fifty years that elapsed between the death of Christ and the first complete Gospel, (now believed to have been that of Mark,) certain disciples undertook to write accounts of our Lord's ministry, both from what they knew and from what was told them. Luke, who must have had excellent means of knowing, expressly tells us that such was the case, and it may not be very improbable to infer that the Gospels, as we now have them, were compiled in great part from these previous efforts. Perhaps all the above suppositions may be in some measure true, thus affording a natural solution of the origin of the three synoptic Gospels.

Some wild unwarranted theories have also been proposed to account for the preservation of our Lord's discourses: one enthusiast going so far as to imagine that certain of the apostles, as Matthew, Peter and John, were provided with note-books, in which they put down from time to time such utterances of Jesus as appeared to them notable; but while Matthew and Peter could only enter detached sayings which impinged on their minds, John, by an acquired system of shorthand, was enabled to record these discourses in their complete and literal form. The propounder of this curious theory evidently did not take into consideration the fact that Galilean fishermen and peasants would be the last persons to adopt the literary methods of an educated class, and that they were far more skilful in the use of the net or spade than of the pen. The selection of such men as apostles was certainly not on account of any intellectual ability. They were plain unlettered men untrained in literary work, and quite unequal to the task of transcribing the words of wisdom that fell from the lips of their divine Teacher. At the same time there was no immediate incentive to preserve these wonderful discourses. Many years elapsed before the apostles fully realized the importance of their Master's mission. While He was bodily present with them, they were too much lost in awe and wonder at the lavish outpouring of maxim, precept, law, moral, rebuke, warning, appeal, remonstrance, injunction and exhortation, to think of preserving such words for future generations. In fact, they seem to have been actuated by quite different thoughts; viz., the

restoration of that earthly kingdom towards which the desires of all Jews were at that time turned. The great lessons of truth, morality and religion, which Jesus constantly taught, fell upon dull, unheeding ears. How could such men comprehend the finer points of Christ's discourses, or have any adequate idea of the drift of His teaching? May we not infer that the records of those discourses presented to us by the evangelists are in all probability the result of a dim recollection of the wonderful sayings uttered by Jesus in the course of His ministry, which came gradually to the minds of His followers during long years of meditation and reminiscence, and were finally put in the shape found in the Gospels. That the recollection of these words must have been aided by divine or supernatural influence one can readily admit, since it would be utterly impossible at the present day, or during any period of the world's known history, for the profoundest intellects to produce another collection of sayings equal in vigor, precision and simplicity, to those attributed to Christ. Even the choicest expressions culled from the writings of our greatest poets, Homer, Dante and Shakespeare, are immeasurably inferior to the wonderful sayings uttered by Jesus.

2. INTERDEPENDENCE OF THE SYNOPTISTS.

Let any one compare an event that has come under his personal observation with the report of it in a daily newspaper, and he will be amazed to find how little the report agrees with his own experience, and how many particulars are introduced which thus become known to him for the first time. Now, let him take four different newspapers which describe the same event, and compare their respective accounts together. He will find as little similarity between the four, as between any one and his own impression: and should he attempt to harmonize their different stories, he would be apt to complain that each reporter drew as much upon his own imagination, as upon the actual facts. Yet, as the details of such an event could be easily obtained from actual eye-witnesses, and within a short time of its occurrence, it would seem as if every account ought to practically agree, and the main particulars therein presented be substantially the same. That such is not the case may be attributed to that mysterious process of modern newspaper work known as "writing up an account," in which the actual facts are so transformed as to produce an interesting story. Now, apply this modern experience to an elucidation of the various events recorded in the four Gospels, bearing in mind that from forty to fifty years elapsed before any attempt was made to write such Gospels, by which time, few actual eye-witnesses could be found to verify the traditional report. Let it be also remembered that each of the four writers of those Gospels was inspired by special motives, had independent designs in view, and wrote for particular communities. With all this incentive to variation, the amount of agreement between their several narratives is wonderful, far greater than we would expect to find under such circumstances, or have ever found in any other history of the world's events. The unanimity between the synoptical accounts cannot be explained by the assumption that they are absolutely accurate and authentic narratives. Two or three eye-witnesses would never agree so closely in their report of the same event, nor would three independent writers have chosen so many similar things out of the vast fund of our Lord's sayings and doings. Much of this agreement therefore must have resulted from each succeeding writer making free use of the books already written, selecting what he deemed essential to his own purpose. Had we the original manuscripts of the four Gospels, this agreement would be found much greater, for there is no doubt that a considerable part of the existing diversity is due to copyists amending, adding to or leaving out the original text for special purposes. This is known to have been the case when the various books of the New Testament had assumed a settled form, and no material change in their contents was possible.

We must take into account however, the fact that a radical difference exists between the composition of newspaper stories and those found in the Gospels, as to the circumstances and conditions under which the former are known to be written, and the

latter supposed to have been compiled. Not only in the case of newspaper stories are the writers entirely independent of one another, since none have any chance of seeing what the others have written, till finished and printed, but each aims at producing an individual account, and jealously guards every particular that becomes known to him, until his work is done and published to the world. We would hardly expect to find therefore, much harmony between the accounts of two or more reporters, but rather considerable diversity; and this is what invariably happens. Now, in the case of the Gospel narratives, quite a distinct set of circumstances and conditions must have prevailed; since, while we meet with considerable diversity, the vast amount of harmony that is found shows a different state of things. In the first place, the authors of our existing four Gospels cannot be regarded in the same light as modern reporters; since it is very evident that not one of them could have been an eye-witness of the events they describe. Whether however, the information supplied to them came from actual eye-witnesses, or from documents drawn up by eye-witnesses, or from traditions of the various events handed down through intermediary parties, is a matter that in the present state of our knowledge cannot be determined. Though there is no doubt that the traditional report which supplied the bulk of this information came originally from participants in the ministry of Jesus. How much development such report underwent through a long course of repetition from one person to another will always be a matter of contention among those seeking the real facts. In the second place, if the harmony that prevails among these authors did not come from any direct or positive knowledge of the events chronicled, it must have come about in other ways; and what simpler and more natural one can be imagined than a knowledge of and reliance upon each others' works. Here we have the great difference between newspaper reporting and Gospel narration. Whether each evangelist was dependent on or independent of what his brother evangelists had written, as is variously claimed, it is certain that only the first writer can be regarded as independent, since he could not have the advantage of knowing what his successors would write. The second evangelist however, would have every opportunity of knowing what the first had written, and could easily procure and consult a copy of his predecessor's work, if so disposed: while the third evangelist would have the same chance of knowing and consulting the works of his two predecessors. Whether this was done or not, there can be no doubt as to its possibility, and even probability; and this circumstance must be taken into account, in estimating the amount of interdependence. Not only also is the probability to be allowed, but there must have been every incentive on the part of the second and third evangelist to know what the first had written, so as to make their own works as individual as possible. The argument for interdependence becomes therefore so strong as to practically amount to a certainty.

Another strong argument for this interdependence may be derived from the order in which the three synoptical Gospels were probably written. It has been claimed that Mark was indebted to Matthew in the composition of his Gospel, that he copied largely from this work, and that his own book was designed to be a condensed account of the ministry of Jesus Christ, eliminating from the more redundant production of that apostle whatever appeared unnecessary to a true conception of the Master. In confirmation of this, numerous passages are cited which show an exact similarity, not merely in idea but in very words, between Mark and Matthew. This claim should also be extended so as to include Luke in the source of that indebtedness, because similar parallelisms between him and Mark are found to exist. But such evidence can be applied both ways: proving that Matthew might have as well copied from Mark, as Mark from Matthew; and that Luke might have as well copied from Mark, as Mark from Luke. The only true way of determining the order in which these evangelists wrote, is to consider the general style and practice of each.

Now, when writers copy from one another, there is generally an attempt to disguise the copying by a variation in the language employed. Such variation, in fact, we find to exist in Matthew to a small extent, and in Luke to a much greater extent, as compared with Mark. One can easily discover this in comparing parallel passages, where Matthew and Luke undertake to describe the same event with Mark. The fact that the verbal variation in Luke is so much greater than in Matthew only confirms the theory, by revealing the different design followed by each writer. Matthew's intention was un-

doubtedly to present a systematic arrangement of our Lord's sayings in logical discourses, to which the record of His deeds, as given by Mark, was afterwards added to make the story complete. Luke, on the other hand, aimed at giving a general account of the incidents and discourses, and to make it individual, employed his own language as far as possible. When therefore, Luke selects passages from Mark or Matthew, he is continually paraphrasing them, adding explanatory remarks, introducing new illustrations, and in other ways changing and enriching them. Now, why was this done but to give those passages a fresh appearance, so as to make his Gospel new and original. If he was drawing from independent documents, which, on account of their fragmentary and transient character, would never come into general use for Church teaching, there would have been no need for any material change or alteration. He could simply have copied out what he deemed necessary, and given it an appropriate place in his narrative. But he had before him documents which were in general use by the churches, and well known to the Christians of that day. It was therefore necessary to give those writings a new form, and enrich them by new details, before his Gospel would be accepted as a new work. And from the method of his selection, taking sometimes from Mark, and sometimes from Matthew, both of those Gospels must have been in active use before his own was begun.

Now as to the priority of Mark or Matthew. If Mark copied from Matthew, he must also have copied from Luke, since his Gospel contains passages similar to what appears in each, besides furnishing many details not found in either. This would make Mark last. But in that case it seems strange he should have followed Matthew so much oftener than Luke, and to have adhered so much closer to the phraseology of the former than of the latter. In fact, Mark and Matthew, so far as relates to the incidents, appear to be companion Gospels, while Luke occupies an independent position. Coming last, Mark would naturally have followed Luke as much as Matthew, which is not the case. Coming first, Mark would omit much that appears in Matthew and Luke, which we find to be the fact. His Gospel would be the simplest and shortest; his discourses the fewest in number; and while many of his descriptions contain details not found in Matthew, or Luke, we can readily understand how such additions could have been introduced in later times. If the order of writing be then fixed at Mark, Matthew and Luke, the matter embraced by each Gospel will bear a logical relation, and the parallel passages can be easily explained. If the evangelists wrote independently of one another, there must have been an original record which all three used, but which Mark and Matthew followed more closely than Luke. If now this original record be regarded as practically identical with Mark, then all difficulties will vanish, and we can easily trace the connecting links and mutual dependence.

Perhaps the strongest proof of interdependence may be found in the order of events adopted by each synoptist. This order is practically the same in all three Gospels, showing that it must have had a common origin. In other words, Mark, Matthew and Luke must have based their respective Gospels on a common document, regarding it as the one reliable account of our Lord's ministry. As to the variations in the original order, exhibited by these three Gospels, they are no more than would be expected from three independent writers, following their own individual ideas, and pursuing their own settled purposes. On pages 141-143 will be found a table showing the plan of Gospel construction according to the three synoptists. This plan gives the order of events followed by Mark, Matthew and Luke, in their respective Gospels, combined in one general arrangement. Every event presented by each evangelist in their proper sequence can be found in the reference columns, indicated by chapter and verse. These references follow one another in consecutive order without any breaks, showing that each evangelist must have had before him the same general plan which he adapted to his own particular design. Whether Mark's primal Gospel constituted that original plan, or was based upon it, with such variations as that evangelist saw fit to make, need not be discussed, since it is very evident, that the plan followed by Matthew and Luke was practically identical with that of their predecessor. We may safely accept Mark's Gospel then as the basis upon which his brother evangelists built their own, and from whose order of events they made whatever changes seemed desirable and consistent with historic probability.

CHAPTER II.

PECULIAR INCIDENTS OF OUR LORD'S MINISTRY.

THE various incidents attributed to the ministry of Jesus the Christ by the synoptic evangelists, and exclusive of those which belong to His early years and risen life, may be divided into four classes. First, those found in Mark, Matthew and Luke: second, those found in Matthew and Luke; third, those found in Matthew only; and fourth, those found in Luke only. As the first class extends over the entire length of Christ's ministry, and embraces the greater portion of its incidents, any adequate consideration would require a commentary. Since that is not the object of the present work, our attention will be limited to the second, third and fourth classes. As none of these appear in Mark, it is evident that they must either have been unknown to that evangelist, or else were omitted from his Gospel for sufficient reasons. In either case they merit special consideration, since, on account of that omission, their credibility may be called in question. As both Matthew and Luke came after Mark, it is reasonable to infer that whatever new incidents appear in the Gospels of the two first named evangelists, must have become known to the Church at large after the Gospel of the last named had been written. But whether they emerged into light as the result of special research, or of traditional development, cannot be satisfactorily determined, since there is no evidence to warrant any conclusion. The only resource then, is to take up these new incidents one by one, and consider their claims to credibility by reasonable inference. They will be treated in the several classes named above.

FOUND IN MATTHEW AND LUKE.

Four incidents, not given by Mark, appear in both Matthew and Luke. They are Healing the Centurion's Servant, Following Christ, John's Embassy to Jesus, and Ministering Women. The first comes properly under the head of "Repeated Incidents," and will be considered in the chapter devoted to that subject.

Following Christ (Sec. 101) is a pathetic picture of the Saviour wandering about from place to place, dependent upon the charity of strangers, and devoting Himself entirely to the work of His ministry. Matthew (8: 18-22) assigns this incident to the same day on which Peter's wife's mother was healed. Luke, on examining Matthew, saw at once the inappropriateness of such an arrangement. Jesus had, according to Matthew, just left the house of Peter's mother-in-law, where He was ever a welcome guest, and in fact, lived much of the time. Under such circumstances, it could hardly be said that "the Son of man hath not where to lay his head." So Luke (9: 57-62) transposed the incident to a much later period of the Saviour's life, when, on His last journey to Jerusalem, He was refused hospitality by certain Samaritans. Luke's arrangement is thus far more consistent with the actual condition of things than Matthew's; though we have no assurance from any other source that either are historically correct.

John's Embassy to Jesus (Sec. 100) is described by Matthew (11: 2-19), and Luke (7: 18-35) in such identical terms, that each must have drawn from some common and written source; or what is more likely, Matthew introduced it into his Gospel from some traditional record, and Luke copied it from that Gospel into his own, with some verbal changes. This incident places John the Baptist in a new and unexpected light. According to all four evangelists, John had recognized Jesus as the predicted Christ, and had proclaimed Him as such to the expectant Jews. Yet, in this narrative, he experiences a doubt as to the Messiahship of Jesus, and sends two of his disciples on a

mission to the Saviour, in order to satisfy that doubt. Many explanations have been advanced by commentators to account for this change of feeling: — the most plausible being that John had expected Jesus by the exercise of a higher power to release him from prison, and, wearied with waiting, had sent these messengers as a gentle reminder of his sad condition, and the urgent need of an interposing hand. Perhaps too, John had expected a more active manifestation of the Messiahship, than Jesus was thus far displaying, from the meagre accounts which had reached him in prison, and hoped by this embassy to bring about a speedier inauguration of that glorious kingdom predicted by the prophets, and long desired by the people. There seems no reason, however, to doubt the main facts of the story, since we are aware of no condition in the early Church which could have induced its invention. And while at first sight, it might have seemed designed to bring John's disciples over to Christ, this result was attained so easily and naturally, as in the case of those whom St. Paul baptized at Ephesus, (Acts 19: 5) that no such expedient as this story became necessary. We may place the event therefore, among those floating traditions which failed to reach Mark, and naturally, was not incorporated in his Gospel. Or it may be inferred that St. Peter, who is supposed to have supplied many of the facts presented by this Gospel, may have known about such embassy, but as it did not place John in a very favorable light, implying a lack of faith in Christ, refrained from any allusion to it in his preaching. As to the chronological position of this event, Matthew and Luke vary a little from one another: the former placing it shortly after the mission of the Twelve, and the latter some time after the calling of the Twelve, a few months earlier.

Ministering Women, (Sec. 108.) though apparently peculiar to Luke (8: 1-3), and so arranged in the "Harmony," is in reality based upon what Matthew tells us concerning the women who beheld from afar the cross on which Jesus lay dying (Matt. 27: 55). In both cases, these women are said to have followed Jesus ministering unto Him, the only difference being in the names mentioned. This incident has been claimed as an undesigned evidence of Luke's veracity, since no forger would have introduced such a simple circumstance. But even if we dismiss the idea that it was derived from Matthew, there is nothing unusual in the incident itself, since it is what any writer might infer, who had studied the various missionary journeys of Jesus, and the means whereby they were accomplished. That He and His disciples, while wandering about the country, must have depended upon the support of others was a very natural supposition, and who more likely to contribute to that support than the friends who became interested in His cause, and devoted to His welfare. Luke tells us expressly that these friends ministered of their substance, and mentions the name of one, Joanna, wife of Chuza, Herod's steward, who was undoubtedly in a position to do so.

FOUND IN MATTHEW ONLY.

The important incidents peculiar to Matthew's Gospel are as follows: — Healing Two Blind Men, Healing Lame, Blind and Dumb, Paying Tribute, Suicide of Judas, Guard at the Sepulchre, and Report of the Guard.

Healing Two Blind Men, (Sec. 102.) which Matthew (9: 27-31.) locates at Capernaum, is one of many similar cures performed by Jesus. Thus, farther on, Matthew (20: 29-34.) describes the healing of two blind men at Jericho, though Mark and Luke who give the same incident mention only one, Mark alone (8: 22-26.) narrates the restoring of sight to a blind man at Bethsaida [Julias], and John alone (9: 1-12.) mentions the restoring of sight to a man born blind in Jerusalem. Where Matthew obtained his record of the above miracle is not known. In some respects, it is similar to the Jericho incident, but both place and attending circumstances are so different, that we must regard each as distinct events. Moreover, it seems to be the only occasion recorded by Matthew where Jesus addressed the direct question to His suppliants, "Believe ye that I am able to do this?" and received the answer, "Yea Lord." So that we can perceive a distinct motive for the incident, which was to show the power of faith. And perhaps this underlying motive may be the surest means of solving the reason for other strange and unaccountable stories.

Healing Lame, Blind and Dumb (Matt. 15: 29-31, Sec. 40.) seems to be a grouping together of several miracles performed by Jesus after His return from the borders of Tyre and Sidon to the Sea of Galilee. One of these miracles, healing a deaf and dumb man, is particularized by Mark (7: 31-37,) as having been performed at the same place and time. So that we may assume that Matthew gives the more comprehensive account of what happened, and in that respect stands alone. The event occurs in that part of both Mark's and Matthew's Gospel omitted by Luke, and though its absence from the third Gospel affords no ground for positive conclusion, it has been inferred with considerable reason that neither account appeared in the original Gospels of the first and second evangelists, but were added to them in later times.

Paying Tribute (Matt. 17: 24-27, Sec. 103.) though peculiarly appropriate to Matthew, who was a publican or tax-gatherer, does not seem to agree with the state of things at the time of its supposed occurrence. If the half-shekel was required for the support of the temple worship, as believed by most commentators, then the saying of our Lord about the sons being free would not appear consistent; since, as a Jew, He would naturally deem its payment a religious obligation. If the tax was due to the civil authorities, then the same remark would also be opposed to His express declaration at another time, about rendering to Cæsar the things that are Cæsar's. Again, there is no mention of the other disciples who were just as liable to the tax, while the coin in the fish's mouth is quite at variance with the general character of our Lord's miracles. The eventual payment of the tax does not remove the apparent inconsistency of the peculiar statement. It would seem therefore, as if the incident originated at a later period, and was put forth by some converted Jew who objected to both the religious and civil tax.

The Suicide of Judas (Sec. 104.) is related both by Matthew (27: 3-10) and Peter, (Acts 1: 16-20) but in very different terms. Both writers agree in saying that Judas met a violent death, but while one describes it as intentional, the other sets it forth as accidental. According to Matthew, Judas hanged himself. According to Peter, he fell headlong, and was dashed to pieces. According to the former, Judas surrendered the betrayal money, which was used to purchase a burying-ground for strangers. According to the latter, Judas purchased this field himself with the reward of his iniquity. Both concur in stating that this place was known as "The field of blood." As St. Peter is supposed to have described the event shortly after its occurrence, his version would naturally be regarded as the correct one. But we must bear in mind that Peter's address to the apostles was not put down in writing at the time of its delivery, and probably not for many years afterwards. So that we are no more certain that Luke has given the exact wording of that address, than we are that Matthew has recorded the true story of the death of Judas. Both seem to have relied upon tradition, and their varying versions afford us an excellent illustration of the changes wrought in every story handed down by word of mouth. It is also possible that Matthew may have represented Judas as hanging himself, because the Jews often inflicted that degradation upon persons who were deemed accursed of God, after they had been put to death by other means. [Deut. 21: 22, 23.] Papias, a Christian writer of the second century, gives a third version of this story as follows: — "Judas walked about in this world a sad example of impiety: for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out."

The Guard at the Sepulchre, and The Report of the Guard (Sec. 105, 106.) told by Matthew (27: 62-66, and 28: 11-15) exhibit some curious features. We are first informed that the chief priests and Pharisees, in petitioning Pilate to have the sepulchre of Jesus made sure, offered as an excuse His words, "After three days I rise again." Now these words were uttered several times in the presence of the disciples, but never, so far as reported by the evangelists, to the priests and Pharisees. On the contrary, His assurance to them of the same thing was couched in far different terms: "Destroy this temple, and in three days I will raise it up." (John 2: 19.) These words, according to John, were uttered in the temple itself to those very persons who afterwards brought them up against Jesus as an offence. And that they were not understood as referring to any resurrection from the dead further appears when Jesus was taunted with them as He hung on the cross, "Thou that destroyest the temple, and buildest it in three days,

save thyself." (Matt. 27: 40) It seems very probable then, that Matthew attributed to the Jewish rulers the ideas of our Lord's resurrection possessed by Christians only, so as to place the reality of that resurrection in the strongest possible light. Even those Jews who believed in the coming of a resurrection regarded it as an event assigned to the distant future, and as embracing only a select number of persons: and they would not for a moment imagine that it had happened at such a time, or been achieved by a hated and despised Nazarene. Another curious feature is the readiness of the chief priests to accept the report brought to them by the Roman guard, and to nullify it by bribing the soldiers to spread abroad an entirely different story. Their most natural and obvious course would have been to reject what was told them as absurd and ridiculous, and to charge the soldiers with having dreamt it while sleeping on their posts. Again, the story put in the mouths of the soldiers to circulate is inconsistent on its very face; for how could these men know that the disciples of Jesus came and stole His body, if they were asleep at the time.

There are a number of short stories scattered throughout this Gospel which it has not been deemed necessary to consider here at length. They are 1. Reluctance of John to baptize Jesus, Matt. 3: 14, 15; 2. Widespread fame of Jesus, Matt. 4: 24; 3. Peter's attempt to walk upon water, Matt. 14: 28-31; 4. Conferring primacy upon Peter, Matt. 16: 17-19; 5. Children's hosannas in the temple, Matt. 21: 15, 16; 6. Jesus under guardianship of angels, Matt. 26: 53, 54; 7. Dream of Pilate's wife, Matt. 27: 19; 8. Pilate washing his hands, Matt. 27: 24, 25; 9. Appearance of risen saints in Jerusalem, Matt. 27: 52, 53; 10. Descent of angel upon the tomb, Matt. 28: 2-4. Some of these stories are no doubt legendary, others may have been based upon faint traditions, while others are the result of editorial conclusion. They serve to indicate the composite character of this Gospel.

FOUND IN LUKE ONLY.

The several incidents peculiar to Luke's Gospel are as follows:—Attempt of Nazarenes to kill Jesus, Raising the Widow's Son, Hostility of the Samaritans, Martha and Mary, A Mother's Blessing, Call to Repentance, Healing a Woman with an Infirmary, Rebuke of Herod, Healing a Man with the Dropsy, The Samaritan Leper, Zachæus the Publican, Christ weeping over Jerusalem, Warning to the Apostles, Agony in the Garden, Healing the Smitten Ear, Sending Jesus to Herod, Address to the Weeping Women, The Penitent Thief, and The Ascension into Heaven.

Some of these are of such comparative little importance that it is unnecessary to go into any discussion of the motives which influenced Luke in their selection. Others will receive special consideration in the chapter devoted to the "Construction of Luke's Gospel." A brief reference will here only be needful. **The Attempt to kill Jesus**, (Luke 4: 29) is the logical culmination of a discourse which must have infuriated the Nazarenes. **A Mother's Blessing**, (Luke 11: 27, 28) is a unique little incident introduced merely to show what the common people thought of Jesus. **The Call to Repentance**, (Luke 13: 1-5) is based upon two incidents, supposed to have been of recent occurrence when our Lord spoke, but of which no other record can be found. **The Rebuke of Herod**, (Luke 13: 31-33) must have been uttered in Galilee; since in announcing Herod's threat to kill Jesus, the designing Pharisees wished no doubt to get Him out of that monarch's dominions into Judæa, and so into their own power. **The Warning to the Apostles**, (Luke 22: 35-38) may be regarded as a comment by Luke on the impending dangers, rather than any utterance of the Saviour, since it is hardly probable that one who came to proclaim peace would recommend the purchase of a sword. **The Agony in the Garden**, and **Healing the Smitten Ear**, (Luke 22: 44, 51) are more suggestive of medical experience than actual occurrence, and doubtless represent what the evangelist assumed to have happened. **Sending Jesus to Herod**, (Luke 23: 7-12) is an interjection in the original story, for which there seems no warrant, especially as Herod sends Him back again, showing want of jurisdiction. The other features of this incident are assigned by Mark and Matthew to the Prætorium of Pilate. **The Penitent Thief**, (Luke 23: 39-43) is a Lukan development of the story told by Mark and Matthew. That only one of the malefactors should be represented as reproaching Jesus, while the other vindicated Him,

combined with the reward extended to the penitent, afforded both a beautiful picture and a most comforting lesson. The remaining incidents are of greater moment, and will be considered more in detail.

Raising the Widow's Son (Luke 7: 11-17, Sec. 107.) is a short narrative occupying only six verses. No further allusion to either the event or the persons concerned is made by Luke throughout his Gospel. The evangelist indeed states that the rumor of this great miracle went forth in the whole of Judæa, and was carried to John the Baptist in prison by his disciples, but we fail to find the slightest reference to it anywhere outside this short account. Mark describes in minute terms the raising of the daughter of Jairus to life, but why he should have omitted this more wonderful miracle is not apparent. It may be that the story of the widow's son was designed to form a companion piece to the story of the ruler's daughter, and that Luke, finding it among the many traditions related of our Lord, gave it authority by incorporating it in his own Gospel. The story places our Saviour in a very ennobling light, but while pathetic and beautiful is certainly most curious. The scene is laid at a town which is nowhere else mentioned throughout the Bible, though many travellers claim to have discovered its locality. No clue is afforded us as to the identity of the young man or his mother. If they became disciples of Christ, as would appear most probable, Luke never refers to them as such, though mentioning by name many who followed Jesus. Of course this last objection will apply equally well to Jairus and his daughter, who, after the event which brought them into notice, disappear completely from the scenes of New Testament history. But, taking the simple story of the young man of Nain as found in this Gospel, there is such a lack of corroborative evidence, and such an artificial aspect in detail, that one may be pardoned for doubting its reality.

Hostility of the Samaritans, as described by Luke, (9: 51-56, Sec. 109.) is in strange contrast to both the parable of the good Samaritan, and the cleansing of the Samaritan leper. There is nothing in the context which will enable us to determine Luke's reason for presenting this people under such different aspects. Why he should mention them so unfavorably on this one occasion, and so favorably on the two other occasions noted shortly after, is difficult to explain. Of course it will be claimed that he is merely telling the facts, and so cannot be held responsible for the variation. But Luke has so many times shown himself to be guided by a settled purpose, that we feel inclined to believe he must have had one in the present instance. Perhaps he wished to draw attention to the fact that the Samaritans were only unfriendly towards those who appeared as if going to Jerusalem; since hatred of the Holy City seems to have been a national characteristic. Perhaps he wished to exhibit the fierce spirit of James and John in asking leave to call down fire from heaven upon the hostile villagers. Perhaps he wished to account for the utterance of that pathetic remark, "The Son of man hath not where to lay His head." To some such purpose may be ascribed the above noted incident.

Martha and Mary (Sec. 110.) are referred to by Luke (10: 38-42) as inhabiting a certain village, presumably of Galilee. This is in direct contradiction of John, who states most emphatically that they lived at Bethany, a town nigh unto Jerusalem. (John 11: 1, 18.) Which of the two are right? John ought to be, because he accompanied his Master on two or more visits to these sisters, and could have made no mistake in the place. Yet Luke represented the current tradition of his time, which must have had some basis to keep it up. The exact abode of these two sisters might seem of little consequence, were it not for the fact that the entire truth of the resurrection of Lazarus depends upon our determining whether Luke or John was right. That there were two sisters named Martha and Mary with whom Jesus was on very familiar terms, we have every reason to believe; but that they lived at Bethany and had a brother named Lazarus is not so evident. Luke says nothing about such a brother; and certainly one who had undergone such a wonderful restoration to life, could not have so soon faded out of the memory of the early Christians. Even if he were not living when Luke wrote, the recollection of that great miracle would have survived and been more talked about, than that of any other similar work performed by our Lord. If we could be certain that John wrote the Gospel named after him, or that it was written during his lifetime, and under his supervision, that would end the difficulty at once. Unfortunately, there are

too many doubts as to John's authorship, or even superintendence of this Gospel, to justify our perfect acceptance. Under present conditions therefore, Luke is equally reliable with John, perhaps more so, because he carefully examined the genuineness of every tradition brought to his notice. Now, although Luke does not mention the name of the village in which Martha and Mary resided, we know it was nowhere near Bethany, because Jesus was many miles from that place when the recorded visit was made. One difficulty in identifying this village meets us at the very start. It is mentioned in that section of Luke's Gospel devoted to the final journey of Christ to Jerusalem, where he has gathered, principally from Matthew, so many events which apparently belong to other periods of our Lord's ministry. Yet as the visit of Jesus to Martha and Mary is not recorded by either Matthew or Mark, we may conclude that Luke, who obtained the story from some other source, had good reasons for introducing it here.

In pursuing our investigation, it is necessary to keep in mind that we are not considering the actual details of our Lord's final journey to Jerusalem, for no record of that journey was ever kept, and certainly none was in existence when Luke wrote. But we are considering what Luke conceived to be the probable events of that journey. In other words, our studies must be directed not to what Christ said and did at that time, but to what the evangelist thought He said and did. Now there is no doubt that at the beginning of this journey Jesus was in Galilee. The events described just previous to His setting out intimate His presence there, for His home was at Capernaum, and, according to Luke, He had probably been in that town for some little time. It is certain that the twelve apostles were sent out on their mission from Capernaum, and this was told at the beginning of Luke 9: (1-6). It is certain that Christ's Transfiguration occurred in Galilee, probably on Mount Hermon, at its extreme northern border, and that is described by Luke about the middle of this same chapter (Luke 9: 28-36). No reasonable construction of the evangelist's story then can locate Christ at this time anywhere but in Galilee, and for the most part at Capernaum. Towards the close of the same chapter we read "and it came to pass when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem" (Luke 9: 51-53). Now what do these words mean? That our Lord had conceived the idea of doing missionary work among the Samaritans previous to His final effort at Jerusalem. Hitherto, all, or most of His labors had been confined among the Galileans. Now He would give the Samaritans a chance. So, to make rapid progress, He sent His disciples ahead of Him to prepare the way, that when He Himself arrived, the ground would be ready for His spiritual tilling. But the result did not turn out as expected. When Jesus actually reached Samaria, He found the people there opposed to Him, because His face was turned toward Jerusalem. The old national prejudice came out, and they would have nothing to do with a man who was going to the city they hated. So the intended mission failed. The company, as we are told, went to another village; not in Samaria, because that would be only inviting another hostile reception, but to some neighboring place in Galilee. Among these lower villages of the district that bordered on Samaria Jesus continued for some time. Whether He went back to Capernaum is uncertain, but having begun the circuit He kept at it till the time arrived for His actual journey to the Holy City. That final destination was continually in His mind, for further on we read, "He went on his way through cities and villages, teaching, and journeying on unto Jerusalem" (Luke 13: 22); and still further, "It came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee" (Luke 17: 11). The time of His offering up was drawing near, so that now the actual journey had begun. Continuing along the borders of these two provinces, He reached the river Jordan, and crossing over its ford, kept on down through Peræa till about opposite Jericho, when He crossed again by another ford, and travelled on till Bethany was reached, six days before the Passover.

Now, it was between His unfavorable reception in Samaria, and the report of His journeying through the cities and villages towards Jerusalem, that the visit to Martha and Mary took place. Where then could this village have been located? Not in Samaria, because Jesus had given up His mission there. Not in Peræa, because Jesus had

not yet crossed the Jordan. Not in Judæa, because Jesus had not yet reached that province. The supposition that He made a flying visit to Jerusalem at this time is not warranted by a single reported fact; and has only been advanced by harmonists under the necessity of connecting Martha and Mary with the town of Bethany near that city. Immediately before this story of Martha and Mary we find an account of the interview with a lawyer, followed by the parable of the good Samaritan (Luke 10: 25-37). As both Mark and Matthew locate this interview in Jerusalem, and as the scene of the parable is laid between Jerusalem and Jericho, harmonists have thought themselves justified in assigning both to the period of our Lord's activity in the Holy City, during which time the above mentioned visit was made. But there is no reason why Luke may not have transposed that interview to another place, as he certainly did to another time in the ministry of Jesus, for purposes of his own; just as he transposed certain other incidents like the visit to Nazareth, and the miraculous draught of fishes: and, as the return of the seventy disciples, noted just previous to this interview, must assuredly have occurred in Galilee, there appears to have been no opportunity, as there was no mention, of any visit to Jerusalem immediately after. The return of the seventy, the interview with the lawyer, and the visit to Martha and Mary follow one another in Luke's Gospel without any break in the narrative, and without the chance of any intervening interval of lengthy duration to have occurred.

No conclusion either can be drawn from the lament over Jerusalem recorded in Luke 13: 34, 35, since that passage was taken bodily from Matthew who appended it to a discourse represented as being delivered in the Holy City, and was introduced by Luke merely as a logical sequence. (Comp. Luke 13: 33 with 34.) Had Jesus been actually in sight of Jerusalem when Luke reports its delivery, there would have been no need of warning Him to leave Herod's dominions noted just before, since He would have been then in Judæa, and so outside the jurisdiction of Herod. The village of Martha and Mary must have been then in Galilee. Jesus, during this portion of His journey, probably continued in the lower parts of Galilee, and here this village was undoubtedly located. Again, the reply to Herod's threat was delivered between the first notice of the journey towards Jerusalem, and the second notice of the same journey as it continued along the borders of Samaria and Galilee, so that there can be no doubt that Jesus had not yet left Galilee. And this reply is noted three chapters after the visit to Martha and Mary. The inevitable result of this deduction will be considered when we take up the story of the resurrection of Lazarus, as found only in John. It has been claimed that John 11: 1 should read "*Lazarus then of Bethany, but formerly of the village of Mary and her sister Martha.*" This would do away with the conflict between John and Luke as to the locality of the latter place, since, under those circumstances, it could have been at some distance from Jerusalem. But the reading does not agree with a precisely similar passage in the Greek, where John (1: 44) mentions Philip as "*from Bethsaida, of the city of Andrew and Peter.*" We are forced to maintain then that, according to John, Lazarus belonged solely and exclusively to Bethany, and that, from what is mentioned afterwards, the evangelist wished us to understand that it was also the permanent home of Mary and Martha.

Healing a Woman with an Infirmary, (Luke 13: 10-17, Sec. 113.) and **Healing a Man with the Dropsy (Luke 14: 1-6, Sec. 115.)** are companion stories, designed to show that the merciful work of Jesus could not be controlled and limited by the restrictions of the Jewish law. Whether in the actual form described by Luke they ever happened is immaterial, since there were undoubtedly many similar cases on which they could be based. The latter, in fact, bears so much resemblance to the account of the man with a withered hand, that many commentators have regarded them as different traditions of the same event. In construction and details the above stories exhibit such curious similarity, that they seem to have had a common origin, and to have emanated from the same written source. Both events occur on a sabbath, and in the presence of persons unfriendly to Jesus. In both cases the objection raised turns upon an assumed violation of the sabbath law. Both narrations are designed to illustrate the watchfulness of the Jewish rulers over the conduct of Jesus. In both cases the same plea of necessity is raised, even to naming the same domestic animals. And in both instances mercy is shown to be superior to law. Such parallelism is most significant.

The Samaritan Leper (Luke 17: 11-19, Sec. 116.) is a story with a moral, and stands out clear and distinct on the pages of Luke's Gospel. While the entire ten lepers appear at first to have been healed, only one of them, a Samaritan, acknowledged his indebtedness, and turned back to give thanks. His gratitude secured a permanent release from the leprosy, which, we are left to infer, returned to the other nine. This is a case of Gentile gratitude in contrast to Jewish ingratitude, and corresponds with the parable of the good Samaritan, also told exclusively by Luke. Both go to show that the Jewish feeling of hatred and contempt towards this race was not entertained by Luke; and that the third evangelist sought occasions to prove its excellence in moral practice.

Zacchaeus the Publican (Luke 19: 1-10, Sec. 117.) is a charming little episode. The idea of climbing a tree in order to see Jesus was not a very novel one, even in those days, but it gave our Lord opportunity to single out this man, and to honor him with a special visit. The fact of his being a publican served to excite the anger of those who prided themselves on their national heritage; but the answer of a beneficent and equitable life led our Lord to proclaim him as also a son of Abraham, and to decree salvation to his house.

Weeping over Jerusalem (Luke 19: 41-44, Sec. 118.) is a beautiful picture, and adds a most impressive scene to the life of the Saviour. But we are forced to admit that it presents every appearance of being drawn partly from the imagination of the writer, and partly from an account of the siege of Jerusalem by the Romans. As a prophecy, it would have been the most wonderful on record, predicting not only the event itself, but some of its minutest details; and thus affording a graphic description of what actually happened forty years afterwards. We are bound however to take into consideration the fact that the Gospel in which this incident appears was written after the event, thus claimed to have been predicted, really happened. So that our doubt of its genuineness becomes resolved into almost a certainty. Then there is not the slightest reference by either Mark or Matthew to any such proceeding on the part of our Lord, though both evangelists relate the history of that period with minute fulness. At the same time it is very probable that the story may have come down through tradition, and been introduced into the Gospel by Luke, or some one after him, who substituted for the vague references to the destruction of Jerusalem, like those found in the Eschatological discourse, more definite particulars derived from actual knowledge of that event.

Address to the Walling Women (Luke 23: 27-31, Sec. 86.) is a companion picture to the foregoing description, and undoubtedly proceeded from the same hand. It also bears every evidence of having been written after the destruction of Jerusalem; and so, if attributed to Luke, determines the date after which his Gospel must have been written. The actual occurrence however of such an incident seems improbable, from the fact that the brutal soldiers, who had charge of Jesus on His way to the cross, would have allowed Him no opportunity for delivering such an address, but have made every effort to hurry Him on to the place of execution. At the same time this incident fills out the story of the crucifixion, rendering it more graphic than the accounts of Mark and Matthew, and probably for that reason was introduced by Luke.

Ascension into Heaven. (Luke 24: 50-53, Sec. 124.) There can be no doubt that this incident must have been a late addition to Luke's Gospel, inserted by some copyist or editor, to form a more appropriate ending than originally existed. First, it is evidently condensed from the long statement found in the 'Acts of the Apostles.' As both works are by the same author, it hardly seems probable that one would be ended with the identical incident which begins the other. Second, the account in the Gospel would lead us to infer that Christ ascended into heaven on the first evening after His resurrection, when the account in the 'Acts' expressly states that forty days intervened between these two events. Third, the appendix to Mark's Gospel presents the same close connection between the first manifestation of Jesus to His apostles, and His ascension into heaven; but this only proves that the addition to Mark was later than the addition to Luke. Fourth, this addition to Luke was not found in the Gospel adopted by Marcion, thus showing that it must have been made after that version of Luke was put forth. While the third evangelist then may not be charged with this addition, he manifestly wrote the account from which it was taken, and so can fairly be regarded as its author.

CHAPTER III.

SPECIAL DISCOURSES OF OUR LORD'S MINISTRY.

THE various discourses of our Lord, as recorded by the synoptic evangelists, may be arranged in three groups:—first, those found in Mark, Matthew and Luke; second, those found in both Matthew and Luke; and third, those found in Matthew or Luke only. As to the first group, we may trace them all to the Gospel of Mark, since that was a recognized authority in the divine words, as well as the divine works, to the extent of its record. As to the second group, it is evident that either Matthew and Luke must have drawn from some common document, or, what is more probable, that Luke must have depended upon Matthew, since, to only these two causes can the similarity of idea and expression be attributed. As to the third group, which is more numerous though smaller in extent than the first two, we have evidence of an independent search; since, in no other way, can the complete dissimilarity be accounted for. The plan of our work however, limits us to the second and third groups. It will be also convenient to separate the parables from the discourses proper, treating them in a distinct section.

1. THE DISCOURSES.

Seven discourses, not recorded by Mark, appear in Matthew and Luke. They are the Sermon on the Mount, Second Part of the Charge to the Twelve Apostles, Denunciation of the Scribes and Pharisees, Conclusion of the Eschatological Discourse, Prayer of Jesus, Seeking a Sign, and Treatment of an Erring Brother. The last three belong to the group of miscellaneous sayings, delivered by our Lord at various times and places. Of these, the first two appear in almost identical terms, and were no doubt copied from Matthew into Luke, while the last presents such different features, that it has been generally treated as two distinct utterances. Certain points of similarity however, which can hardly be deemed accidental, have led us to regard them as different records of the same discourse. The **Prayer of Jesus**, (Sec. 128.) which Matthew (11: 25-27) assigns to a special place, shortly after the embassy of John the Baptist, is conceived by Luke (10: 21, 22) to have been prompted by the triumphant return of the seventy disciples. **Seeking a Sign** (Sec. 129.) occupies both in Matthew (12: 38-42) and Luke (11: 29-32) the same relative position, being placed directly after the discourse on casting out demons; though Luke aims at variety by changing the character of the audience. **Treatment of an Erring Brother** (Sec. 131.) is joined by Matthew (28: 15-17) and Luke (17: 3, 4) to the discourse on occasions of stumbling, which shows that the latter evangelist must have been prompted by the former, even though he changed the form of expression. The first four discourses, from their length and importance, demand more detailed consideration.

The Sermon on the Mount. (Sec. 125.) This celebrated discourse has been divided up into its component parts, and compared with the various extracts from it by Luke, as they are distributed through six chapters of his Gospel. The greater number of these extracts appear in chapter 6: where they are designated as the sermon in the plain. In arranging this sermon Luke evidently had the Sermon on the Mount before him. He begins, like that sermon, with the beatitudes, and he ends, like that sermon, with the parable of the two foundations. Out of the 107 verses which make up the Sermon on the Mount, fifty-eight, or more than one-half, can be found in various parts of Luke. Of these fifty-eight verses, twenty-four are found in the sermon in the plain, making up the greater part of that sermon. It can be safely admitted then, that the last noted twenty-four verses belonged to the document used by Luke in constructing this sermon.

If this document be the original source from which both Matthew and Luke drew, the former evangelist must have enlarged upon and modified that source for the Sermon on the Mount. This would make Luke use both the original source and the development by Matthew, which accords with the best opinion of investigators. But even so, it does not conflict with our own supposition, viz., that Luke depended mainly upon Matthew for the discourses, though following the original source in such cases as the present, by distributing its various sections through several chapters of his Gospel. An indirect evidence that Luke made use of the present Sermon on the Mount, and also an illustration of his method of composition appears in Matt. 7: 1, 2, as compared with Luke 6: 37, 38. In Matthew we read: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." In Luke we read: "And judge not, and ye shall not be judged: *and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.* For with what measure ye mete, it shall be measured to you again." There is no doubt that Luke copied here from Matthew, inserting however, additional clauses, which we have italicized, so as to fill out and enrich the expression of the latter.

Second Part of the Charge to the Twelve Apostles. (Matt. 10: 24-42, Sec. 126.)

The entire charge is presented by Matthew as one consecutive discourse embracing forty-two verses. Of these, twenty verses are apparently taken from various sections of Mark, and incorporated in that discourse. Where Matthew obtained the remaining twenty-two verses is not known. They must have been either developed by that evangelist, or else found in some document which came to light after Mark had completed his Gospel. It is possible that the bulk of the discourse could have been compiled from Luke, but that would force us to admit that it was introduced into Matthew's Gospel as a late addition, after Luke had completed his own, which is very improbable. Whatever then may have been the source of these twenty-two verses, we have every reason to believe that Luke found them in his copy of Matthew. Perceiving that the arrangement of Mark and Matthew differed, he not only followed the former throughout the first part, but made his own disposition of the second portion, which embraces most of the new matter, by presenting it as two independent discourses, delivered at different times. Otherwise, this latter portion is followed generally by Luke with his usual verbal changes. Out of its nineteen verses, twelve are found in Luke. A comparison between the two evangelists indicates also that Luke drew from Matthew, rather than that both drew from a common document; for not only is the same order followed, but the verbal differences in Luke are no more than what we would expect from a writer aiming at freshness of diction.

Denunciation of the Scribes and Pharisees (Sec. 127.) comprising Matt. 23: entire, is repeated to a considerable extent in Luke 11: 37-52. There are some curious features connected with this discourse. First, it seems to have been suggested by and substituted for that short reproof of the scribes found in Mark 12: 38-40, as both passages occupy the same relative position in either Gospel. Second, Luke gives the short reproof recorded by Mark, but transposes his abstract of the denunciation to an earlier occasion, and makes another connection for the lament over Jerusalem which concludes Matthew's record. Third, neither evangelist seems to have exercised much wisdom in their respective assignments of this discourse. According to Matthew, it was delivered in the temple, the very stronghold of those enemies of our Lord against whom it was directed. Moreover, it seems to have been designed to goad them on to those desperate measures which they took shortly afterwards. According to Luke, it was delivered at a dinner given by a Pharisee, and to which Jesus was invited, where common courtesy would naturally demand just the opposite course. These ill-chosen occasions may not be attributed to Jesus, but rather to the evangelists themselves, who do not seem to have realized the impropriety of the utterance in either case; though Luke endeavors to tone down Matthew's record by omitting some of its strongest expressions. We are inclined however, to accept Mark's version as the correct one, discarding both Matthew and Luke in this instance, since it accords more closely with the character and policy of our Lord. A comparison between the two records shows a vast difference in the spirit which must have actuated either utterance. No one who appreciates the gentle,

kindhearted, forgiving disposition of Jesus, can reconcile it with the harsh, malevolent, threatening language which Matthew puts into His mouth. We can understand the mild rebuke recorded by Mark, but we cannot abide the fierce denunciation found in Matthew. It destroys our conception of a loving Saviour, and makes us think of a relentless judge. That Jesus uttered such words is inconceivable. They more than likely originated from that bitter feeling which existed between the Jewish rulers and early Christians. Expressions somewhat similar may be found in the Sermon on the Mount, and other parts of Matthew's Gospel, but they are not so strongly drawn, nor so directly personal as here indicated. This would lead us to infer that the sermon and the denunciation were compiled by the same person, probably the author of our present Matthew.

Conclusion of the Eschatological Discourse. (Sec. 71.) The record of this long discourse delivered by our Lord on Mount Olivet, in which He predicts the great evils coming on the earth, is found in Mark 13: 1-37; Matt. 24: 1-51; Luke 21: 5-36. The concluding portion of Matthew's record (24: 37-51) appears to have been an addition to the main discourse, and so Luke, when he made use of that passage, recognizing this, divided it into two discourses, and transposed them to other parts of his Gospel. (Luke 17: 26-37; 12: 35-48.) About one-half of each discourse in Luke is taken from Matthew word for word, while the remaining half is new matter. This will give an idea of Luke's method of compilation. Many have thought however, that such scattered distribution indicates the use of some prior document, where the various sayings of our Lord appeared in fragmentary form; and that while Matthew combined them in large blocks, Luke retained their scattered arrangement. But the necessity of such an hypothesis is removed when we bear in mind that Luke's plan was not to imitate Matthew, but to construct a Gospel of his own, which should be entirely distinct and different from every other. So that while making extensive use of Matthew's material, he gave it new form and order. With respect to the sayings which did not appear in Mark, Luke deemed himself at liberty to follow his own ideas, and assign them wherever it seemed most proper. Had Matthew possessed the same apostolical authority as Mark, there is no doubt his arrangement would have been more closely adhered to, since Luke's idea was to present the most faithful and accurate picture of the Saviour's ministry that could be devised.

2. THE PARABLES.

Of the various parables attributed to Jesus, Matthew gives twenty-one, and Luke twenty-seven; while Mark, by way of contrast, gives only five. Thus there seems to have been a somewhat irregular progression in the number of parables recorded by these three evangelists; each one advancing on his predecessor, but in a different ratio: the increase of Matthew over Mark being far greater than the increase of Luke over Matthew. This would indicate that the interval between the composition of the two former was much longer than the interval between the composition of the two latter. As these parables were all presumably delivered by our Lord, it is evident that they must have been just as much in existence when Mark began his collections, as when Luke finished the synoptic group. They could not however have been as widely known at the former time, or Mark would certainly have recorded a larger number. It would thus seem as if we were indebted to the special researches of Matthew and Luke for the greater part of our Lord's parables. What better facilities then did these last named evangelists possess over the first for recovering what might be regarded as lost discourses? It may be that when Mark wrote, the value of parables, as a means of instruction, was not sufficiently realized, and therefore, no particular pains was taken to hunt for them. Or it may be that Matthew and Luke had a larger field and more developed tradition to aid them in their search. But whatever may have been the cause, the result is certainly most significant. Taking the entire list of parables attributed to our Lord, Matthew and Luke present in common thirteen, while Matthew alone gives ten, and Luke alone sixteen. The two latter sets are entirely distinct from one another, and seem to have been derived from different sources. What those sources were can only be conjectured. Some may have been memorized traditions; others documentary records; others still suggestive stories; but all were hid from general view till brought to light by special

search. Let us see what clues the Gospels afford us as to the origin of these parables. We will take them up in the order presented by Matthew and Luke; first, in common, and second, individually. Since five of the thirteen given by Matthew and Luke are also found in Mark, they cannot be regarded as peculiar to the first named evangelists, and therefore do not enter into our plan of consideration.

FOUND IN MATTHEW AND LUKE.

The Two Foundations, (Sec. 125. z.) as given by Matt. 7: 24-27, and Luke 6: 46-49, forms the conclusion respectively of the Sermon on the Mount, and the sermon in the plain, and is one of the means by which we connect these two discourses. Not only is the parallelism between them very close, but the few changes introduced by Luke are such as any editor would deem necessary to improve the sense. That Luke did not consider Matthew's rendering of this sermon as in exact accord with the original utterance is very evident from his treatment of it throughout. But this need not compel us to assume, as so many have done, that Luke drew his material from any other source than that sermon. **The Unclean Spirit**, (Sec. 130.) as given by Matt. 12: 43-45, and Luke 11: 24-26, correspond word for word, though each evangelist assigns it to a different occasion. According to Matthew, its appropriate place was at the end of the reply of Jesus to the Pharisees seeking a sign. According to Luke, it formed a fitting conclusion to the discourse on demons. It must be admitted however, that Luke has chosen the most suitable position; as the exact connection in Matthew does not readily appear. **Leaven hid in Meal**, (Sec. 23.) as given by Matt. 13: 33, and Luke 13: 20, 21 in identical terms, forms one of the group of parables of the kingdom which the former evangelist, pursuant to his usual practice, brings together as a suitable corollary to the sower and his seed, but which the latter evangelist transfers to a better historical position. **The Lost Sheep**, (Sec. 51.) as given by Matt. 18: 12, 13, and Luke 15: 3-7, occupies two distinct positions. In the former, it appears as an appendix to the discourse on occasions of stumbling, while in the latter, it forms part of another and later discourse. There is no doubt that Luke presents the better setting for this parable, while in Matthew, it has every appearance of being a late and gratuitous insertion. **The Thief in the Night**, (Sec. 71. g.) as given by Matt. 24: 43, 44, and Luke 12: 39, 40 in identical terms, is assigned by the former to the Eschatological discourse, but by the latter to another and distinct discourse, delivered on an earlier occasion. Both evangelists follow their regular custom of arranging topically or historically, so that it is easy to base conclusions on their respective assignments. Matthew's gathering in groups indicates a design to present the words of Jesus under general topics. Luke's scattered distribution shows him ready to adopt the best historical sequence. While it is not likely that either evangelist achieved or even approached the actual order. **The Wise or Evil Servant**, (Sec. 71. h.) as given by Matt. 24: 45-51, and Luke 12: 41-48 in precisely similar language, follows immediately after the last noted parable, and has the same respective assignments. What was said in the former case applies equally well to the present one.

The Marriage Feast, or Great Supper (Sec. 132.) has been regarded by harmonists as two distinct parables, even to the giving of different titles. According to Matt. 22: 1-14, the former was delivered during our Lord's last days in Jerusalem; while according to Luke 14: 15-24, the latter was delivered during the final journey to Jerusalem. But though the form of expression and many of the details are quite different, there is such a similarity in the general idea and design of both parables, that one is led to regard them as independent traditions of the same discourse. Whether Luke considered them as two distinct parables, since he could hardly have overlooked Matthew's version, is impossible to say, but he certainly preferred his own form, which seems to have been the original one; while Matthew's form appears to have been adapted to some historical incident, which the evangelist had in mind. Matthew's statement is also no doubt tinged by his recollection of the parable of the wicked husbandmen given shortly before, in which the same murderous treatment of those sent out is mentioned. The reference to a guest without a wedding garment was probably derived from another and distinct parable, which Matthew may have confounded with the present one, because both related to a feast. Since when both bad and good were suddenly called in from the highways,

it is not likely that any one of them would have been provided with a wedding garment, or that a supply of these robes was kept on hand for such emergencies. **The Distribution of Talents, or Pounds (Sec. 133.)** has also been regarded as two distinct parables, though here the parallelism between Matt. 25: 14-30 and Luke 19: 11-27, which present each version, is much greater. In both accounts are found the journey of a master, the entrusting of servants with capital, the varied use of that capital, the return of the master and reckoning with his servants, and the several fates meted out to each in accordance with their conduct. Luke's principal divergence, like Matthew's in the former parable, was in combining it with a historical incident, and thus presenting several new features. On the general principle however that the simplest form of a tradition comes first, we are justified in assuming that this additional matter formed no part of the original delivery, but was afterwards introduced by the later evangelist.

FOUND IN MATTHEW ONLY.

Matthew brings together eight parables relating to the kingdom so as to form two discourses delivered by our Lord, one to the multitudes at the sea side, and one to His disciples in the house. These eight parables represent five fundamental ideas. Three of them however, appear also in Mark, and so do not come within our inquiry; while the remaining five call for only brief notice. **Wheat and Tares, (Matt. 13: 24-30, Sec. 134.)** with **The Net cast into the Sea (Matt. 13: 47, 48, Sec. 136.)** represent the commingling of good and bad in the kingdom. **The Treasure hid in the Field, with The Pearl of Great Price (Matt. 13: 44-46, Sec. 136.)** represent the inestimable value of the kingdom. **Things New and Old (Matt. 13: 52, Sec. 136.)** represent the variety and abundance of teaching required. These different ideas would lead one to conceive that the parables in question were delivered on several occasions, and only brought together by Matthew for topical reasons. So we find Luke limiting the parables delivered at this time to one, the sower and his seed, and selecting that particular one because he found it also in Mark. It may be rightly inferred then that Matthew combined these several parables together, irrespective of when and where they were delivered, because they bore a general resemblance, and seem designed to exhibit various characteristics of Christ's kingdom. Or it may be conjectured, from Luke's apparent ignorance of the five above noted, that they were late additions to Matthew's Gospel, introduced here as the most appropriate place.

The Unmerciful Creditor (Matt. 18: 21-35, Sec. 137.) was manifestly intended as a rebuke to Peter's complaint against his brother. Luke omits both the complaint and the answering parable, probably because he thought the former too personal, and found no suitable occasion to introduce the latter. That he noted the event in Matthew's Gospel is evident from his similar reference to a brother sinning seven times and being forgiven, and also to the inability of debtors to pay their debts. [Comp. Luke 17: 4, 7: 42.] The lesson taught by this parable that one must be ready to forgive others if he would expect forgiveness himself is peculiar to Matthew, and was presented before on the occasion of the Lord's prayer. We have here another parable of the kingdom connected with a special incident, and so assigned to a distinct place. **Laborers in the Vineyard (Matt. 20: 1-16, Sec. 138.)** was undoubtedly aimed at the pretensions of the Jews, who considered themselves the chosen people of God, and looked down upon all others as outcasts. It was also designed to show that the Gentiles, who were called at the last hour, would receive the same treatment as those who had been chosen from the beginning. While the time of the parable covers only a single day, and its actors are limited to individual laborers, the application extends over long periods and embraces whole nations; so that the same payment for varied service does not appear so inequitable; since there can be only one heavenly reward for every degree of earthly labor. This is also a parable of the kingdom; but in contrast to the preceding one, it follows words of approval extended to Peter and his fellow disciples. While Luke however repeats this commendation, he passes over in utter silence the ensuing parable, nor does he anywhere indicate its acquaintance. It would seem therefore to have been designed as a special illustration of the aphorism "*Many shall be last that are first; and first that are last*" (Matt. 19: 30), which occurs immediately before. That whoever introduced this

story had that aphorism in mind is evident from his repeating it at the end of the narrative. Luke gives this saying also, but in another connection, and with a direct application to the bigoted Jews, instead of the general reference by Matthew. It is possible then, that the aphorism, which was found originally in Mark, and copied thence into Matthew, may have suggested this parable, or at least provided an appropriate reason for its introduction here.

Two Sons (Matt. 21: 28-32, Sec. 63.) is likewise aimed at the different course pursued by the self-condemning publicans on the one hand, and the self-justifying Pharisees on the other. For while the former at first refused their heavenly Father's invitation, but afterwards repented and accepted, the latter in the beginning declared themselves obedient to the Word, but ultimately refused to accept it in the form presented to them. As a necessary consequence, publicans and harlots would be received into the kingdom of God before the chief priests and elders who plumed themselves on their superiority. Luke evinces a familiarity with this parable when he repeats its moral by representing publicans as accepting the baptism of John, and charging Pharisees and lawyers with rejecting the counsel of God. [Luke 7: 29, 30.]

Wise and Foolish Virgins (Matt. 25: 1-13, Sec. 139.) represent two great classes of people; those who prepare in time for the coming of their Lord, and those who leave all preparation to the last moment. In the parable, the former, at the coming of the bridegroom, were on hand all equipped, and went in to the feast; while the latter, gone away to make ready, found the door shut against them, when they sought admission. Luke evidently has this parable in mind when he represents Jesus as bidding His disciples to have their lamps burning in readiness for their lord, and as telling about others who stand without, and in vain call upon their lord to open to them. [Luke 12: 35, 36; 13: 25.] The final injunction to watch is a familiar one with Matthew, especially in this part of his Gospel. This closing parable of the kingdom appropriately follows the Eschatological discourse, and introduces what is said relative to the consummation of all things. In fact, Matthew combines all these matters in one consecutive discourse, thus giving it the same importance as he did the Sermon on the Mount at the beginning of his Gospel, or the collection of kingdom parables in its midst. Again are we impressed with the methodical course of this evangelist. **The Last Judgment** (Matt. 25: 31-46, Sec. 140.) is a parabolic picture rather than an actual parable. It fittingly concludes the last discourse assigned by Matthew to Jesus, and combines in one representation the various allusions to the last judgment scattered throughout this Gospel. As a story, it is one of the masterpieces of the New Testament; and Luke's failure to repeat was no doubt due to his inability to achieve any adequate rendering short of a literal reproduction. It has also inspired some of the grandest hymns of Christian literature, as dealing with a subject that must ever excite the deepest feelings of awe and reverence. When we approach in thought the end of all things earthly, we are lifted up above the petty strivings of the present world into an atmosphere of radiant existence, far beyond what the most vivid imagination can conceive. None but an inspired pen could have produced such a picture. No more fitting words could have been chosen to depict the Gospel of Jesus Christ. We have here a vivid reflection of His earthly ministry; and so near as we approach it in our individual lives, so near do we attain His idea of a Christian disciple. Matthew thus fittingly concludes his arrangement of the divine discourses, and gives us the highest conception of their sublime morality and literary excellence.

While it might seem at first glance, as if the foregoing ten parables belonged to a special collection devoted to the various characteristics of Christ's earthly kingdom, and, being deemed worthy of preservation, were incorporated in Matthew's Gospel at some later time, there is better reason to believe that they formed part of the original work consulted by Luke, and their omission from his own Gospel was solely due to a desire not to infringe upon what he deemed a proprietary right of that evangelist. Instead therefore of these ten parables, Luke puts forth sixteen of his own discovery, which present just as unique features, and can be deemed just as peculiar to their writer. It is quite evident then, that with respect to the parables, Luke wished to occupy a distinct position from Matthew, following him only when supported by Mark.

FOUND IN LUKE ONLY.

In addition to the three parables taken from Mark, and the two somewhat similar to Matthew's version, but derived from an independent source, Luke offers sixteen new ones, as substitutes for those found exclusively in the last noted evangelist. Our consideration of them will be confined to their peculiarities.

Two Debtors. (Luke 7: 41-43, **Sec. 73.**) That memorable event, the anointing of Jesus, which Mark, Matthew and John describe as a sacred ceremony, is represented by Luke as an ordinary tribute of love. For this reason, harmonists have regarded Luke's account as referring to another and distinct incident; especially since he assigns it to the early part of Christ's ministry. We will show hereafter, how all four stories may be fairly taken as relating to the same event. Our present purpose is merely to ascertain the probable motives which actuated the third evangelist in making the change. Luke's principal objection may have been the religious significance attached to the act. Anointing with oil, as a mark of installation into office, had long been practiced among the Jews; but anointing with oil the sick and dying, slowly developed in the Christian Church, till it became one of the official preparations for death. While this subsequent development may not have been reached when Luke wrote, it is very likely that he did not look with favor upon the anointing of sick persons, since he passes by Mark's direct reference to that practice. This would be a sufficient reason for changing the whole tenor of an event which the other evangelists invest with such significance, and adapting it to a parable which seems to have been especially devised for that purpose. The connection between incident and parable is so close, that both may be said to form a continuous story. That this story was designed to inculcate lessons different from those presented by the other evangelists in their version of the anointing is evident on its very face; but we are not thereby compelled to assume two distinct events, since Luke's motive for the change is clearly apparent. **The Good Samaritan.** (Luke 10: 29-37, **Sec. 67.**) Another instance of changing the character of an incident, though not to so great an extent, appears in Luke's account of the discussion between Jesus and a certain lawyer, as compared with that given by Mark and Matthew. While all three record this discussion in very similar terms, Luke presents a new application, for the apparent purpose of introducing the above named parable. And while Mark also presents an application, it is entirely different from that of Luke. We may take it for granted then, that the third evangelist found here a favorable opportunity for introducing a story which had come to light through his investigation. As to the origin of the parable, it remains attributed to the Saviour, since no other source can be traced. Though it seems strange that such a beautiful and significant story should have been overlooked by both Mark and Matthew, neither of whom favored Jewish exclusiveness. Its sole appearance in Luke is not only a tribute to that writer's thorough search, but an indication that he also shared in the feeling of hostility towards the Jews, entertained by Christian and heathen alike.

The Rich Fool. (Luke 12: 13-21, **Sec. 141.**) This parable is admirably adapted to the incident that brought it forth. Jesus was only asked to perform a simple act of justice, and one naturally supposes that He might have consented, till it is borne in mind that the mission of the Saviour was not to settle disputes about this world's goods, but to show that the main object of life was the attainment of heavenly blessings, rather than the pursuit of earthly riches. No better commentary upon the vanity of the latter pursuit could have been devised, than the sudden and final separation of a man from his wealth. How few realize the little guarantee one has of enjoying what has been so laboriously accumulated. The words of advice about not worrying over bodily support and reliance upon divine care are more appropriately placed here by Luke, than in the Sermon on the Mount, where Matthew has gathered them. **Watching Servants** (Luke 12: 35-38, **Sec. 71. g.**) forms an appropriate ending to the above noted discourse. The parable urges upon all to be ever ready for the summons, which may come when least expected. It was probably suggested by the wise and foolish virgins in Matthew's Gospel, and in some respects bears a close affinity to that parable. The condescension of the master in girding himself, and waiting upon his servants, may have been drawn from John's representation of the Saviour doing a similar service. [John 13: 4, 5.]

The Fruitless Fig Tree. (Luke 13: 6-9, Sec. 62.) We have here an incident turned into a parable. The account presented by both Mark and Matthew is of an actual occurrence. The description by Luke is parabolic. Harmonists overcome the anomaly by referring account and description to two distinct events, which is apparently confirmed by Luke assigning the delivery of the parable to an earlier occasion. As the third evangelist however, could not have overlooked the incident in his copy of Mark and Matthew, but refrains from all mention of it in his own Gospel, we are forced to believe that the omission was intentional, and that the parable was put forth as a substitute. Luke's reasons for this are of course conjectural. Probably he thought that the withering of the fig tree, because it bore no fruit, was hardly justifiable, when the season for figs had not arrived. Perhaps he considered the act itself inconsistent with the character of our Lord's miracles, which aimed at good rather than evil. Perhaps, if designed as an emblematic lesson to the Jewish nation, he deemed the punishment too speedy, since no time was allowed for repentance. It will be noticed that the parable was delivered after a warning to the Jews, and that a year was allowed before the judgment to cut down went into effect, and not then if the conditions changed in the meantime. Any one of the above reasons would afford a sufficient motive to the evangelist.

The Door Shut. (Luke 13: 25-27, Sec. 125. y.) This parable follows the quotation from the Sermon on the Mount "Enter ye in by the narrow gate" [Matt. 7: 13], which Luke rendered "Strive to enter in by the narrow door;" and was apparently suggested by the word "door," though no further parallelism is to be found. The "shut door" is quite different from the "narrow gate," or even the "narrow door," and implies distinct conditions. It bears a closer relation to the parable of the wise and foolish virgins, where the door is represented as being shut against the latter. There is also a reference to the last judgment, where the wicked are bidden to depart. **Choice of Seats and Guests.** (Luke 14: 7-14, Sec. 143.) This parable stands out clear and distinct from the context, without any apparent connection. It may have been suggested by the practice of the scribes and Pharisees in always monopolizing the best places at feasts, which is one of the stated causes for their denunciation; while the moral set forth by the parable is taken from Matthew's report of this denunciation. **Building a Tower, and Going to War** (Luke 14: 28-33, Sec. 126. b.) are companion parables which teach the necessity of forethought, but do not seem to accord with the context. In fact, they have the appearance of being inserted in the wrong place, or by some one who paid no attention to appropriateness, but merely wished to get them in somewhere. The moral drawn is also at total variance with the parables, though it agrees with the passage immediately preceding. Both parables could be dropped without any loss to the text.

The Lost Coin. (Luke 15: 8-10, Sec. 144.) This parable is clearly a complement to that of the lost sheep given in the preceding passage. The idea is the same, many of the terms are similar, and the moral taught by both identical. There can be no doubt that the latter parable must have been suggested by the former. **The Prodigal Son.** (Luke 15: 11-32, Sec. 145.) This parable forms a logical sequence to the two just considered, and was most appropriately placed immediately after them. While the former illustrates the case of those who are lost, and unable of themselves to return, but must be sought for and found; the latter represents the case of one who comes to his senses, and returns of his own volition. It is a better illustration therefore of repentance, which is an act of the individual concerned, rather than of an outside guardian. Why Luke then should have appended to each of the two preceding parables of the lost sheep and the lost coin, the aphorism about heavenly joy over repentant sinners, does not clearly appear, since the application is somewhat remote. In neither case, can the subjects treated of, or the persons implied be said to have repented, as they did nothing of themselves, but relied entirely upon external aid. The prodigal son however, is a perfect exemplification of repentance; and the story may have been introduced for the express purpose of carrying out the simile. Whether that was done by the Saviour in the first instance, or whether the present arrangement was made at some subsequent period, is impossible to determine; since nothing in the parables themselves will enable us to fix the time or place of their utterance. One singular fact may be noted:—the parable of the prodigal son was not found in the Gospel put forth by Marcion: and this would indicate a late origin.

The Unjust Steward. (Luke 16: 1-12, Sec. 146.) We have an example here of what frequently occurs in Luke, viz., the bringing together of distinct and sometimes irrelevant passages, because certain prominent words in each happened to be similar. Thus in the preceding parable, the prodigal son is charged with wastefulness, while in the present parable, the unjust steward is also accused of wastefulness. But here the similarity ends. The son wastes his own goods, which he had a perfect right to do, if so disposed. The steward wastes his master's goods, which were entrusted to him for safe keeping and proper disposal, and could not be thrown away. Quite a radical difference. However much the former might be condemned, he was at least honest. Notwithstanding the commendation extended to the latter, he was certainly dishonest. And while it may be claimed that the steward was commended for his shrewdness rather than for the charged wastefulness, there was as much dishonesty in the one case, as in the other. We are met here by a confusion of morals, which is hard to explain. The steward, no doubt, exercised foresight, and endeavored to better himself, but it was at the expense of his master; and he should have been condemned rather than approved. The design of the parable was of course to show that people display more wisdom in matters pertaining to this world than in those of the next; and that if we are not faithful to the unrighteous mammon, we will be found unworthy of the true riches. But it is difficult to conceive why our Lord should be represented as making worldly duplicity a model for heavenly attainment. The moral is certainly very strained, and utterly unlike that straightforward course, which characterized the teachings of Jesus. There appears a false association here which must have emanated from the evangelist, since he evidently endeavored to correct it by citing the well known aphorism of Jesus about the impossibility of serving two masters. Perhaps his object was to show that while men could not serve God and mammon, they should exhibit the same zeal and care for their heavenly interests, as they did for their earthly. But no amount of explanation will render the parable worthy of the divine Teacher.

The Rich Man and Lazarus. (Luke 16: 19-31, Sec. 147.) This parable bears a very singular resemblance to the story of the resurrection of Lazarus: not so much in the name of the principal character dealt with,—although these are the only two cases throughout Scripture where a Lazarus is mentioned;—but more particularly in the closing sentence of the parable, “if one rose from the dead.” It was Lazarus, who, according to John, rose from the dead at the command of Jesus: and it is the dead Lazarus, whom, according to Luke, the rich man wished to appear unto his living brethren at the command of Abraham, and convince them by his bodily manifestation. One might well conceive that Luke was acquainted with this story, and sought to intimate its improbability by transforming it into a parable. He had also other objects in view. One was to show that the positions of wealth and poverty so often met with in this world would be reversed in the next: a lesson that was previously set forth by his variation from, and addition to Matthew's version of the beatitudes; “Blessed are ye poor: for yours is the kingdom of God.” “Woe unto you that are rich! for ye have received your consolation.” [Luke 6: 20, 24.] Another object was to show that while all the departed might be in one place, the two great classes of saved and lost would be separated by an impassible gulf, which debarred all communication, except by sight and speech. Whatever name might be applied to this place, it was of a character and extent to embrace every one who had left the present world. A third object was to show that the dead are not allowed to communicate with the living; an assumption which is disproved by the evangelist's own words in his account of the Transfiguration. Whatever then may be the traditional origin of this parable, it was certainly colored to suit Luke's own views, and designed for a special purpose.

Duty of a Servant. (Luke 17: 7-10, Sec. 148.) This parable does not apparently belong to the assigned occasion of its utterance. There is a want of harmony with the context, suggestive of interpolation; while the moral points more to Jewish strictness, than Christian liberty. The parable enjoins the performance of duty for its own sake, rather than as a meritorious exercise; and debars us from any expectation of reward, as the result of such performance. While this may be very high moral ground, it does not accord with the general character of Christ's teaching, which urges us to labor under the stimulus of love, rather than duty; and which places self-devotion on a higher

plane than unquestioning obedience. All this makes us suspect that the parable was a late addition to the Gospel. **The Importunate Widow.** (Luke 18: 1-8, Sec. 149.) This parable agrees with a former representation by Luke, wherein a householder is obliged to serve one of his neighbors through much entreaty; and its application to prayer is the same in both cases. [Luke 11: 5-10.] In both also it is shown that prayer, to be effectual, must be constant and persevering. The parable follows, most appropriately, that extract from Matthew's version of the Eschatological discourse, which Luke, for reasons of his own, assigns to another time and place. It carries out too the general idea of that discourse, making direct reference to the sufferings of God's elect, and the coming of the Son of man. **The Pharisee and Publican.** (Luke 18: 9-14, Sec. 150.) Another parable on the efficacy of prayer follows the one just noted, but limited to a particular kind. For while the self-righteous Pharisee lifts up his heart in vain boasting, and offers thanks for social superiority and religious service, the self-condemning publican feels his own unworthiness, and asks for nothing but mercy. The result is seen in the rejection of one, and the acceptance of the other; since only through humility will we ever gain the ear of God. As in the parable of the choice of seats and guests, we are again reminded that true elevation will only come from self-abasement.

While there is no doubt that most of the parables peculiar to Matthew and Luke, were based on utterances of Jesus, we may fairly assume that they have been changed and adapted to the views of the two evangelists, so as to conform with their respective conceptions of the Saviour. As no record of these utterances was made at the time of their delivery, since no one then realized how important they would become; as the apostles had to depend upon their memories, when they reported in their preaching what Jesus said and did on various occasions; and as these apostolical reports formed the basis of what was known about our Lord, and what was handed down by tradition, it is evident that the evangelists, when they began to write their narratives, must have known that the sources of their information were mainly traditional, and could not be regarded as giving any authentic account of the events described, such as might be found in documents penned by eye-witnesses at the time of happening. Under such circumstances, these evangelists must have felt that they had a right to use their own judgment in accepting, rejecting, or modifying those traditions, so as to make them accord with the prevailing conceptions of Christ's ministry. The Gospels then must be considered as representations of what was known about Jesus at the time of their composition. And however much we may desire to accept them as faithful records, we cannot go beyond this undisputed fact. So that our actual knowledge of the Saviour is limited to the knowledge possessed by the four evangelists. And even this knowledge must be qualified by the respective designs of those evangelists in planning their several narratives. While the Gospels then present a manifest account of our Lord's earthly career, they must at the same time be regarded as constituting the evangelical conception of Christ's ministry in its spirit, character, purpose and influence.

CHAPTER IV.

REPEATED INCIDENTS.

CERTAIN incidents in the ministry of our Lord have created such wide divergence of opinion among harmonists in regard to their chronological order, and in so many combinations of the Four Gospels have been repeated, so as to preserve, as far as possible, the arrangement of each evangelist, that we feel impelled to treat them in a special chapter. These incidents, in the probable order of their occurrence, are the Call of Four Disciples, or the Miraculous Draught of Fishes; Healing the Centurion's Servant, or Nobleman's Son; Mission of the Twelve Apostles, and Seventy Disciples; Multiplication of Loaves and Fishes; Cleansing the Temple; and Anointing of Jesus.

The Call of Four Disciples, or the Miraculous Draught of Fishes. (Sec. 5.) This incident is recorded by the four evangelists as three distinct events, which are generally assigned by harmonists to three different occasions. Yet for various reasons we have combined them together in one event. The first call in order of time is described by John (1: 35-51), as having taken place partly in Judæa, and partly in Galilee. The second call is described by Mark (1: 16-20), and Matthew (4: 18-22), as occurring by the Sea of Galilee. And the third call is described by Luke (5: 1-11), as happening at the same place, but named the Lake of Gennesaret. Several months are also supposed to have elapsed between these three calls, thus making them still more distinct and independent. Outside the impropriety of thus requiring three different calls when only one was sufficient, we hope to show that the original mistake in making three out of one, arose from the variety of incidents with which these calls were invested. Two of them, it will be noticed, are recorded by the three synoptists; the first and simplest by Mark and Matthew, the second and more elaborate by Luke. The accounts by Mark and Matthew are almost verbally the same, showing that one was no doubt copied into the Gospel of the other. From the original account, that of Mark, we learn that Jesus passing along by the Sea of Galilee, saw certain fishermen engaged in their usual labor. Singling out four, whom He seems to have known, He called upon them to leave their work, and follow Him. This they at once proceeded to do. Now the first thought that occurs to one on reading this simple narrative, is what induced these four to give up their business and forsake their property, in order to follow a comparative stranger, on the promise to become fishers of men. For we must bear in mind that Jesus had passed His entire life at Nazareth, and had only recently taken up His abode in Capernaum. Traditions of the fourth century make Salome, the assumed mother of James and John, a half-sister to our Lord; but there is no evidence in the New Testament of the slightest relationship. According to John, Andrew and Simon, and probably John himself, had become acquainted with Jesus, when they attended the preaching of John the Baptist, about six months previous; but this acquaintance seems to have only begun then, and been afterwards renewed at Capernaum. Now we are expressly told by Matthew that Jesus did not return to Galilee, till John the Baptist was delivered up; i. e., cast into prison: which occurred shortly before the event we are considering. Whether Andrew and Simon returned to their home in Bethsaida, or remained with Jesus in Judæa, we are not informed; but it is probable they returned home shortly after the above noted interview: since if they had remained with Jesus as His disciples, they would not have been called again at the Sea of Galilee. We must also take into account the assertion in John's Gospel that Andrew and Peter belonged to Bethsaida; whereas in Mark and Matthew, we find them established at Capernaum: a change that must have required some time. The story of the first return of Jesus to Galilee, as told in John, is directly opposed to the above statement by Matthew, and will be considered later on.

It is very evident then, that the acquaintance of these four men with Jesus must have been very slight; yet when He called them from their work to follow Him, they at once dropped everything, and became His disciples. Now what was the reason of this? What could have impelled these men to give up their living, and follow one, who was apparently not in a position to offer any material inducements? The promise held out by Jesus to make them fishers of men could not at that time have been understood, much less appreciated; and affords us no satisfactory reason for the course pursued. Plainly the early Christians puzzled over this matter as much as modern ones have done, and probably worked out the explanation which we find in Luke. For according to this evangelist, the circumstances of that divine call were of an entirely different character. Jesus, finding Himself pressed by a crowd of people at the Lake of Gennesaret, took refuge in a boat, and from there made an address to the multitude. At its conclusion, He bade Simon, the owner of the boat, to let down his nets for a draught. A night of unsuccessful toil caused the fisherman to at first demur, but he finally consented to do as bidden. The result was a catch of such great proportions, that all were astonished, and looked upon Jesus as a superior being. When the promise was made to Simon, "from henceforth thou shalt catch men," he, with his partners James and John, at once abandoned everything, and became followers of Jesus. Concerning this great miracle, both Mark and Matthew are entirely silent, the only resemblance between their account and that of Luke, being in the location of the call, the names of three of the participants, and the promise of Jesus to make them fishers of men.

Now in addition to Luke's presentation of this event at the beginning of our Lord's ministry, we have John's presentation at its end: both events being known as the miraculous draught of fishes. Both accounts present the same general details, though both are varied enough to make them appear as separate incidents. Most harmonists therefore have followed the two evangelists, by assigning them to different periods; and in our own "Harmony" we have done the same: more especially as each evangelist makes use of the miracle for a different purpose; — Luke, to induce the disciples to accept the call of Jesus, and John, to convince them of the identity of their risen Master. Neither Mark, nor Matthew however, seem to have been aware of this event, though, if the former obtained his material from the preaching of Peter, as commonly supposed, that apostle would hardly have forgotten a miracle which so deeply concerned his regular occupation, and appealed so strongly to his professional instinct. Only Luke and John seem to have come across this wonderful tradition. To Luke, it was a most significant occurrence, and fully explained why these four disciples were so willing to leave their work and property in order to follow Jesus. To John, it was the surest evidence that the stranger, who stood upon the shore and called to the fishermen in their boat, was none other than their risen Master; since no one else could have performed such a miracle. John, as both an eye-witness of and participant in this event, would have the best claims for making its proper assignment; yet there must have been something indefinite in the original tradition, that permitted Luke to select an entirely different time. We can only conceive that the record, as handed down, contained no data for determining the occasion of the miracle; and therefore that both John and Luke used their own judgment as to where and under what circumstances it must have been performed.

Ignoring the simple explanation above advanced, most investigators have contended that the two accounts of this event, as given respectively by Luke and John, refer to two distinct occasions on which there was a miraculous draught of fishes. Because so many and so varied are the differences in detail presented by each description, that no one can regard them as applicable to the same incident. This objection might have greater force were we able to compare the Gospel accounts with the original tradition on which each was based. But in the absence of any authoritative standard, it is only necessary to bear in mind that the fourfold account of Peter's denial presents even greater difference in detail; and yet no harmonist has ever hesitated to regard it as referring to one and the same event. Again, in John's story of the miraculous draught of fishes, there is trace of another tradition, viz., Peter casting himself into the water; which Matthew combines with his account of Jesus walking on the sea, but which John omits altogether from his account of the same incident. This would explain one great difference between the two descriptions, and also intimate how other Gospel stories

may have been developed. Furthermore, it is not reasonable to suppose that our Lord would perform the same miracle on two distinct occasions, and for two such different purposes as here indicated: especially when we consider the extraordinary character of that miracle, as a work of wonder rather than of mercy, and designed to create awe rather than excite gratitude. Lastly, the chapter in John containing this incident, is now generally admitted by commentators to have been a late addition to that Gospel, and consequently not possessing the authority of the original.

Healing the Centurion's Servant, or Nobleman's Son. (Sec. 99.) The former event, as described by Matthew (8: 5-13), and Luke (7: 1-10), is generally regarded by harmonists as quite distinct from the latter event, as described by John (4: 46-54). But if a careful examination be made of the three descriptions, as much variance will be found between Matthew and Luke, as between either of these evangelists and John. So that, if we decide on mere points of difference, we will have three separate events, instead of two. The distinctive features of John's narrative are these. Jesus comes to Cana of Galilee. A nobleman is there whose son lies sick at Capernaum. He begs Jesus to come and heal him. The answer is, "Go thy way; thy son liveth." The nobleman returns home, to find his son cured at the very hour of the assurance: whereupon he and his house believe. Matthew and Luke differ on the following points. Matthew describes a centurion coming to Jesus in behalf of a servant. Luke represents the centurion as sending elders of the Jews on the same mission. According to Matthew, the servant was sick of the palsy, grievously tormented. According to Luke, the servant was sick, and at the point of death. Matthew says nothing about the merits of the centurion. Luke declares that the elders commended him highly. In Matthew's account, Jesus offers to come and heal the servant. In Luke's account, we are told that Jesus went with the elders. Matthew represents the centurion as declaring his own unworthiness. Luke reports that the centurion sent friends to excuse him for not coming. Matthew states, that Jesus sent the centurion away with the assurance, "as thou hast believed, so be it done unto thee." Luke simply remarks, that the messengers, returning to the house, found the servant whole. Here are certainly enough points of difference to create three distinct incidents.

Now as to the points of agreement. In all three accounts the sick person resides at Capernaum, with the suppliant, who is a man of high position. All three narrators assign the miracle to the beginning of Christ's ministry. According to all three descriptions, healer and healed are some distance apart, and never come together. Cana of Galilee, where, according to John, Jesus pronounced the cure, is about eighteen miles from Capernaum, where the sick child lay; and the nobleman seems to have rested over night on his return home. This places the cure in a much more effective and wonderful light, than was implied by the statement of Matthew and Luke, which made the interval between healer and healed comparatively short. Assuming that John wished to magnify the miracle, and so increase the glory of Jesus, a very plausible reason for his variation from these two evangelists in this particular presents itself. Lastly, all three accounts represent the suppliant as accepting the assurance of a cure, and having such faith rewarded. The main point of the miracle therefore, is the ability of our Lord to heal at a distance, and the reliance of the suppliant on that ability. In only one other case do these features appear, viz., the healing of the daughter of the Syrophœnician woman, who, like the centurion, or nobleman, was a Gentile. And this point is of so unique a character, that its appearance in each of the above three accounts justifies us in applying them all to one and the same event.

The various differences between Matthew, Luke and John must have arisen from each depending upon a separate tradition. Matthew did not follow Mark, because the story nowhere appears in that Gospel. Luke, for the same reason, was obliged to depend upon an outside source, which he probably regarded as more reliable than the account presented by Matthew. One discrepancy between Matthew and Luke probably resulted from their independent treatment of the incident. Luke's account contains a special commendation of the centurion, which would hardly have been appropriate in the presence of that official, and is therefore represented as having been made by the elders. While such commendation, being absent from Matthew, rendered the introduc-

tion of these elders unnecessary. We can thus understand why the admission of unworthiness, according to Luke, should have proceeded from friends, while according to Matthew, it came direct from the centurion. It will be noticed however in the original Greek, that Luke uses two different words, as applying first, to the elders, and second, to the friends; and that while both are translated "sent" in our version, the second word might also be interpreted, "to lead, to escort, to proceed with;" being actually used in that sense by many Greek writers. It can easily be inferred then, that Luke wished to imply that the centurion first sent elders of the Jews to Jesus, but becoming anxious at their delay, set out himself with certain friends, and met Jesus on the way to his house. As both Matthew and John are supposed to have been eye-witnesses, it is difficult to conceive how they could have varied so much from one another in their respective accounts; and harmonists have generally sought to overcome this difficulty by treating each story as relating to a distinct event, occurring at widely different periods. This however can only be regarded as a makeshift, since it ignores the points of resemblance, which are quite as remarkable as the differences. It is much easier to imagine only one incident, and to account for the variations by attributing them to separate and independent traditions.

A very plausible theory has been advanced to account for the main difference between John and the two synoptists, viz., the omission by the former of the remarkable saying attributed by the latter to the centurion:—a saying which places his faith in a very strong light, and which prompted Jesus to effect the cure while on the way to the patient. As the great object of the fourth Gospel was to glorify Jesus, while the narratives of Matthew and Luke aim at glorifying the centurion, it has been supposed that John adapted the legend to his particular purpose, toning down the suppliant's faith, and exalting the majesty and self-confidence of the Saviour. In accordance with such design, we find John also omitting the commendation of the centurion, while representing Jesus as having declared the cure when at a considerable distance away.

The Mission of the Twelve Apostles, and Seventy Disciples. (Sec. 30, 31.) The former event, narrated by Mark (6: 6-13), Matthew (9: 35-10: 15), and Luke (9: 1-6), is followed by the latter, found only in Luke (10: 1-20). In Luke's account of the first mission, he seems to have copied from Mark, but in his account of the second, he undoubtedly copied from Matthew, though applying the words to a distinct occasion. Thus in this latter account we find quotations from Matt. 9: 37, 10: 10-16, which describe the first mission, as also from Matt. 11: 20-24, given shortly afterwards. And that Luke here drew from Matthew, rather than from any outside source, is evident in the prayer of Jesus, which has only a remote connection with the mission or return of the seventy, being next introduced by Luke, apparently, because it followed the last noted passage in Matthew. [Comp. Matt. 11: 25-27, with Luke 10: 21, 22.] Luke's account of the two missions appear in successive chapters of his Gospel, the first at the beginning of the ninth, and the second at the beginning of the tenth; but they are apparently separated by such a short interval of time, and present so much similarity of expression, that they might fairly be regarded as describing the same transaction. If they refer to different events, we are naturally led to inquire why our Lord, having sent His twelve apostles on a missionary journey through the towns and villages of Galilee, should have found it necessary, soon after their return, to send another and larger company over the same ground and charged with the same duty. Besides, this is the only reference by any New Testament writer to a band of seventy disciples, as distinct from the band of twelve apostles appointed by our Lord.

Luke then stands sponsor for this second and larger company of our Lord's followers, and to him must we look for evidence of its existence. But Luke makes no further allusion to such a band, either in his Gospel, or Acts of the Apostles; so that our entire evidence is confined to this single reference. Perhaps a clue to the problem may be found in the number seventy. That number seems to have been a favorite one among the Jews. Throughout their history it is frequently employed in reference to events, or persons. We also know that in the early Christian Church there existed a strong desire, on the part of her Jewish members, to perpetuate the customs and practices of their nation. What more natural then, than for some Judaizing Christian to wish in-

troduced in his adopted Church a council or body similar to his favorite Sanhedrin; and that the plan might be more readily accepted, to give it divine sanction by devising the story of the seventy disciples. It is possible that Luke, who was forced to depend upon current tradition for much of his material, may have found this story generally accepted, and so made it a part of his narrative, without realizing that it was only another version of the Mission of the Twelve already recorded. It has also been assumed that Luke had before him a Semitic account of the sending forth of the twelve apostles, in which that number had been accidentally changed to seventy—or more properly seventy-two, as given by some manuscripts—from the close resemblance between the letters indicating each numeral, and finding it somewhat fuller than the account presented by Mark, concluded that it referred to another event. He may also have inferred that Jesus, finding the first mission not altogether satisfactory, sent out, shortly afterwards, a larger and more representative body, to perform the same work.

Comparing the several accounts of these two missions, we are led to infer that they were probably derived from two independent traditions of the same event. Mark took the first and shortest form, while Matthew and Luke followed the longer. Matthew applied this last tradition to the earlier mission, but Luke evidently thought that it belonged to another and later event. So great however, is the parallelism between the several accounts as handed down to us, that they must have had a common origin, probably what we now find in Mark. It is very likely then, that Luke, knowing of the existence of these two traditions, and perceiving that Mark and Matthew each selected one, but applied them to the same event, determined, for purposes of his own, to give them a separate application. Taking what he thought suitable from Matthew's account of the Mission of the Twelve, he constructed the present account of the Mission of the Seventy, and assigned it to a period shortly following the former. It is also possible to assume, that Luke, noticing the great variation between Mark and Matthew, followed the first in his report of the Mission of the Twelve, and made the narrative of the second a basis for his report of the Mission of the Seventy. But whatever may be the true solution of the problem, we cannot ignore the remarkable similarity of expression between Matthew and Luke in their respective accounts of these two missions, nor overlook its significance in deciding whether they referred to one or two original events.

The Multiplication of Loaves and Fishes. (Sec. 33, 41.) This incident, related by all four evangelists, appears in the Gospel narratives as two distinct events;—one recorded in Mark 6: 30-44, Matt. 14: 13-21, Luke 9: 10-17 and John 6: 1-14; the other, in Mark 8: 1-10, and Matt. 15: 32-39. Now, although special pains were taken by the two last named evangelists to distinguish these events from one another, there is so much general similarity between them, that one original miracle may be safely assumed; but so changed by traditional usage, as in the lapse of time to appear as two distinct occurrences. It seems hardly probable, that two events, so alike in their general features, could have happened in the same neighborhood, and about the same time; for when the four narratives of the one, and the two narratives of the other are compared together, more similarity will appear than in many other descriptions which are accepted as parallel. The scene of both miracles is a desert place northeast of the Sea of Galilee, and the time of each within a few weeks of one another. Multitudes of people follow Jesus from their homes and villages, and continue with Him for some time. Finally He asks His disciples to provide them food. On search being made, only a few loaves and fishes are found. By direction of Jesus the people sit down on the ground. He blesses the loaves and fishes, and breaks them into pieces. These are distributed by the disciples among the people. After all have eaten, several basketfuls of broken pieces are gathered up.

The dissimilarity between the two sets of descriptions is very small, and appears to have been purposely introduced. The number of people is stated, in one instance, to have been five thousand; in the other, four thousand. The food, in one case, is five loaves and two fishes; in the other, seven loaves and a few fishes. In the first account, Mark, Matthew and John refer to the presence of grass; in the second, only the ground is mentioned. The fragments remaining after one miracle fill twelve baskets; after the other, seven baskets. In each account, the Greek word used for baskets is different.

These points of difference are details over which mistakes would naturally be made. They do not in the least affect the general story, whose main features, as outlined above, appear in every one of the six narratives. That the evangelists themselves may have regarded the miracle as repeated is of little moment; since only Mark and Matthew record the second event, and their statements are so nearly alike, that one must have been copied into the work of the other. That leaves Mark alone responsible for the repetition; and it is very possible that he may have been mistaken. A curious confirmation of this supposed mistake appears in the second account, while, stranger still, absent from the first. It is found in the question addressed to Jesus by His disciples, as to where sufficient food could be obtained in a desert place to feed so many people. Had Jesus performed a similar miracle so shortly before, they would never have asked such a question; knowing that what their Master did on one occasion could quite easily be repeated on another.

On these general considerations it has been frequently claimed that only one miraculous feeding of a multitude was performed, and that the several narratives presented in the four Gospels all refer to the same event. In reply to this, it will at once be urged that our Lord Himself refers to two distinct feedings in His conversation with the disciples about the leaven of the Pharisees. [Comp. Mark 8: 14-21; Matt. 16: 5-12.] But there is no certainty that the original record of this conversation contained any allusion to a second feeding, while the entire reference bears the aspect of having been introduced to confirm a double miracle. It is also possible, that the feeding of the four thousand, and the conversation in the boat may have been derived from another tradition of the first miracle, and been afterwards added to the Gospel of Mark by some editor, who thought that it referred to a distinct event, and in order to carry out that idea, amended the conversation. But whatever opinions may be entertained in regard to the duplication of this miracle, it is quite certain that both Luke and John accepted only one event of the kind. In regard to Luke, while some may plead that an account of the second miracle might have been found in that portion of his Gospel which is supposed to have been lost, there is no sign there of any break in the narrative, so that what is now apparently missing, must have been missing from the original copy; and where Luke omits what now appears in Mark and Matthew, such omission was either intentional, or the result of late additions to those two evangelists. In regard to John, he expressly states, that the first performance of this miracle was followed by a discourse on its true meaning, which so greatly offended the people, that we can but wonder why they should have shortly afterwards come together in such large numbers to hear Jesus again, and be favored with a second performance of the same miracle.

Cleansing the Temple. (Sec. 61.) This incident is described by all four evangelists in very similar terms, and with about the same particulars; Mark and John adding some characteristic but unimportant details. (See Mark 11: 15-17; Matt. 21: 12, 13; Luke 19: 45, 46; John 2: 13-17.) The main difference seems to have been the time fixed upon for its occurrence; the three synoptists placing it at the end of Christ's ministry, while John assigns it to the beginning. As both John and Matthew are supposed to have been present when this event occurred, it is not easy to explain why they should have differed so much in the time of its occurrence. Harmonists endeavor to overcome the difficulty by devising two cleansings,—one at the beginning, and one at the end of Christ's ministry; but this does not account for the silence of either evangelist as to the other occurrence. And if we assume that Matthew was absent from the first cleansing, it is very evident that John must have been present at the second,—since it followed immediately after our Lord's triumphant entry into Jerusalem, when He was undoubtedly accompanied by all His disciples; and being thus present, he could not have failed to note the latter event, or make some allusion to it in his Gospel, even if written long afterwards. Outside all this, when we consider the propriety of the deed, it would seem that the three synoptists should be followed in their assignment rather than John. When Jesus began His ministry He was known to only a few, and therefore, hardly in a position to undertake any such revolutionary proceeding. Had He done so, the temple guards would have at once interfered, and prevented those from being driven out, whom long custom and familiar usage had invested with a sort of proprietary right.

At the end of His ministry however, He was recognized as a power in the land; and on His triumphant entrance into Jerusalem, He had a shouting and applauding crowd at His back, and might therefore perform such a deed with impunity. The chief priests, scribes and Pharisees, who might naturally resent any such interference with their authority, would not dare to object in the presence of a favoring multitude, and the driving out of the desecrating merchants could be easily accomplished. Can we fix any more appropriate and expedient time for that deed? Jesus, at the very height of His power, would naturally begin to purify the temple, even though He knew the applauding crowd would in a short time demand His death, and only the remembrance of His purifying work would remain.

The Anointing of Jesus. (Sec. 73.) This is the most difficult event of our Lord's ministry to harmonize, because it is presented by the four evangelists in three different ways, and for two different purposes. Mark (14: 3-9) and Matthew (26: 6-13) coincide, but John (12: 1-8) tells a somewhat different story, and Luke (7: 36-50) an entirely distinct one. So that if we accept them all, we will have three anointings instead of one. Mark, Matthew and John fix the scene at Bethany, though they vary as to the exact time and location. According to the two former, it was two days before the feast of the Passover—or Tuesday, if the celebration be assigned to Thursday evening—and in the house of Simon the leper. According to the latter, it was six days before the Passover—or Sunday, if the celebration be assigned to Friday evening—and in the house of Martha and Mary. According to the two former, the ointment was poured on the head of Jesus. According to the latter, it was poured on His feet. All three mention the remonstrance made by some present at this waste; Mark and John fixing the value of the ointment at three hundred shillings. John also names Judas Iscariot, as the one who had remonstrated; and calls him the son of Simon Iscariot. The attempt therefore by one harmonizer, to reconcile the two houses in which the entertainment is said to have been given, by making Martha the wife of Simon, would result in also making her the mother of the traitor. Neither Mark, nor Matthew ever refer to Martha and Mary, though mentioning the names of other women who ministered unto Jesus. Luke indeed speaks of two sisters, Martha and Mary, but locates them at an unnamed village in Galilee. John is the only evangelist who assigns Martha and Mary to Bethany, and who speaks of them as the sisters of Lazarus, whom Jesus raised from the dead. Eliminating Martha, Mary and Judas Iscariot from the story, as the probable result of traditional development, we have only the difference in time and the part of the body anointed to reconcile. As to the time, whether the Sunday evening of our Lord's arrival at Bethany, or the following Wednesday, two days before the Passover, it is of small account; but our Lord's remark that the woman anointed His body for its burial, will explain why Mark and Matthew assigned the act as near as possible to the time of death. As to having the ointment poured on the head rather than the feet, these two evangelists, probably, did not regard the Eastern habit of reclining at meals, thus rendering the feet the most accessible part of the body to one from the outside, but only thought of the head as the most honorable member to anoint, and as the one invariably chosen by the Jews for that rite. In one very early manuscript John represents Mary as first pouring the ointment on the head of Jesus. This, however, was probably a device to promote harmony, while Luke's agreement with John as to the anointing of the feet, makes that the most probable as well as the most natural proceeding.

So far then as Mark, Matthew and John are concerned, their respective stories may be easily harmonized, and truly considered as describing one and the same event. When we take up however, the story told by Luke, such a different scene is presented, that we are perfectly justified in regarding it as describing a distinct and separate occurrence. And yet when we consider Luke's well known habit of paraphrasing the various descriptions found in the works consulted by him, we are also justified in regarding this as another example of that peculiarity. Whether Luke misunderstood the significance of this anointing, or whether he wished to give it another character is difficult to determine. He must have come across the story in his copies of Mark and Matthew, so that, his omission of the form presented by them, and his substitution of another quite different, can only be regarded as intentional. We know how he passed over the

incident of the fruitless fig tree, and recorded instead a parable to the same effect; and we can imagine why he came to omit the anointing for the anticipated burial, and introduced, in place thereof, a previous anointing for a different purpose. The story is quite peculiar to Luke, exhibiting only one point of resemblance to the narrative of Mark and Matthew, viz., the name of the person who gave the entertainment—Simon. And so is the lesson to be drawn from it, viz., the love and devotion paid to the Saviour by the lower and despised classes, in contrast to the feeling of dislike and indifference entertained by the higher and pretentious orders. Had Luke also given the story of Mark and Matthew in connection with his own, we would have been fully justified in regarding them as two distinct events. But as he saw fit to substitute his own version for that of his predecessors, we are quite as much justified in regarding one as the paraphrase of the other, and designed to take its place. It has been claimed however, that Luke intended his description for another and previous anointing, since he would never have confounded Mary of Bethany with a woman of the town. But we must remember that Mary of Bethany is solely and exclusively a creation of John, introduced by that evangelist, for the purpose of calling attention to the story of Lazarus; and that Luke never connects Mary with the town of Bethany, near Jerusalem, but assigns her to Galilee, where the anointing, described by him, is represented to have taken place. It has also been said that Luke was averse to the rite of anointing persons before death, and so transferred this event in the life of Jesus to an earlier period, giving it quite a different significance. Such an assumption sounds reasonable, though purely conjectural, and unsupported by any evidence in our possession.

Several minor cases of this duplication of incidents occur throughout the Gospels, but as they are confined to individual writers, it was not thought necessary to treat them in detail. The above examples are sufficient to show that none of these Gospels could have been written in the lifetime of or rather been known to any of the apostles; for if they had, such mistakes would have at once been pointed out and rectified. Our wonder, however, is excited not at the presence of this duplication, but at its comparative smallness in amount. So many sources must have contributed to the formation of the Gospels, that it speaks well for the carefulness of their writers, that so few repeated incidents were allowed to creep in. Again, much of this repetition may be due to the composite character of these Gospels, the result of several editings; for it is very evident we do not have them in their original form. Even that of John, which approximates closest to the first composition, seems to have been very carelessly arranged by the editor who brought its various parts together. It is easy to understand then, why a comparison of the four Gospels should reveal the presence of certain repeated incidents, which, in a consecutive account of Christ's ministry, must appear strange, and inconsistent with the probable course of events.

CHAPTER V.

PECULIARITIES OF THE GOSPELS.

WHILE it may sound harsh, and somewhat irreverent to apply the word peculiarity to the Gospels, an examination of their contents will reveal certain strange features which can be classed under no other head. We purpose therefore, taking up these features, and discussing them in a plain, matter of fact way, in order to ascertain, so far as possible, their probable origin, for what reasons they were introduced, and how far they may be interpreted by implication. This will be done in the following series of articles, which embrace the most prominent of these peculiarities, and will therefore serve as pertinent illustrations of the entire subject. Though seldom considered, or even alluded to in ordinary commentaries as worthy of note, these features present a most interesting and instructive phase of Gospel study, and one which cannot be ignored if we would attain to their true meaning.

TEMPTATION OF CHRIST.

This event occupies a unique place in the earthly life of Jesus. The accounts of it, as given by Matthew (4: 1-11) and Luke (4: 1-13) in their respective Gospels, present such similar features, and are couched in such identical terms, that one must have been copied from the other; while Mark (1: 12, 13) gives the beginning and end of the story, but, very strangely, omits the intermediate details. It seems quite probable that Mark gave the original and authentic account, and that Matthew's narrative was a later amplification. Whence then did Matthew's enlarged story originate? Our Lord was the only one who could have furnished the particulars. Yet, not only did He never allude to the event in any of His recorded discourses, but the subject is of such a character, that we can hardly conceive Him as discussing it with His apostles. That our Lord should have retired from the company of men for a season, previous to entering upon His ministry, was what might naturally be expected of Him, and what others had done before. And that this retirement was known to His disciples may be reasonably inferred. But that He was subjected to three temptations by a personal devil, as related in the Gospel story, is not so evident. What actually took place during that period no mortal man knew, but what might have taken place a vivid imagination could conceive.

The temptation of Jesus has been variously regarded as an actual occurrence, a dream or vision, a Pharisaic device, a parable or allegory, or, what is more probable, some allusion to His experience during this retirement which formed the basis of the Gospel story. The details of this story may not have been known to Mark, who merely recorded the fact of Jesus having been driven by the Spirit into the wilderness to be tempted of the devil. Afterwards, the full details were incorporated into Matthew's Gospel to complete Mark's account, and thence copied into Luke, who rearranged the order of the temptations, that they might appear more consistent with what he presumed were the real facts. It is possible that the singular passage in Mark 1: 13, "He was with the wild beasts;" suggested originally a conflict between Jesus and evil spirits under the guise of savage animals, during His sojourn in the wilderness, and that the story of the three temptations may then have been built upon the several Scripture quotations cited by Matthew. We find a parallel to this in the account of the three magi, with its attendant circumstances, also constructed by Matthew on Scripture passages. This, however, is a mere supposition, though certainly a very fair one, as will be admitted from a candid examination of the Gospel narrative. But, whatever explanation

may be offered, the story is undoubtedly a very strange one, and not to be defined by the ordinary rules of Scripture interpretation.

All this, however, does not explain to us the necessity of such an experience to our Lord, nor why the Saviour should have been subjected to temptations, from which His authority and sinless condition clearly exempted Him. It may be that the story was designed not so much to describe any particular event in the life of Jesus, as to warn and guard His followers against yielding to the devil. As the Son of man underwent temptations, which, in His case, appeared very strong, so the children of men would undergo temptations, which, in their case, might seem irresistible. And as the Son of man met every device of the devil by the power of God's word, so the children of men would overcome their arch adversary by the influence of the Holy Spirit. The idea of subjecting a person to temptation so as to bring out his powers of resistance was very familiar to the Jews. We find it in the story of Job, who was put to the severest trials through mental and bodily torture, and in the test to which Abraham was subjected when ordered to sacrifice his son. And so it was very natural that Jesus in His turn should meet with similar temptations in order to show His ability to overcome them. It also seemed very appropriate that Jesus the Messiah should submit to the discipline of fasting, since both Moses the lawgiver and Elijah the prophet had subjected themselves to a disciplinary fast, before entering upon their appointed work. Our Lord underwent then His recorded experience in the wilderness, not from any moral or physical necessity, because His divine nature placed Him above all such need, but in order to carry out the analogy presented by these former leaders of the people, to properly usher in a work similar to what they had undertaken, and to afford an example of perfect resistance to the evil one.

THE TWELVE APOSTLES.

Three lists of the twelve apostles are given in the three synoptic Gospels,—one by Mark (3: 16-19), one by Matthew (10: 2-4), and one by Luke (6: 14-16). Luke also gives a supplementary list in his Acts of the Apostles (1: 13). These lists may be divided into three equal groups, corresponding closely with each other as to the names presented, but differing somewhat in the arrangement of those names. This will be best understood by the following table:—

FIRST GROUP.

MARK.....	Simon Peter.	James of Zebedee,	John his brother,	Andrew.
MATT. LUKE..	Simon Peter,	Andrew his brother,	James of Zebedee,	John his brother.
ACTS.....	Peter,	John,	James,	Andrew.

SECOND GROUP.

MARK, LUKE.	Philip,	Bartholomew,	Matthew,	Thomas.
MATTHEW.....	Philip,	Bartholomew,	Thomas,	Matthew the publican.
ACTS.....	Philip,	Thomas,	Bartholomew,	Matthew.

THIRD GROUP.

MARK, MATT.	James of Alphæus, Thaddæus,	Simon the Cananæan, Judas Iscariot.
LUKE.....	James of Alphæus, Simon the Zealot,	Judas of James, Judas Iscariot.
ACTS.....	James of Alphæus, Simon the Zealot,	Judas of James.

It will be noticed that Peter heads the first group, Philip the second group, and James of Alphæus the third group. The reason for this in regard to Peter appears very plain, since of the Twelve he undoubtedly became head, and has maintained that position throughout the entire history of the Church. Whether the original body of the apostles regarded him as their head may be questioned, but it is certain that the four evangelists considered him in that light, from the preeminence assigned to him in their Gospels. The name of Philip is not found elsewhere in any of the synoptic Gospels, but as it appears frequently in that of John, we may conceive this to have been the true reason for choosing him to head the second group. One would imagine however, that if Matthew, whose name appears in this group, possessed the same eminence in the early Church to which he afterwards attained, there would have been no hesitation, by at least Mark and Luke, in selecting him to head the second group. James of Alphæus

has been identified with James, one of our Lord's brethren, and also with James, the first bishop of Jerusalem, which would sufficiently account for his name being chosen to head the third group. In this group, Thaddæus and Judas of James are generally supposed to have been alternate names, given to the same apostle. Mark and Matthew chose the former designation, while Luke, who came after them, adopted the latter in both his lists. The name of Judas Iscariot is mentioned last of all in the three lists, and omitted altogether from the fourth, as the just penalty for his treason.

In the arrangement of the remaining names of each group by the three synoptists, some curious variations appear. Thus in the first three lists, James precedes John, while in the last, that order is reversed. Since this James was one of the earliest martyrs, such precedence was no doubt accorded him as a mark of honor. Long afterwards, when John came into prominence as the attributed author of the Gospel under that name, Luke, in the fourth list, placed him before his brother James. It will also be noticed that Mark, in the first list, and Luke, in the fourth, rank Andrew as the last of the first group, while Matthew and Luke, in the second and third lists, make him second. No reason for this latter arrangement can be imagined, beyond the natural one of thus recognizing Andrew as the brother of Peter, while in the former arrangement, Andrew is treated according to his official position. In the second group, the name of Matthew is put third by Mark and Luke, and last by Matthew and Luke in the Acts. So far as Matthew himself is concerned, such a selection of the last place appears perfectly natural, on the assumption that this evangelist was the author of the Gospel which contained that list; but it is hard to reconcile the assigning to him of third and fourth place by the other two evangelists, with the idea that they also entertained the same belief in that authorship. In this second group, Luke again reverses himself by promoting Thomas from the last place in his Gospel list to the second in his Acts list. No reason for this change is known, or can be conjectured. As to the third group, Luke retains the same arrangement in both his lists, though it differs slightly from the arrangement adopted by Mark and Matthew.

It would thus appear that there could have been no official register of the twelve apostles kept by the early Church, as, in such case, the above variations would not have been made by the three synoptists: but there was, in all probability, a traditional list, which each evangelist used according to his own ideas. And it is very likely that this traditional list accorded closely with what we now find in Matthew. Thus in the first group, Matthew follows the family relationship, in which he is imitated by Luke; while Mark pays more attention to the official position of its several members. In the second group, Matthew places himself last, but otherwise, his arrangement is identical with that found in Mark and Luke, though not with what appears in the Acts. In the third group, Matthew and Mark are identical, while Luke adopts somewhat different names and a slightly different order for both his Gospel and the Acts. If now it be admitted that Mark's original list was changed at the final revision of that Gospel, that Matthew's original list was changed with respect to the position of his name, and that Luke's original list was changed to make the third group accord with the Acts, we can lay out the traditional list which all three synoptists followed in their primary Gospels. As to the Acts, there is every indication that Luke made use here of an independent source, since the list found in that work presents a greater variation from the assumed traditional form, than exists between the three synoptical lists. The selection of the four apostles constituting the first group also agrees with the frequent mention of their names in connection with important incidents described by the synoptists; thus intimating that this group must have been regarded with special favor by our Lord. As to the remaining loyal members of the Twelve, with the exception of James of Alphæus, so little impression was apparently made by them, that we only find incidental allusions to two or three throughout the Gospels, and afterwards, the vaguest traditions as to where, and with what results they labored in the cause of Christ.

PRIMACY OF PETER.

It is not our intention to enter upon any discussion of that celebrated passage in Matthew, which has excited more controversy than any other in the Gospels, and been

the bone of contention between two great branches of the Christian Church, but merely to present a few salient points, so as to make it intelligible to the general reader. According to the Revised Version which, with the exception of the word Hades instead of hell, is identical with the Authorized Version, this passage reads as follows:—"And I also say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. 16: 18, 19). Taking up the Gospel of John we find two passages, which together bear a close relation to that of Matthew. One occurs in John 1: 42, and reads: "Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas [which is by interpretation, Peter]. The other occurs in John 20: 23, and reads: "Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." Now, while the only verbal resemblance between these three passages is found in the first part of Matthew's, and that portion of the first of John's explained by the parenthesis, there is such similarity in idea between the second part of Matthew's and the second of John's, that one may be justly claimed as a paraphrase of the other. It will also be noticed that the passage from Matthew is assigned to one occasion, while the two passages from John belong to two entirely different occasions. To Matthew, it was the time when Peter made his famous declaration. To John, one was the first interview between Jesus and Peter; the other was when the risen Jesus first appeared to His assembled disciples. Again, while the former evangelist represents his entire passage as addressed to Peter, and limits the conferred power to that apostle only, the latter evangelist assigns only his first passage to Peter, while the second and most important is applied to the apostles generally. From all this it might be inferred that both evangelists exercised their own discretion in the matter, assigning the words to such occasions, and directing them to such persons as each deemed most appropriate. That there is here not only a radical but very significant difference between the two evangelists will be apparent at first glance.

Now comparing Matthew's account of the occasion on which the words he records were uttered, with that given by both Mark and Luke, it will be seen that there is no reference whatever, by the two latter, to the passage which contains the above quoted words. And that, as in all other respects the three accounts are identical, the individual part of Matthew must either have been purposely omitted by Luke, who came after him, or introduced into the Gospel of the former at a still later period. If the first alternative be true, it shows that Luke did not believe in the genuineness of the passage. If the second alternative be the case, there is no way of tracing its utterance to our Lord. We are inclined to the opinion then, that the passage was introduced by some one who based it on what he found in John, but changed the application from general to special, from all the apostles, to Peter in particular. That the early Church designed to give St. Peter the primacy among the original band of apostles is very evident. And that the Roman Church, in after years, took advantage of this design is a historical fact. Primacy in the apostolic band however, was quite different from primacy over the whole Church; and if any one became entitled to that latter honor it was certainly St. Paul, who labored more abundantly and with greater success in the cause of Christ, than all the others. But the Church of Rome was not interested in the claims of the great missionary apostle, and so the primacy was limited to St. Peter, not so much on account of the preference shown by the early Christians, as because of the passage in Matthew, which invested him with the power of the keys, and gave his successors a predominant position in the Christian Church. To derive this benefit however, it was necessary to make St. Peter the founder of the Church at Rome, and though only a vague tradition could be produced in support of such claim, it was accepted in preference to the historical evidence which pointed at St. Paul as the real founder. The existence of a body of Christian converts in the imperial city before that apostle arrived there, and to whom his epistle had been previously addressed, does not prove that St. Peter was then at their head, or indeed ever had anything to do with them. His labors, as is well known, were confined among the Jewish Christians, who lived in Judæa, and the neighboring provinces, and no allusion to his having been anywhere else can be found in the New Testament, though vague references to a martyrdom at Rome appear in later works.

There are grave doubts however, whether the words quoted above from Matthew were really uttered by our Lord. Even if we acknowledge such to have been the case, there can be no connection between the two Greek words *Petros* and *petra*, respectively translated "Peter" and "rock," because our Lord undoubtedly spoke in Aramaic, and so addressed His apostle as Cephaz, whose literal translation is "a stone." This however, is only a minor point. It is very certain that the passage in question does not accord with the teaching of Jesus, which was of quite another character. Neither does it represent the mission of Christ, who came to establish a religion, rather than to found a Church. On no other occasion, noted by the four evangelists, were the words "my church" uttered. And on only one other occasion, noted by Matthew (18: 15-18), was the word "church" used, and then only as synonymous with congregation. In fact, one of the earliest authorities uses here the Greek word for synagogue, instead of that for church. This last passage, however, bears a close resemblance to the one in question; part of both being identical—word for word. It presents every evidence of having proceeded from the same source: and perhaps, both were introduced into Matthew's Gospel at the same time, and for the same purpose. On no other occasion did our Lord employ the expression "gates of Hades." On no other occasion did He refer to "the keys of the kingdom of heaven." On no other occasion did He confide such a charge to Peter, or intimate his primacy over the other apostles. The evident meaning of the passage is in direct opposition to everything that Jesus said or did during His ministry; and it seems impossible to believe that He should have made an exception in this one instance. Besides, there is no reference to verse 18, and the first part of verse 19, constituting the crucial part of the passage, by any Christian writer previous to Tertullian and Origen, at the beginning of the third century. Every known circumstance therefore, points to the fact that this long controverted passage formed no part of Matthew's original Gospel, but became afterwards introduced therein for some special purpose. What that purpose was has been intimated, and from our present knowledge of the early Church no other reason for its presence can be conceived.

One very curious explanation of this passage has been offered. It is based on the common practice of supplying letters to complete words that were originally written in a contracted form, or were inscribed that way by the early copyists. In the present case it is asserted, that the original expression for "Thou art Peter," as found in the Vatican Codex, was one of these contracted forms, and that to make it read so, several letters had to be supplied. Whereas, by supplying only a single letter, the Greek expression for "Thou hast said" would result. But the call for such explanations will cease, when once it is realized that they possess smaller claims for acceptance, than the assumption that our Lord never uttered the words attributed to Him, and that the evidence which can be produced in support of the latter is far more conclusive than what has so far been advanced in favor of any of the former.

AVOIDANCE OF GENTILES AND SAMARITANS.

Among our Lord's directions to His twelve apostles when He sent them forth on a mission, was the following, mentioned only by Matthew:—"Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). This is such a peculiar direction, and so evidently at variance with what Jesus said and did on other occasions, that it deserves some consideration. We find no evidence in Luke or John, that our Lord was averse to either class of people, and only a single instance in Mark where Jesus made use of a current expression, in which Jews and Gentiles were referred to as children and dogs. On the other hand, there are utterances in all three synoptics which clearly indicate a friendly feeling towards Gentiles and Samaritans. Matthew and Luke have the declaration that many from the east and the west would sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, while the sons of the kingdom would be cast into the outer darkness. Besides this, we find the parables of the marriage feast, or great supper, the wicked husbandmen, and the good Samaritan, all testifying to our Lord's high opinion of these two classes of people, notwithstanding the hatred and contempt manifested towards them by the Jews in general. But it is when we come to our Lord's ac-

tual dealings with both Gentiles and Samaritans, that the strongest testimony to this friendly interest appears. Both Mark, and Matthew contain an account of a visit made by our Lord to the borders of Tyre and Sidon, where He healed the daughter of a Syro-phœnician woman. Again, when Jesus was about to begin His final journey to Jerusalem, Luke tells us that He sent messengers before His face, who, evidently by express command, entered into a village of the Samaritans, and began to make ready for their Master. Furthermore, John gives a long story of a trip through Samaria, which Jesus made at the beginning of His ministry, where the inhabitants not only received Him kindly, but in many instances believed on Him because of His words. In these three instances we find our Lord doing Himself, what, according to Matthew, He had explicitly forbidden His disciples to do.

The usual explanation of the above passage is that our Lord was sent with a message of redemption to the Jews, and that only after full opportunity had been given them for acceptance or rejection, was it to be delivered unto the Gentiles. But this explanation is read into the text by dogmatic inference, and is not supported by anything found in the other Gospels. And even if accepted on the sole strength of Matthew's representation, it would lead us to also assume that the apostles were enjoined to confine their ministrations among the Jews after the departure of their Master, because He explicitly told them, in this same discourse, that the Son of man would not return till they had gone through the cities of Israel. But it is evident that these apostles were influenced by national prejudice, rather than by any such words of their Master, since, in spite of His parting injunction to go "and make disciples of all the nations," they remained for a considerable time in Jerusalem, preaching to their own people, and continuing to do so when they went elsewhere. Our Lord is not said, by any of the evangelists, to have preached to the aliens who inhabited Palestine, though this does not prove that He purposely avoided them; and there is no doubt that many must have listened to Him, because they were scattered in great numbers over the whole land. Our Lord's ministry was of too short duration to allow of any special attention to this class, and as He was a Jew Himself, His sympathies and labors would naturally be directed to His own people. But when appealed to by other than Jews, He was always ready and willing to extend His help, as in the case of Jairus, of the centurion or nobleman, and of the Syro-phœnician woman.

If we then place the special testimony of Matthew on one side, and that of Mark, Luke and John on the other, we have a direct conflict, which can only be explained in two ways. Either the three last named evangelists were not willing to accept Matthew's pro-Jewish views, or the passage in question was inserted by some editor, who entertained the national antipathy to aliens, and wished to give it the sanction of the Saviour's authority. Both reasons would have been sufficient, though the latter seems the most probable. The likelihood of such interpolation is further enhanced by the duplication of the clause relative to "the lost sheep of the house of Israel" in Matthew's story of the Syro-phœnician woman, thus intimating that both insertions were made at the same time, and by the same person. Many of the difficulties which commentators and harmonists have in vain striven to overcome, would at once disappear, were the disputed passages attributed to the unauthorized work of editors or copyists. And there is no doubt that as continued investigation and discovery bring us nearer to the original text, we will find more evidence of this work than is at present admitted. Considering the fact that for at least one hundred years the sacred text was in the hands of an almost irresponsible body of men, apparently committed to their individual or party opinion, it is very evident that numerous changes, both of omission and addition, must have been made,—many of the utmost importance to the Christian world,—imputing to the original writers ideas and expressions they never intended to convey.

JONAH AND THE WHALE.

The Old Testament story of Jonah swallowed by a great fish, and kept alive in its belly for three days, which has been declared improbable by many writers, derives its principal support from our Lord's presumed reference to it in Matthew's Gospel:—"For as Jonah was three days and three nights in the belly of the whale; so shall the Son of

man be three days and three nights in the heart of the earth" (Matt. 12: 40). Since, had not these words been uttered, the story would never have been accepted by intelligent persons as a historical fact, but merely regarded in the light of a parable, or allegory. It becomes then a matter of considerable importance, whether our Lord really uttered the words attributed to Him. And first, they appear only in Matthew. Mark refers to the occasion which is supposed to have called forth the saying, but, in response to the demand of the Pharisees that Jesus would give them a sign from heaven, quotes these words:—"Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation" (Mark 8: 12). Matthew, in recounting this incident, gives a somewhat different reply of the Saviour. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah" (Matt. 16: 4). It is when Matthew, in a former part of his Gospel, describing no doubt the same incident, repeats this very expression, that he adds the remarkable words above noted (Matt. 12: 38-42). Did this repeated incident appear in Matthew's original Gospel, or was it inserted long afterwards by some editor, and the extra words annexed? In the event of the latter being the case, our Lord could not be held responsible for the added words, since there is no way of explaining why they should have been overlooked by those who made a special study of the sayings of Jesus, and recorded every one that could be discovered. If then it be regarded as critically certain that the reference to Jonah's entombment within a whale was a late insertion by some one, who required a sign more marvellous and convincing than what Jesus actually offered, then the divine sanction becomes removed from the story, and it rests solely upon its own merits.

There is reason however to believe that the reference appeared in Matthew's original Gospel, since Luke seems to have found it in the copy which he consulted. At any rate, he introduced the greater part of the passage, almost word for word, into his own Gospel, but with a most important exception. Matthew begins this account with the same request for a sign which characterized the later incident, and gives part of the same answer in identical terms. Luke omits the preliminary request, because he had noted it shortly before, and puts the answer recorded by his predecessor in a paraphrased form. Matthew begins the next verse with the words, "for as Jonah was three days etc." Luke begins that verse in the same way, and then changes its whole tenor by imparting to it an entirely new and different significance. His phraseology is as follows: "For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation" (Luke 11: 30). The remainder of the passage in Matthew and Luke is exactly the same, with the exception that Luke sees fit to adopt a different order and location for the several paragraphs. That Luke must have based the above quoted verse on what he found in Matthew is evident from the fact that both evangelists present a comparison between Jonah and the Son of man, with this important difference, that the first named omits all reference to Jonah's entombment within a whale, as typifying our Lord's entombment in the earth.

Now, what was Luke's motive in making such alteration? Did he wish to cast doubt on the Jonah story, with which he must have been very familiar? Did he wish to draw from its support the Saviour's confirmatory words? Or did he wish to express his disbelief in the actual utterance of those words? Probably all three motives exercised some influence over him. There is no doubt as to Luke's belief in our Lord's resurrection on the third day after His death; for when Jesus predicted that event to His disciples, the third evangelist followed both Mark and Matthew in recording that prediction, as well as their description of the event itself. The exact point of Luke's objection seems to have been the use of this Jonah story to illustrate our Lord's entombment, and the adoption of the words in Matthew as an utterance of Jesus. Of course, Luke did not mean to assume that his own version was any nearer the truth than that of his predecessor. And probably he thought that Matthew, in some quarters, would receive greater credence than himself. But he wished to have it appear, that, so far as his own belief went, he could not accept Matthew's testimony on this point, and so preferred to give a different and more consistent rendering to the passage. It will be strenuously maintained however, that the evidence of Matthew is as trustworthy as the evidence of Luke, and consequently, that one deserves as much confidence as the other.

That these two witnesses are not to be arrayed against one another, and their testimony gauged by the ability and opportunity of each to ascertain the truth. Luke's word cannot be taken against Matthew, nor Matthew's word against Luke, since that would reduce each to the level of mere human authority. Both evangelists are claimed to have written under the direct influence of the Holy Spirit, and therefore, both must be credited as representing the same divine personage. To place one in opposition to the other would be equivalent to admitting that the Holy Spirit through Matthew was opposed to the Holy Spirit through Luke. Under such doctrine, we are bound to accept the four Gospels just as they have come down to us, ignoring every apparent inconsistency, and regarding these works as infallibly true in every particular.

Let us however, come back to our own standpoint. It has been supposed that the above reference to Jonah's entombment was not an actual utterance by our Lord, but an addition of Matthew himself, to explain or enforce the words of Jesus. If Luke thought so, then of course, he would be justified in omitting or altering the expression. But there is no evidence that this evangelist regarded these words in any other light than as attributed to the Saviour; and his very substitution of another form shows that he did not regard the one given by Matthew as historically correct, and therefore, could not accept it as a divine saying. In this case also, the claim that our Lord believed in the wonderful story, and offered it as an actual fact falls to the ground, and we are compelled to depend entirely upon the Old Testament presentation for proof of its reality.

CHRIST'S ENTRY INTO JERUSALEM.

According to Mark, in which he is followed by Matthew and Luke, our Lord made His public entry into Jerusalem towards the close of a day. Yet almost every harmonist has insisted that it was made in the morning; that our Lord rested over night at Bethany before undertaking this entry, and that He probably spent the sabbath there in the house of Simon the leper. Now let us see how the reputed facts agree with this general view, and whether there is not some reason for supposing that Mark, after all, may have been right, notwithstanding the efforts of well meant commentators to show that he was mistaken.

And first, as to the day of entry:—Now John tells us that Jesus "six days before the passover came to Bethany" (John 12: 1). But if we accept this statement by that evangelist, we must also accept the one he made later on, that the day on which our Lord died was the Preparation, and that the Passover had not then been eaten, and therefore, could not be considered as having begun till evening, or sunset. Going back six full days from this Friday evening brings us to the Saturday previous, or the beginning of the Jewish first day of the week, corresponding to our Sunday. But allowing a full day for our Lord's arrival at Bethany—since John does not mention the particular hour—we find, according to this evangelist, that He must have reached that town some time during Sunday. Again, an arrival on Saturday evening would have necessitated a journey on Saturday, or the Jewish sabbath, which is hardly supposable. So that our Lord must have reached Bethany either on Friday evening, which would have been seven days before the Passover, or, resting at a neighboring village over Saturday, resumed His journey to Bethany on Sunday morning, arriving there some time during the day. It is evident then, that He could not have spent the sabbath, or Saturday at Bethany. There is nothing in any of the synoptics to indicate when our Lord arrived at Bethany, though all agree in making the public entry into Jerusalem part of the journey from Jericho, without any intervening interval, except the short time required to procure a colt for Jesus to ride on.

Next, as to the hour of arrival:—The three synoptists all agree on the journey from Jericho to Jerusalem, though John says nothing about the former place, and would lead us to infer that Jesus came instead from Ephraim, a town lying in quite another direction. Taking the synoptists for our guide, and estimating the distance between Jericho and Bethany at seventeen miles, we find that unless our Lord left the former place early in the morning, and kept at a steady pace throughout the day, He could not have reached the latter place much before evening. But we know that it could not have

been very early when He left Jericho, as He was followed by crowds of people, who would not be about at such an hour. And then, the miracle He performed consumed some little time, so that the morning must have been considerably advanced, before He finally got away. At the same time His pace would be a leisurely one, and the journey diversified by conversations with His disciples, interviews with passing travellers, and halts for rest and refreshment [of which the story told by Luke, about our Lord dining at the house of Zacchæus, is a good illustration]; so that, when evening approached, He would find Himself at a considerable distance from the point He wished to reach. What more natural course then, than to select some public house, or perhaps, some dwelling along the road, and put up for the night, remaining there over the sabbath,—since no Jew was allowed to travel any considerable distance on that day. This was such a common practice at that time, and our Lord, with His little band of followers, was so accustomed to put up at strange places during His many journeys through Galilee, Samaria, Peræa and Judæa, that the evangelists never thought it necessary to record such stoppages, or allude to them in any way. On the following morning He resumed His journey, arriving at Bethany about mid-day, which afforded Him ample time to arrange for entering the Holy City, visiting the temple, and then returning to Bethany before nightfall. This is all He is said to have done on that occasion by Mark, though Matthew and Luke introduce the cleansing of the temple, which properly took place on the following day, and John introduces a short discourse, neither of which could have consumed much time.

Thus the most natural and consistent course of proceeding seems to have been that outlined by the three synoptists; and the only ground for assuming a different arrangement is derived from John's remark that our Lord made His formal entry into Jerusalem on the day after He arrived at Bethany. It would appear therefore, as if the synoptic plan should have been adopted in place of that set forth by John, but such has not been the case; and we can only attribute the preference for the latter to the very natural desire of making our Lord's entry into Jerusalem as imposing as possible, by assigning it to a special day. As to the actual details of this entry, they are set forth by all the evangelists with such unanimity, that the traditional report of the event must have been very clear and precise. And yet, we cannot help imagining that this evangelical account may have been somewhat magnified, so as to increase the contrast between the joyous beginning and the tragical ending of the event. First, the apostles in a body, and the other disciples in such numbers had never before accompanied their Master in His visits to Jerusalem; and while they might have expected some manifestation of His power and authority, their hopes of an earthly kingdom could not have been much encouraged by His course of action. Again, such processions, at this time, were of common occurrence, since it was the occasion of the great feast, when multitudes of Jews visited the Holy City, travelling in large companies, as a protection against the robber hordes who infested the land. The concourse of people about Jesus would therefore have excited no unusual interest among the inhabitants of Jerusalem, since they naturally regarded it as one of the ordinary pilgrimages. Lastly, the spirit of Christ was opposed to all such triumphant manifestation. For how could Jesus, who, through His entire ministry, had resisted every attempt at royal elevation, take any pleasure in the exultant shouts, which proclaimed Him the successor of David, and the King of Israel. He whose aim was spiritual rather than material, would not be apt, even for a brief time, to gratify Himself by any such political triumph, or to indulge His followers in any such worldly aspirations. Knowing how soon the glory would fade away into shame, we can easily imagine Him foregoing any demonstration, and pursuing His appointed work quietly to the end.

PRECAUTIONS OF JESUS AGAINST ARREST.

One of the most curious and significant features of our Lord's final week at Jerusalem were the evident precautions which He took to secure Himself against arrest by the Jewish authorities. That He foresaw His approaching end is very apparent from the Gospel narrative. Twice during a missionary tour through Iturea, and Upper Galilee, and once during the final journey to Jerusalem, He distinctly told the disciples

that the Son of man would be delivered up into the hands of the chief priests and scribes, and be put to death. Yet those disciples failed to understand what He meant, nor do they appear to have noticed the growing hostility of the Jewish rulers. It was not until Jesus announced at the paschal feast His expected betrayal by one of their number, that they realized the coming danger, and called attention to their possession of a couple of swords. The fitting rebuke "It is enough," should have convinced them that violent resistance was not desired. Jesus, however, seems to have determined not to fall into the hands of His enemies unawares, and at least, not to be taken, until His work was accomplished, and His hour had fully come. There was no danger during the daytime. Jerusalem was, at that season, full of persons friendly to Jesus, — many of His own Galilean countrymen being present, — and any attempt at arrest in the presence of the multitudes would have at once created disturbance, and excited the wrath of the Roman governor. Mark makes this very plain, when he tells how the chief priests and scribes sought to take Jesus "with subtlety and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people" (Mark 14: 1, 2).

When our Lord therefore arrived at Bethany, on His journey to Jerusalem, He made preparations for a public entry into the city, which, according to the synoptists, took place in the afternoon of that day. Returning before nightfall to Bethany, He stopped at the house of Simon the leper, who was well able to protect Him. The next day He went again to Jerusalem, drove the desecrating merchants out of the temple, addressed the people who gathered there, and healed many sick and afflicted persons, returning in the evening to Bethany. He pursued this course every day, sometimes preaching in the temple, sometimes rebuking the scribes, Pharisees and Sadducees, sometimes talking with certain disciples on Mount Olivet, but always retiring to Bethany, or some secluded resort, at night. It was probably on one of these days, that Judas approached the Jewish rulers with the offer to betray his Master when a favorable opportunity occurred; and it was with the knowledge of this conspiracy, that Jesus adopted further precautions. When the day arrived for the paschal supper, which was to be eaten that night, He did not visit Jerusalem as usual, but sent two disciples to make the necessary preparations; and in order that Judas might not know where the feast was to be held, took a roundabout way of designating the locality. They were to follow a certain man bearing a pitcher of water into whatsoever house he should enter, tell him that the Teacher intended to keep the feast at his house, and he would show them a large upper room furnished. At night, Jesus, accompanied by the twelve apostles, went to the place thus located, and there partook of the Passover.

It was during this feast that Judas found his opportunity. Hearing a chance, or possibly intended word, that Jesus would spend some time that night in the garden of Gethsemane, and taking advantage of a remark addressed directly to him by the Teacher, he left the room and hurried to the high-priest's palace. At the conclusion of the meal Jesus retired to this garden which was outside the walls, and knowing that Judas would seek Him there, placed His three most trusty disciples on watch to detect the approach of any hostile party. These disciples, however, failed most lamentably in their appointed task, and instead of guarding their Master, who had His own conflict, fell asleep. Twice, according to Mark and Matthew, they were aroused from this disgraceful slumber, and twice they went to sleep again. Luke records only one awakening. On being aroused the third time, the strange sight that met their eyes of flashing torches and armed men drawing near terrified them into thorough wakefulness. But it was too late. After taking every possible precaution, Jesus found Himself betrayed, as much by the negligence of the three trusted apostles, as by the treason of the other. Knowing that resistance was useless, He rebuked the one who resorted to violence, and then calmly submitted to His enemies.

We have here an illustration of how the human and divine elements worked together in the nature of Jesus. As divine, He not only knew what was going to happen, but recognized it as the very object of His coming here. As human, He took every precaution against the predestined fate, even praying the Father that the cup might pass away from Him. As divine, it was His desire to accept the doomed cross. As human, He struggled against its shame and torture. As divine, He wished to die for the good

of mankind. As human, He hoped that result might be attained in a different way. At no other time during our Lord's ministry does His divinely human nature stand out in such clear light, or afford us so perfect an illustration of the God-man.

THE ASSAULT IN THE GARDEN.

Three incidents, which occurred on the night of the betrayal, are so closely connected with one another, that properly, they should be considered together. The first was our Lord's warning to His apostles that they be prepared for emergencies, related only by Luke (22: 35-38). The second was the assault in the garden on a servant of the high-priest, related by all four evangelists. (Mark 14: 47; Matt. 26: 51, 52; Luke 22: 49-51; John 18: 10, 11.) The third was the arrest of a young man who followed Jesus, related only by Mark (14: 51, 52). These incidents have hitherto been considered distinct, and treated as independent occurrences. That they form three parts of one connected story will become evident from a little examination.

When Jesus intimated to His apostles that they might expect trouble, and that it behooved them to be fully prepared, the reply was: "Lord, behold, here are two swords" (Luke 22: 38). This is the first intimation we have in the Gospels that the apostles had swords; and Luke must have recognized the inconsistency of a peaceful band, like the Twelve, following a Master who preached love and forgiveness, armed with military weapons. But the third evangelist could see no way of accounting for the assault in the garden, unless one of these apostles was provided with a sword. Perhaps he meant his readers to infer that the two swords exhibited did not belong to the apostles, but were obtained by them from some outside source, when they learned that their Master was about to be betrayed, and sought to prepare themselves for a possible conflict with the Jewish authorities. And we are obliged to place some such construction upon the incident, since it is most unlikely that any one of that company would sit down with their Master at a solemn paschal meal armed with a sword. It is possible that the entire passage in Luke may have emanated from some late editor, who only thought of confirming the Master's advice to "buy a sword," by representing the apostles as already provided with such weapons, without considering the peculiar inappropriateness of both expressions to the occasion on which they are said to have been uttered.

Now let us take up, in connection with this, the scene in the garden. When the armed band of Jewish officers and servants arrived to take Jesus, the apostles were at first so astonished at the size of the crowd, as to entertain no thought of resistance. Finally, some one present drew his sword, and, rushing forward, aimed a blow at a certain servant of the high-priest, who was probably taking a prominent part in the affair. This blow was, no doubt, intended to be fatal, but fortunately it struck the side of the head, protected by a covering, glanced off, and cut through the ear. So far, all the evangelists agree. The first two mention an ear without designating the particular one. The last two expressly state that it was the right ear,—the one most likely to suffer from such a blow. Three of the evangelists refrain from giving the name of either assailant or victim; but the fourth says that the former was Peter, and the latter Malchus. Now here we have an occurrence, which was undoubtedly witnessed by all the apostles,—every one of the Twelve being present. Yet neither Mark, who is supposed to have obtained his facts from Peter, nor Matthew, who was an eye-witness, nor Luke, who must have met some of those apostles, mention the names of the two participants; and John only reveals them after a lapse of seventy years. Could this silence have proceeded from delicacy, or ignorance? We can hardly accept the former, since, if Peter was the assailant, his denial of Jesus shortly after, which must have been deemed a far greater offence, is related by all four evangelists with full details. Perhaps the fixing this act upon Peter was an after-thought, prompted by that apostle's well known impulsive disposition, and from the fact that the name of the actual assailant was concealed till forgotten in the lapse of time.

This brings us to the third incident. Mark alone tells us about that, and his little story has been generally regarded as identifying him with the Gospel under his name. According to the details of this story, a certain young man followed the captive Jesus,

after His chosen apostles had all fled, but was, in turn, seized upon, and only escaped by leaving his outer garment in the hands of his captors. Now, why was this young man singled out from those present, and also taken captive? Since that could not have happened unless he was near at hand, and would not be likely to happen if he was merely following the crowd. There must have been some special reason for that arrest, since all the other disciples were allowed to escape, and he alone taken. According to John, Jesus interceded in behalf of His followers, but that would have had no effect upon the Jewish officers, and they had force enough to capture the entire company, had any such orders been given them. Have we not a clue here to the identity of the unknown assailant? The act of violence committed was a heinous one, and would call for severe punishment. So that, every effort would doubtless be made to arrest the assailant. Yet, nothing whatever is said about any such arrest beyond this intimation in Mark; and the offence is apparently passed by as of no consequence. When Luke came to examine this incident, he probably recognized the difficulty of accounting for this indifference by the Jewish officers to what would be justly deemed a homicidal act. And the reason he alone gave—the healing of the smitten ear by Jesus—was so natural, so consistent with the merciful character of the Saviour, so thoroughly in accord with the course of the divine ministry, that it was at once accepted by the Church as the true one. The injunction of Jesus to this person, “Put up again thy sword into its place:” recorded by Matthew, would also tend to repress the anger of the Jewish officers, and so dissuade them against taking any retaliatory measures. Now, without the slightest desire to disturb this traditional belief, let us consider what might have been Mark’s action in the matter, if we are to identify him with “a certain young man.”

Mark was quite a youth at this time. He did not belong to the company of disciples, though probably known to certain of them. It is very likely too, that he may have lived in the house, as a member of the family, where the paschal feast was celebrated, and, on the departure of the company, been invited to go along by some who feared trouble. As the armed band entered the garden, he seized a sword, rushed forward, and aimed a blow at one of those in the front, hoping thus to divert attention to himself, and enable the Master to escape. Owing to his smallness of stature, and perhaps the shifting torchlight, the blow fell obliquely, and therefore, did not prove fatal. His attack however, brought him into notice, and the officers ordered him to be seized. Or more probably, mingling with the throng on its return to the city, he was recognized as the assailant, and grabbed at, but escaped out of their clutches. Others have supposed that Mark, living in some adjacent house, had retired to rest, but being awakened by the noise, and hearing that Jesus was taken, rushed out with only a scanty covering, and followed the crowd. But this does not explain why, as a mere spectator, he should have been arrested, when all the others were suffered to depart. Both suppositions are necessarily pure conjecture, but the first affords the most natural explanation of what has never been fully understood. It is true that Luke, who probably was familiar with John’s Gospel, did not follow that apostle in attributing this assault directly to Peter, but adopted the indefinite expression employed by his fellow synoptists, in ascribing the act to “a certain one of them.” At the same time, he alone introduced the question addressed by the apostles to Jesus, “Lord, shall we smite with the sword?” which certainly indicates a close connection with the former passage, and leads us to assume that both came from the same source. Luke’s silence as to the third incident does not destroy its implied relation with the other two, since that silence may, for some good reason, have been intentional.

OUR LORD'S PRIVATE MINISTRY.

Concerning the life of Jesus, from His birth to the beginning of His ministry, we know absolutely nothing beyond the little incident recorded by Luke. On this period the Gospels are silent, and purposely so. Yet during our Lord’s ministry, and His career as a public character, we have reason to believe that He passed another private life, on which the Gospels are also silent, and of which His apostles seem to have known very little. For instance, He must have made periodic visits to Jerusalem at the great feasts, required by the law of every male Jew. Yet, the synoptists record nothing of

what was said or done by Jesus during those visits, nor do they even refer to such visits being made, until, in the course of their narrative, they come to the final Passover kept by our Lord, which, in strange contrast to their previous silence, is fully and minutely described. While the Gospel of John supplies this deficiency, it is done in such a peculiar way, that we are led to regard this work as an allegorical representation, based on historical facts. As to the private ministry of Jesus we have no direct record; but, in various parts of the Gospels, there are allusions to certain results, which could only have been brought about by such a course.

Thus, Matthew alone tells us that Jesus removed from His native town of Nazareth, and took up His abode in Capernaum; and this evangelist, in accordance with his general plan, finds the reason in a prophecy of Isaiah, though the application is rather vague. But we know from Mark and Luke also, that Jesus did make His home at Capernaum, while His mother and brethren continued to reside at Nazareth. The natural reason for this removal is not given, but it can be easily surmised. Mark tells us, that on one occasion the friends, or more literally relatives of Jesus sought "to lay hold on him: for they said, He is beside himself" (Mark 3: 21). John says, that the brethren of Jesus urged Him to manifest Himself in Judæa; and, as if this might be taken as an evidence of their faith, naively adds, "For even his brethren did not believe on him" (John 7: 5). And all three synoptists relate the story about Jesus declining to see His mother and brethren, when they sought Him at Capernaum. Does not all this indicate that the family of Jesus were opposed to His undertaking the projected work, that they did not believe in His divine mission and authority, and that, after striving in vain to overcome their prejudices, and to gain their cooperation, He decided to leave the family home, and be freed from its deterring and unfavorable influence? Learning that Peter, with whom He became acquainted at the preaching of John the Baptist, had recently married, and now occupied a large house at Capernaum, He determined to go there, and having cured Peter's mother-in-law from a dangerous fever, became ever after a welcome guest.

Again, there are several indirect allusions to this private ministry in the Gospel narrative. Thus in Mark 8: 15, Jesus bids His disciples to beware of the leaven of Herod. Taking this in connection with the report by Luke that Joanna, wife of Chuza, Herod's steward, was one of the women who followed Jesus, and it would seem as if our Lord had made some attempt to convert the household of that monarch, and, except in this single instance, had met with failure. We also know that the city of Tiberias, which Herod built, and where he had a palace, was on the shore of the Sea of Galilee, and must have been passed many times, and no doubt entered by the Saviour, though there is no mention of that city by the synoptists, and only a casual reference by John. Again, our Lord must have been embittered against Herod for some reason, since, when told that the king was seeking to kill Him, the reply was one of defiance: "Go and say to that fox, etc." (Luke 13: 32). Furthermore, that strange journey to the borders of Tyre and Sidon has all the appearance of being a sudden flight from some threatening move by Herod, since Mark expressly tells us that Jesus entered a certain house for the purpose of concealment. Lastly, Pilate sought to propitiate Herod by sending Jesus to him, as he evidently knew of that king's great desire to see the Teacher (Luke 23: 7). All this points to some connection between Jesus and Herod, which Mark and Luke seem to have surmised; and what more natural one can be conceived than the attempt of our Lord to gain converts among the royal household, and its discovery by that monarch, necessitating immediate flight from the city.

John's allusions to the private ministry of Jesus are of an entirely different character from those of the synoptists, being presented in the form of public transactions, at which the disciples of Jesus are frequently mentioned as being present, but concerning which they do not seem to have known, or at least, to have reported in their preaching,—since the only knowledge we have of them comes from that evangelist. And yet, with one notable exception,—the changing of water into wine—they accord with our idea of the Saviour, and with the course He was likely to pursue. Thus, the several journeys to Jerusalem on the occasions of the great feasts, are what was required of every male Jew, and what our Lord, as a devout member of that church, could not consistently neglect. Again, the intense bitterness manifested towards Jesus at the close

of His ministry by the Jewish rulers could not have developed during the last few days of His presence in the Holy City, but must have begun with former visits, and grown through a long series of discussions, till it came to a head at the final Passover. For it was the chief priests and Pharisees who dwelt at Jerusalem that condemned Jesus, and not the Jews who lived in other parts of Palestine, and were only visitors at this time. Furthermore, John refers to several journeys made by Jesus during His ministry, of which the synoptists seem to have been entirely ignorant; as the visit to Cana of Galilee, the first sojourn in the land of Judæa, the trip through Samaria, and the retirement, at one time to the district beyond the Jordan, at another to a city called Ephraim. Lastly, while the synoptists declare that Jesus removed early from Nazareth, and made Capernaum His headquarters, John intimates that He spent some time in the former city, living with His brethren while at rest from active work, and even discussing with them as to the course of His ministry. All this points to many undertakings of Jesus, which only John seems to have known and reported, but whose account has been so transfigured, that it is difficult to form a clear idea of what actually happened on those occasions.

Coming down to the closing days of the divine ministry, we learn that when Jesus arrived at Bethany on His final journey to Jerusalem, He sent two of His disciples to a neighboring village, with instructions to loose a colt which they would find there; and if any one interfered, to simply say, — "The Lord hath need of him" (Mark 11: 3). The disciples obeyed their instructions, and on repeating the words given them, were allowed to lead the animal away. Again, when our Lord desired to celebrate the paschal feast, He sent two of His disciples into Jerusalem, with instructions to follow a man whom they would meet bearing a pitcher of water, and as he entered his house to say, — "The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples?" And they would be shown a large upper room furnished (Mark 14: 14, 15). The disciples obeyed, and found everything exactly as represented to them. Now, there is no need of drawing upon supernatural knowledge and power to account for the strange features of these two incidents. A much simpler explanation can be found, and may prove more acceptable. Our Lord had probably become acquainted with the parties to whom His disciples were sent, on some former occasion. He also knew just what their habits were, and what might be expected of them at certain hours of the day. Eastern people, for the most part, lead very regular lives. They are accustomed to do the same thing day after day, and year after year. And so it was only necessary for one to know the usual routine followed by any particular person, to tell what that person would be doing at any stated time. On the other hand, the parties above noted evidently knew and were friendly to Jesus, since it only required the mention of His title to secure their ready compliance with whatever was asked.

That Jesus must have had such acquaintances, outside the regular body of disciples, is evident from the sudden way in which Simon of Cyrene, and Joseph of Arimathea are introduced into the narrative of the crucifixion; since it is not likely that the former would have been pitched upon to bear the cross, had he not manifested some interest in the condemned, nor the latter have given his tomb for the burial, had he not deeply sympathized with the victim. All this presupposes our Lord's presence in Jerusalem on former occasions, when He was accompanied by relatives only, and at which times He made friends who were unknown to the apostles generally. As these visits were made in His private capacity of a devout and faithful Jew, it is probable that no stories or traditions of what then took place would become current in the Church, till John—who no doubt obtained his knowledge from Mary—long afterwards revealed the facts. It is also possible that Jesus, during those visits, had many discussions with the Jewish rulers, in which He sought to disprove their false ideas concerning the Messiah, and to induce their acceptance of His mission. A singular confirmation of this appears in that beautiful passage, wherein our Lord laments over the blind obstinacy of the Jerusalem Jews, and states "how often" He would have gathered them together, but they would not. Whether delivered at Jerusalem, according to Matthew (23: 37), or in Galilee, according to Luke (13: 34), the application is undoubtedly to the inhabitants of the Holy City. The above considerations reveal to us an unrecorded ministry, whose extent may be inferred from the famous simile at the end of John's Gospel.

CHAPTER VI.

RELATIONS BETWEEN MATTHEW AND MARK.

IN the New Testament Canon "The Gospel according to Matthew" comes first, followed immediately by "The Gospel according to Mark." And this arrangement is not only found in every manuscript copy of the Four Gospels thus far brought to light, but has the support of tradition from the earliest known period. Yet, investigators now generally admit that, in order of composition, Matthew must have followed Mark: and the only reason for the opposite arrangement that can be conceived was the probable existence of a prior work to Mark, known as the "Oracles," attributed to Matthew. What this work actually contained has never been discovered; our only knowledge of it being allusions to a lost book entitled "Exposition of the Lord's Oracles," by Papias. Many suppositions however, have been advanced respecting the precise nature and extent of this book. It was formerly supposed to have been substantially identical with the present Gospel of Matthew. But commentators are now agreed in regarding it as a miscellaneous collection of the sayings of Jesus, compiled by Matthew, and written in Hebrew, or Aramaic. What was embraced in this collection has proved another source of contention. Thus some have assumed that the work consisted of various apothegms, now generally distributed throughout the synoptic Gospels. Others have conceived that it comprised groups of sayings, each prefixed by a short account of the occasion on which it was delivered. Others still have thought that, in addition to brief expressions, it included all of the discourses and parables peculiar to Matthew. We are inclined to the belief that the entire collection was limited to the proverbial sayings of Jesus, distributed through Matthew, but not found in Mark. While much may be said in favor of the first three conjectures, the weight of probability seems to rest with the last; since it is quite likely that if Mark, when he began to write, found a work already well known to, and extensively read in the Church, he would be careful to avoid using any of its contents, so that the full credit of the compilation might abide with his predecessor.

We have reason to infer therefore, that the two first evangelists, named Matthew and Mark, were not only acquainted with one another, but on terms of intimate friendship; so that each would refrain from encroaching upon the work of the other, in order that the two documents might occupy distinct and independent positions, as records of Christ's ministry. When then we find that the author of our Matthew makes extensive use of our Mark, adopting his order of incidents, quoting many passages word for word, and in various other ways showing his indebtedness to that work, we are compelled to assume that he could not have been identical with the compiler of the *Logia*,—the Matthew known to Mark,—but must have begun his Gospel long after those two had passed away. This agrees perfectly with every historical allusion to the *Logia* which can be found, and with every quotation from it by the early fathers, that appears in their extant works. It is also consistent with what we might naturally assume from the inferred friendly understanding between these two writers, viz., that if Mark omitted from his Gospel whatever appeared in Matthew's work, Matthew would keep his work—whether regarded as the *Logia*, or a Gospel—free from everything that was found in Mark. However this may have been the case with the *Logia*, which preceded Mark, it certainly was not the case with the Gospel, which came after Mark; and the only reason we can offer is that the first Matthew could have had no part in the compilation of such a Gospel. These two works must therefore be regarded as separate productions, written by different authors, and at widely different times.

MATTHEW'S DEPENDENCE UPON MARK.

It is now generally admitted that Matthew not only followed Mark in date of composition, but was, to a great extent, based upon the form of that Gospel. A positive evidence of this appears in the arrangement of incidents and discourses adopted by each evangelist. During the greater part of our Lord's ministry, i. e., from the death of John the Baptist to the Resurrection, every event recorded by Mark, and repeated by Matthew, is given in the same order, without a single variation. In the earlier part, i. e., from the preaching of John to his death, only twelve variations appear in the order of events common to both evangelists. And if we take the incidents as combined together by the evangelists, these twelve variations may be reduced to five. The following table gives the synopsis of events chronicled in each Gospel.

No.	Event.	Mark.	No.	Event.	Matthew.
1	Ministry of John the Baptist.....	1: 1-8	1	Ministry of John the Baptist.....	3: 1-12
2	Baptism of Jesus the Christ.....	1: 9-11	2	Baptism of Jesus the Christ.....	3: 13-17
3	Temptation of Jesus.....	1: 12, 13	3	Temptation of Jesus.....	4: 1-11
4	Return to Galilee.....	1: 14, 15	4	Return to Galilee.....	4: 12-17
5	Call of four disciples.....	1: 16-20	5	Call of four disciples.....	4: 18-22
6	Freeing a demoniac.....	1: 21-28	6		
7	Healing Simon's wife's mother.....	1: 29-34	7	(See No. 10. Matt 8: 14-17.).....	
8	First circuit of Galilee.....	1: 35-39	8	First circuit of Galilee.....	4: 23-25
a	Cleansing a leper.....	1: 40-45	a	<i>The Sermon on the Mount</i>	5: 6: 7:
b	(See No. 7. Mark 1: 29-34.).....		9	Cleansing a leper.....	8: 1-4
c	(See No. 35. Mark 4: 35-41.).....		b	<i>Healing the centurion's servant</i>	8: 5-13
12	(See No. 36. Mark 5: 1-20.).....		10	Healing Simon's wife's mother.....	8: 14-17
13	Healing a paralytic.....	2: 1-12	c	<i>Following Christ</i>	8: 18-22
14	Call of Levi, son of Alphæus.....	2: 13-17	11	Stilling the tempest.....	8: 23-27
15	Time for fasting.....	2: 18-22	12	Demoniacs of the Gadarenes.....	8: 28-34
16	(See No. 37. Mark 5: 21-24.).....		13	Healing a paralytic.....	9: 1-8
17	(See No. 38. Mark 5: 25-34.).....		14	Call of Matthew.....	9: 9-13
18	(See No. 39. Mark 5: 35-43.).....		15	Time for fasting.....	9: 14-17
19	Plucking grain on the sabbath.....	2: 23-28	16	Appeal of Jairus to Jesus.....	9: 18, 19
20	Restoring the withered hand.....	3: 1-6	17	Healing woman with issue of blood.....	9: 20-22
21	Followed by multitudes.....	3: 7-12	18	Restoring life to daughter of Jairus.....	9: 23-26
d			19	(See No. 26. Matt. 12: 1-8.).....	
e			20	(See No. 27. Matt. 12: 9-14.).....	
f			21	(See No. 28. Matt. 12: 15-21.).....	
22	The twelve apostles.....	3: 13-19	d	<i>Healing two blind men</i>	9: 27-31
23	Casting out demons.....	3: 20-30	e	<i>Healing dumb man with a demon</i>	9: 32-35
24	(See No. 41. Mark 6: 7-13.).....		f	<i>Laborers in the harvest</i>	9: 35-38
25	(See No. 80. Mark 13: 9-13.).....		22	The twelve apostles.....	10: 1-4
g			23	(See No. 29. Matt. 12: 23-37.).....	
h			24	Mission of the Twelve.....	10: 5-15
i			25	Delivered up to judgment.....	10: 16-23
j			g	<i>Charge to the twelve apostles</i>	10: 24-42
26	(See No. 19. Mark 2: 23-28.).....		h	<i>John's embassy to Jesus</i>	11: 1-19
27	(See No. 20. Mark 3: 1-6.).....		i	<i>Woe to unrepentant cities</i>	11: 20-24
28	(See No. 21. Mark 3: 7-12.).....		j	<i>The prayer of Jesus</i>	11: 25-30
29	(See No. 23. Mark 3: 20-30.).....		26	Plucking grain on the sabbath.....	12: 1-8
k			27	Restoring the withered hand.....	12: 9-14
30	Visit of mother and brethren.....	3: 31-34	28	Followed by multitudes.....	12: 15-21
31	The sower and his seed.....	4: 1-9	29	Casting out demons.....	12: 22-37
32	Interpretation of the parable.....	4: 10-20	k	<i>Seeking a sign</i>	12: 38-45
33	Various sayings.....	4: 21-29	30	Visit of mother and brethren.....	12: 46-50
34	Various parables.....	4: 30-34	31	The sower and his seed.....	13: 1-9
35	Stilling the tempest.....	4: 35-41	32	Interpretation of the parable.....	13: 10-23
36	The demoniac of the Gerasenes.....	5: 1-20	33	(See Matt. 5: 7: 10: 13:).....	
37	Appeal of Jairus to Jesus.....	5: 21-24	34	Various parables.....	13: 24-52
38	Healing woman with issue of blood.....	5: 25-34	35	(See No. 11. Matt. 8: 23-27.).....	
39	Restoring life to daughter of Jairus.....	5: 35-43	36	(See No. 12. Matt. 8: 28-34.).....	
40	Rejected by the Nazarenes.....	6: 1-6	37	(See No. 16. Matt. 9: 18, 19.).....	
41	Mission of the Twelve.....	6: 7-13	38	(See No. 17. Matt. 9: 20-22.).....	
42	Death of John the Baptist.....	6: 14-29	39	(See No. 18. Matt. 9: 23-26.).....	
43	Feeding the five thousand.....	6: 30-44	40	Rejected by the Nazarenes.....	13: 53-58
44	Walking on the sea.....	6: 45-52	41	(See No. 24. Matt. 10: 5-15.).....	
45	Healing many sick.....	6: 53-56	42	Death of John the Baptist.....	14: 1-12
46	Outward cleansing.....	7: 1-13	43	Feeding the five thousand.....	14: 13-21
47	Inward defilement.....	7: 14-23	44	Walking on the sea.....	14: 22-33
48	The Syrophenician woman.....	7: 24-30	45	Healing many sick.....	14: 34-36
49	Healing a deaf and dumb man.....	7: 31-37	46	Outward cleansing.....	15: 1-9
50	Feeding the four thousand.....	8: 1-10	47	Inward defilement.....	15: 10-20
51	Seeking a sign.....	8: 11-13	48	The Syrophenician woman.....	15: 21-28
52	Leaven of the Pharisees.....	8: 14-21	49	Healing lame, blind and dumb.....	15: 29-31
53	Restoring sight to a blind man.....	8: 22-26	50	Feeding the four thousand.....	15: 32-39
54	Faith and zeal of Peter.....	8: 27-33	51	Seeking a sign.....	16: 1-4
55	Virtue of self-denial.....	8: 34-9: 1	52	Leaven of the Pharisees.....	16: 5-12
56	The Transfiguration.....	9: 2-13	53		
57	Cure of epileptic boy.....	9: 14-29	54	Faith and zeal of Peter.....	16: 13-23
58	Foretelling the Passion.....	9: 30-32	55	Virtue of self-denial.....	16: 24-28
			56	The Transfiguration.....	17: 1-13
			57	Cure of epileptic boy.....	17: 14-20
			58	Foretelling the Passion.....	17: 22, 23

No.	Event.	Mark.	No.	Event.	Matthew.
l			l	<i>Paying tribute.</i>	17: 24-27
59	As little children	9: 33-37	59	As little children	18: 1-5
60	Occasions of stumbling	9: 38-50	60	Occasions of stumbling	18: 6-14
m			m	<i>Treatment of erring brother.</i>	18: 15-20
n			n	<i>The unmerciful creditor.</i>	18: 21-35
61	Journey to Jerusalem	10: 1	61	Journey to Jerusalem	19: 1, 2
62	Marriage divorce and adultery	10: 2-12	62	Marriage divorce and adultery	19: 3-12
63	Blessing little children.	10: 13-16	63	Blessing little children.	19: 13-15
64	The rich young ruler	10: 17-22	64	The rich young ruler	19: 16-22
65	Riches and eternal life.	10: 23-31	65	Riches and eternal life	19: 23-30
o			o	<i>Laborers in the vineyard.</i>	20: 1-16
66	Announcing the Passion.	10: 32-34	66	Announcing the Passion	20: 17-19
67	Contending for precedence	10: 35-45	67	Contending for precedence	20: 20-28
68	The blind beggar of Jericho	10: 46-52	68	Two blind beggars of Jericho.	20: 29-34
69	Public entry into Jerusalem.	11: 1-11	69	Public entry into Jerusalem.	21: 1-11
70	Cleansing the temple.	11: 15-19	70	Cleansing the temple	21: 12-17
71	The fruitless fig tree	11: 12-14-20-5	71	The fruitless fig tree	21: 18-22
72	Authority of Jesus	11: 27-33	72	Authority of Jesus.	21: 23-27
p			p	<i>Two sons.</i>	21: 28-32
73	Wicked husbandmen.	12: 1-12	73	Wicked husbandmen	21: 33-46
q			q	<i>The marriage feast.</i>	22: 1-14
74	The tribute money	12: 13-17	74	The tribute money	22: 15-22
75	Marriage and the resurrection.	12: 18-27	75	Marriage and the resurrection.	22: 23-33
76	Love to God and neighbor.	12: 28-34	76	Love to God and neighbor.	22: 34-40
77	David's son and Lord.	12: 35-37	77	David's son and Lord	22: 41-46
78	Warning against the scribes.	12: 38-40	78	Denunciation of scribes & Pharisees	23: 1-39
79	The widow's mites.	12: 41-44	79		
80	The Eschatological discourse.	13: 1-37	80	The Eschatological discourse.	24: 1-51
r			r	<i>Wise and foolish virgins.</i>	25: 1-13
s			s	<i>Distribution of talents.</i>	25: 14-30
t			t	<i>The last judgment.</i>	25: 31-46
81	Conspiracy against Jesus.	14: 1, 2	81	Conspiracy against Jesus	26: 1-5
82	Anointing of Jesus.	14: 3-9	82	Anointing of Jesus.	26: 6-13
83	Treachery of Judas.	14: 10, 11	83	Treachery of Judas.	26: 14-16
84	Preparing for the Passover.	14: 12-16	84	Preparing for the Passover.	26: 17-19
85	Announcing the betrayal.	14: 17-21	85	Announcing the betrayal	26: 20-25
86	Institution of the Lord's Supper.	14: 22-25	86	Institution of the Lord's Supper.	26: 26-29
87	Recreancy of the apostles.	14: 26-31	87	Recreancy of the apostles.	26: 30-35
88	The garden of Gethsemane.	14: 32-42	88	The garden of Gethsemane	26: 36-46
89	Betrayal by Judas.	14: 43-52	89	Betrayal by Judas	26: 47-56
90	Jesus before the Sanhedrin.	14: 53, 55-65	90	Jesus before the Sanhedrin.	26: 57, 59-68
91	Denial by Peter.	14: 54, 66-72	91	Denial by Peter.	26: 58, 69-75
92	Jesus before Pilate.	15: 1-5	92	Jesus before Pilate.	27: 1, 2, 11-14
u			u	<i>Suicide of Judas.</i>	27: 3-10
93	Barabbas or Christ.	15: 6-15	93	Barabbas or Christ.	27: 15-26
94	Mocked by the soldiers.	15: 16-20	94	Mocked by the soldiers.	27: 27-31
95	Crucifixion of Jesus.	15: 21-32	95	Crucifixion of Jesus.	27: 32-44
96	Death of Jesus.	15: 33-41	96	Death of Jesus.	27: 45-56
97	Burial of Jesus.	15: 42-16: 1	97	Burial of Jesus	27: 57-61
v			v	<i>Guard at the sepulchre.</i>	27: 62-66
98	The Resurrection.	16: 2-8	98	The Resurrection.	28: 1-8
w			w	<i>Report of the guard.</i>	28: 9, 10
x			x	<i>Manifestations of the risen Jesus.</i>	28: 11-20

NOTE:—Events transposed by Matthew from the order of Mark are indicated by braces.

Events peculiar to Matthew are printed in italics, and numbered by letters.

Cross references are enclosed within parentheses.

No one can examine the above lists, compiled from each evangelist in consecutive order, without perceiving how closely Matthew follows in the footsteps of Mark. Out of the eighty-six events chronicled by the latter, there are only three omissions by the former, viz., Freeing a demoniac (Mark 1: 21-28), Restoring sight to a blind man (Mark 8: 22-26), and The widow's mites (Mark 12: 41-44); and one generalization of a particular miracle, viz., Healing a deaf and dumb man (Mark 7: 31-37), included under Healing the lame, blind and dumb (Matt. 15: 29-31). In the arrangement of these eighty-six events Matthew deviates only five times from the order observed by Mark, while in addition to them he offers twenty-four new sections. The presentation of these new features was undoubtedly one reason for compiling Matthew's Gospel, as otherwise it would have only been a duplication of Mark. Under such circumstances it is difficult to conceive how any one could imagine that these two Gospels were written independently of one another. Their intimate connection must have been evident from the very first. And when investigators began to account for such close relations, their only course was to assume the existence of a prior Gospel, from which both Mark and Matthew drew. But this compels us to also assume that, unknown to one another, these two evangelists selected the same incidents, and arranged them in the same order, which is incredible. Taking the two Gospels as now set forth, that of Matthew presents every appearance of being a compilation, made up from the sayings of Jesus arranged in systematic form, a collection of parables by some unknown writer, and Mark's record of our Lord's ministry, but so well combined as to produce a new and consistent work.

MATTHEW'S TRANSPOSITIONS.

Comparing Matthew's and Mark's Gospels with respect to their arrangement of incidents and discourses, we find that Matthew changes the order of events from that adopted by Mark in twelve instances. As both evangelists combine these several instances in groups, presenting one quadruplet, one triplet, two couplets, and one single event, there are in reality only five actual transpositions. These comprise the entire number of changes made by Matthew, against seventy-one events that retain Mark's order. They are as follows:—1. Healing Simon's Wife's Mother; 2. Stilling the Tempest, and Demoniacs of the Gadarenes; 3. Appeal of Jairus to Jesus, Healing Woman with Issue of Blood, and Restoring Life to Daughter of Jairus; 4. Mission of the Twelve, and Delivered up to Judgment; 5. Plucking Grain on the Sabbath, Restoring the Withered Hand, Followed by Multitudes, and Casting out Demons.

Healing Simon's Wife's Mother. (Matt. 8: 14-17, Sec. 7.) The reason for this transposition appears very plain. Up to the call of four disciples, there is no change in the order of events. Of the next two incidents, viz., freeing a demoniac, and healing Simon's wife's mother, Matthew omits one, and transposes the other. Both events occur in Capernaum, whither Mark now takes our Lord for the first time; but since Matthew had represented Jesus as just leaving that city, it did not appear necessary to bring Him so soon back again, and therefore the circuit through Galilee is entered upon. Besides, having chosen four disciples, it seemed more appropriate for the Teacher to at once begin His missionary labors, instead of returning to Capernaum. This circuit, described by both evangelists as begun about the same time, lasted several months, and at its conclusion, Jesus returned to Capernaum. Before reaching the city, He went up a neighboring hill, and from its top delivered what has been aptly termed the Sermon on the Mount. Thus the circuit afforded an excellent opportunity for introducing this discourse, since it brought Jesus into notice by His preaching and healing, and caused multitudes to follow Him from all quarters. At its close Jesus descended from the hill, cleansed a leper, which Mark also assigns to this time, entered Capernaum again, curing on the way the centurion's servant, which Mark fails to mention, and having come to Peter's house, found "his wife's mother lying sick of a fever." Jesus at once freed her from the disease, which had probably been contracted during the long absence of her son-in-law. It is evident then that Matthew must have studied the course of events, and made what seemed to him the most natural and logical arrangement.

Stilling the Tempest, and Demoniacs of the Gadarenes (Sec. 24, 25.) are grouped together by both Mark (4: 35-5: 20) and Matthew (8: 23-34). According to the former, they appear to have been performed about the beginning of Christ's third year: according to the latter, about the beginning of His second year. The parable of the sower and his seed, delivered shortly before, is supposed to have been suggested by a husbandman at work in some neighboring field, and, as the season for sowing extended through our months of October and November, the above incidents may have occurred during that interval. Such comparisons however, are not always reliable, since Mark, having no chronological data to depend upon, followed what he deemed to be the proper order of events, without much reference to the particular time of the year when they were supposed to have happened; while his successors, when they departed from his order, were more influenced by incidental circumstances, than by any suitableness to the seasons. Thus in the present case, the first two evangelists represent Jesus and His apostles as being pressed by the multitudes, so that on one occasion "they could not so much as eat bread" (Mark 3: 20), and on another, Jesus desired "that a little boat should wait on him because of the crowd" (Mark 3: 9). Matthew however finds in this crowding a reason why our Lord should cross the Sea of Galilee. "Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side" (Matt. 8: 18). As this was shortly after the delivery of the Sermon on the Mount, much of the crowd assembled on that occasion no doubt still remained, and could only be dispersed by Jesus crossing the sea. Finding an occasion for such passage in the above incidents, Matthew transposes them out of their regular order, and makes them part of the present narrative. On the return to Capernaum, he resumes the order of his predecessor.

Appeal of Jairus to Jesus, Healing Woman with Issue of Blood, and Restoring Life to Daughter of Jairus (Sec. 37-39.) present a triplet, whose narration is curiously interwoven in precisely the same way by both Mark (5: 21-43), and Matthew (9: 18-26). According to the former, these three events follow immediately after the two above noted, and are likewise assigned to the beginning of Christ's third year. According to the latter however, they are separated by three unrelated events, being also transposed to the beginning of Christ's second year. If the original record, from which both Mark and Matthew are supposed to have drawn, contained these five incidents in one group, it is not likely that Matthew would have divorced the last three from the first two, by the interposition of even a short story, but have presented them as a continuous narrative, just as Mark did. It is therefore fair to presume that in this case Matthew's only authority was his predecessor, Mark. As to why the transposition was made, we can only conjecture. Matthew's actual motive is of course unknown. It may be that finding the five incidents grouped together by Mark, he did not wish to keep them too far apart, and so when he transposed the two former, he thought it best to transpose the three latter also. A more probable reason appears in this evangelist's desire to bring into close connection the visit of the mother and brethren of Jesus to Capernaum (Matt. 12: 46), and His mission to Nazareth (Matt. 13: 54), thereby causing him to remove most of the intervening events. As these relatives no doubt came from their home at Nazareth, Matthew probably assumed that the principal object of their visit was to persuade Him to accompany them back there; and though Jesus, knowing this, at first refused to see them, He finally acceded to their wishes, and returned to His native town. Matthew's object therefore, was to soften the first refusal by representing the assent as being given that same day, at the conclusion of the several discourses then delivered, instead of following Mark, who made Jesus cross the Sea of Galilee in apparent flight from His relatives.

Mission of the Twelve, and Delivered up to Judgment (Matt. 10: 1-23, Sec. 30, 71.) form part of a long discourse. According to Mark, the twelve apostles were selected shortly after the beginning of Christ's second year, while the mission of the Twelve did not take place till the early part of the third year. Matthew however, in accordance with his general plan of arranging the various sayings of Jesus into regular and systematic discourses, undertakes to combine in one section whatever words of advice and warning were addressed by our Lord to His disciples. This discourse, known as the "Charge to the Twelve Apostles," occupies the entire tenth chapter of his Gospel. It begins with the appointment and names of the apostles, taken from Mark 3: 13-19. This is followed by the Mission of the Twelve, represented by Mark (6: 7-13) as having been ordained some months later. Next comes Delivered up to Judgment, forming part of the Eschatological discourse, assigned by Mark (13: 9-13) to the very close of the divine ministry. The remaining half of the charge belongs solely to Matthew. As the "Harmony" is based on Mark's order of events, we have been compelled to break up this discourse into separate parts, and assign each to its respective place. The entire arrangement however, will be found in Section 126. Matthew assigns this charge to the end of Christ's second year, or some time before the scene in the grainfields, which is supposed to have occurred in our month of May, shortly after the Passover of that year. In the construction of this charge, we find ample reason why the evangelist should have found it necessary to make the above transpositions. In no other way could his aim be attained; since Mark's Gospel appears to have been the only existing document from which the appropriate material could be drawn. It is fair to presume then, that when Matthew, in his use of that Gospel, came to the appointment of the twelve apostles, the idea occurred to him that here would be the most appropriate place for the personal instruction of those apostles, which the Teacher deemed it incumbent on Him to deliver.

Plucking Grain on the Sabbath, Restoring the Withered Hand, Followed by Multitudes, and Casting out Demons (Sec. 13-15, 17.) are recorded in the same order by Mark (2: 23-3: 30) and Matthew (12: 1-37), but appear in different parts of each Gospel. The former evangelist assigns them to near the beginning of Christ's second year, the latter to the beginning of Christ's third year. If we accept the statement of John,—and there seems no reason to doubt it,—our Lord must have begun His ministry with the celebration of a Passover at Jerusalem. And this probably occurred soon after His re-

turn from the temptation in the wilderness. If we accept the further statement of John, — which is presumably correct, — our Lord must have spent considerable time in Judæa, preaching and gaining converts, before He went back to Galilee. Now Mark says nothing about this Passover, nor the subsequent sojourn in Judæa, but declares that Jesus came into Galilee after John (the Baptist) was delivered up. We might reasonably infer from this that considerable time elapsed between the temptation and the return to Galilee; that the latter took place in the following autumn; that the first circuit of Galilee occupied the ensuing winter months; and consequently, that the scene in the grain-fields belongs to the next, or second year of Christ's ministry. As the grain ripened only at the end of spring, this event must therefore have occurred shortly after the Passover of that year. Luke's famous "second sabbath after the first," which commentators long regarded as confirming this view, has been dropped from the Revised Version, because not supported by the best authorities. When Matthew came to examine Mark's record, he must have noticed that very few events were assigned by that evangelist to the early period of Christ's ministry. Consequently, he transferred several of the incidents, located by Mark farther on, to this period, and also introduced many new events, thus providing sufficient material to fill out the assumed time of occurrence. Whether the evangelist was actuated by this, or some other motive cannot of course be determined; but the effect was undoubtedly to postpone the date of the grain plucking for an entire year. It is probable that the same evangelist was acquainted with John's Gospel, since he follows its statement, rather than that of Mark, that Jesus was not present at the arrest of John the Baptist, but only knew of it through report. He may have been also aware of the inaugural ministry in Judæa, though omitting all reference to it as inconsistent with the plan of his Gospel. We thus have suggested or presented an amount of work that would consume two entire years before the scene in the grain-fields took place, making that event the beginning of Christ's third year, instead of the second year, according to Mark. This does not lengthen our Lord's ministry beyond the three years allowed by that evangelist, but only secures a better distribution of its incidents, than appears in the first written Gospel. Matthew's omission from this group of the names of the apostles, as given here by Mark, (Sec. 16.) and their connection with the Mission of the Twelve, does not make a separate transposition, since that has been included in our consideration of the latter event. It is also the only part of the charge to the twelve apostles that coincides with Mark's order of events.

MATTHEW'S OMISSIONS.

Considered by itself, any one of the Four Gospels would be deemed complete, since it thus became its own standard. It is only when considered in connection with another that we can determine whether anything has been added to or taken from its contents. Comparing Matthew with its assumed predecessor Mark, we find evidence of both addition and omission. As the additions have been already considered in chapters II. and III, it will only be necessary here to examine the omissions. These are based on Matthew's design of incorporating within his own Gospel that of Mark previously set forth. As however, our present copies do not agree with the original draft in either case, it is evident that what we regard as omissions may have been late additions to the first work, and consequently, would not appear in the second work, compiled before they were introduced. As Matthew's object was not to copy Mark literally, but to give the substance of his narrative, it will not be necessary to consider the numerous minor variations between the two evangelists, but only to note the few prominent differences.

The first important omission from Matthew's Gospel is the story of freeing a demoniac. This miraculous cure is represented by Mark (1: 21-28) as having been performed in the synagogue at Capernaum, on a certain sabbath day, whither Jesus had gone after calling four disciples. As Matthew takes Jesus at once on a circuit through Galilee, he could not then introduce the miracle which involved a return to the city. That he must have noted the event however, is very likely, since the expression about Jesus teaching with authority, and not as the scribes, which Mark applies to a discourse in the synagogue, is repeated with reference to the Sermon on the Mount. Why then did Matthew omit the demoniac cure, when he brought Jesus back to Capernaum, and

a convenient occasion for it had arrived? The healing of Simon's wife's mother, which immediately followed the cure in the synagogue, and was likewise omitted before the circuit, is now given; so there must have been some reason for not presenting the other miracle also. Perhaps the healing of the centurion's servant at this time, which Mark omits, was designed to take its place. Perhaps the multitude that thronged about Jesus, obliged Him to seek refuge on the other side of the sea, instead of attending a public service in the synagogue. Perhaps Matthew found the expression applied by Mark to the teaching in the synagogue, so admirably adapted to the Sermon on the Mount, that he made use of it as a fitting tribute to the latter, but left out the rest of the narrative, as inconsistent with the probable facts of the case. According to Mark, Jesus entered Capernaum immediately after the call of four disciples. But Peter's mother-in-law was not restored to health till after the demoniac cure in the synagogue. As this latter event occurred on a sabbath, there must have been, at least, one intervening day and night which Jesus spent elsewhere than at Peter's house, and during which time He was kept ignorant of the sickness in the family of His disciple. Such a contingency seems hardly possible, and Matthew may have determined to avoid it by omitting all mention of the scene in the synagogue, and bringing Jesus at once to Peter's house, on the return to Capernaum.

Another omission by Matthew is that passage in Mark 3: 20, 21, which represents Jesus as so devoting Himself to the wants of the people who thronged about Him, that He neglected the common necessities of life, and thus compelled His friends or relatives to lay hold on Him, and drag Him away. This little description, so characteristic of the Saviour, has no counterpart elsewhere throughout the Gospels. In place of it, Matthew repeats the incident given in chapter 9: 32-34, known as freeing a dumb man from a demon, because it seemed a more appropriate introduction to the discourse on casting out demons which followed. The evangelist however, may have had other reasons for supplanting this passage. And what more natural one can be imagined than that Mark's presentation implied a want of confidence in Jesus by His very friends. The enemies of Christ might consistently declare, "He hath Beelzebub," but it seemed harsh and disloyal for these friends to say, "He is beside himself." Consequently, while Mark gave what was no doubt regarded as a true version of the event, his description was omitted simply because it conflicted with the higher idea of the Saviour which prevailed when Matthew's Gospel came to be written. It is singular to note that John, who presents such a high ideal of the Saviour, also records the same lack of faith in Him by His brethren (John 7: 5). These original and genuine touches go far towards proving that the Gospels of both Mark and John were based upon early documentary accounts of the ministry of Jesus.

The next two passages omitted by Matthew are what might be termed companion pieces, and should properly be considered together. They describe two miraculous cures performed by our Lord, viz., healing a deaf and dumb man (Mark 7: 31-37), and restoring sight to a blind man (Mark 8: 22-26). The two accounts are identical in construction, and undoubtedly proceeded from the same writer. They also present some remarkable coincidences, both in language and detail, many of the words employed being alike in both accounts, and several of the circumstances mentioned being the same. Moreover, both miracles appear to have been performed in the same locality, i. e., the north-eastern shore of the Sea of Galilee. These two cures are apparently effected in such a different manner, and with such diverse means from every other recorded by the synopsists, that they stand out clear and distinct as independent performances, and are in direct contrast to the general character of the divine healings. But what constitutes the great difference between them and every other cure performed by our Lord, is the employment of special means for their accomplishment. On all other occasions Jesus lays His hand upon the afflicted person, or delivers His command, and health is restored. Here alone He seems to have met with difficulties. Here alone He resorts to remedial measures. Here alone He appears as a skilful physician, employing natural agencies. Here alone He withdraws the smitten ones from the multitude, and operates in private. It is probable that when Matthew noted these peculiar features he thought it best to omit the incidents from his Gospel, because they placed the humanity of Jesus in too strong a light, and ignored that divine power which He was believed to have exercised.

These two passages however, have the appearance of being late additions to Mark, in which case their absence from Matthew would be easy to explain. At the same time, they present the most primitive and natural idea of the way in which our Lord's wonderful cures were performed; so that, they must either have been derived from very early records, or written by some one who attributed those cures to physical powers.

The last omission by Matthew is the little incident known as the widow's mites, told in Mark 12: 41-44. This incident occurred in the temple at Jerusalem, near the close of our Lord's ministry. It presents a marked contrast between the generosity of the very rich and the very poor, and places the devotion of the latter in a strong light. Why Matthew should have omitted it seems inexplicable, for it represents the very spirit of his Gospel. The supposition, that, as this evangelist wrote for the benefit of the Jews, and aimed at their conversion, he may not have desired to offend the susceptibilities of certain wealthy members of that race, is disproved by the fact that he inserted the story of the rich young ruler, whose moral, as set forth in the discourse which followed, bears harder upon this class than the story of the widow's mites. Perhaps the logical explanation may prove more acceptable. In the preceding passage, as given by Mark (12: 40), our Lord cautioned His disciples to beware of the scribes "that devour widows' houses." Now, although Matthew makes this passage the text of a long denunciation of the scribes and Pharisees, he very singularly omits the clause about widows' houses. Having done so, he also omits the story about the widow's mites, which, to say the least, is consistent. Some copyists, noticing the omission by Matthew of the above mentioned clause, and finding it in both Mark and Luke, inserted the same words at Matt. 23: 14, but they have been dropped from the Revised Version, as lacking sufficient authority. A better excuse for the omission may be found in the denunciation noted above, which Matthew introduced here. Mark had probably two reasons for giving the story of the widow's mites. First, it was no doubt brought to mind by the phrase "widows' houses" used in the preceding passage; and second, it occurred in the same place as the former event. When Matthew however, substituted his fierce denunciation for the mild rebuke presented by Mark, he found that it would be immediately followed by another long address, known as the Eschatological discourse. The insertion between these two important communications of such a minor incident as the widow's mites would not only seem inappropriate, but would tend to detract from the force of one, and lessen the effect of the other. Accordingly, it was passed over, and to prevent any reminiscence, the clause about widows' houses was dropped from the denunciation.

Besides the above actual omissions by Matthew, there are a number of what might be termed apparent omissions, since they more properly come under the head of additions to Mark. The first of these is a group of miscellaneous sayings, found in Mark 4: 21-25. That this group was an early feature of that Gospel is evident from its substantial reproduction by Luke, who no doubt found it there. But, while not appearing in Matthew as here assembled, every one of the sayings can be found elsewhere in that Gospel, either literally, or in substance. Thus, Mark 4: 21 is based on Matt. 5: 15; Mark 4: 22 is an amplification of Matt. 10: 26; Mark 4: 23 follows almost word for word Matt. 13: 9; Mark 4: 24 is one-half copied from Matt. 7: 2; Mark 4: 25 follows closely Matt. 13: 12. It is then possible to assume that both series were taken from the same collection of sayings, and the grouped one introduced into an early copy of Mark by some editor. Such a supposition is borne out by the fact that the five verses constituting this group have no logical connection with one another, nor any relation to the context, and hence present every appearance of being interpolated. One might easily deduce from the presence of those verses in Mark, and their apparent traceableness to Matthew, that the Gospel of the former was written after the Gospel of the latter, were not the proofs to the contrary so overwhelming, both in extent and character. However, as Matthew wrote some time before Luke, he may have found a copy of Mark which did not contain this group of sayings. If such were the case, its absence from his Gospel is easily accounted for. If, on the other hand, the copy examined contained that group, its several verses must have appeared familiar,—being already given in his work,—and for that reason would not be repeated. This seems to be the most probable cause for the omission, and the one most likely to influence the evangelist.

The next apparent omission by Matthew is a short parable found in Mark 4: 26-29. Whether this parable belonged to the original Gospel of that evangelist, or was introduced in subsequent editions is difficult to determine. It has been pronounced the most fundamental of all parables, presenting the adaptation of seed and soil, as an underlying truth of all such analogies. It might be possibly regarded as an introduction to the parable of the mustard seed immediately following, and it also belongs to the same class as the parables of the tares among the wheat, and the leaven hid in meal, presented by Matthew (13: 24-30, 33). There is however, a decided difference between the construction of this parable and that of all the others recorded by the three synoptists. It belongs to a more advanced stage of thought, and indicates a higher development of doctrine, than consists with the simple stories which they presented. One may not be far wrong then in ascribing it to a subsequent period. Besides, it is not easy to explain why Matthew, who gave two of the parables recorded by Mark, and, in addition, five new ones, should have omitted the third and remaining parable in that Gospel. Nor why Luke, who possessed excellent discrimination, should also have overlooked this same parable, while selecting two others of minor importance. We are led to conclude that Matthew and Luke necessarily left out what they failed to find.

The last apparent omission by Matthew is the parable of the porter on watch, recorded in Mark 13: 33-37. This parable however, is very similar to, and may have suggested that of the faithful or evil servant, given in Matthew 24: 45-51; and in fact, one of its verses, "Watch therefore: for ye know not when the lord of the house cometh," is applied by Matthew to the coming of the Son of man, described in the preceding passage. It might be properly regarded therefore as only a textual omission, since the subject-matter seems to have been retained. Whether then the above parable appeared in Mark's original Gospel, or was subsequently added to it is immaterial, as Matthew evidently adapted the idea to his own conception of the Teacher's words.

MATTHEW'S REFERENCES TO PROPHECY.

In preparing certain portions of Matthew's Gospel, the principal aim of the writer seems to have been to show the fulfilment of prophecy. This is evident from the large number of predictions cited to confirm various events in the life and ministry of Jesus. The following table contains a complete list of these prophecies, not only giving their source and application, but also showing how much their use was due to Mark.

SCRIPTURE PROPHECIES, QUOTED AND APPLIED.

Old Testament.	Matthew.	Mark.	Old Testament.	Matthew.	Mark.
Is. 7: 14.	1: 23.	.....	Is. 6: 9, 10.	13: 14, 15.	Confirm.
Mic. 5: 2.	2: 6.	.....	Ps. 78: 2.	13: 35.	Confirm.
Hos. 11: 1.	2: 15.	.....	Is. 29: 13.	15: 8, 9.	7: 6, 7.
Jer. 31: 15.	2: 18.	.....	Zech. 9: 9.	21: 5.	Confirm.
Is. 40: 3.	3: 3.	1: 3.	Is. 56: 7. }	21: 13.	11: 17.
Ps. 91: 11, 12.	4: 6.	.....	Jer. 7: 11. }	21: 16.	.....
Is. 9: 1, 2.	4: 15, 16.	Confirm.	Ps. 8: 2.	21: 42.	12: 10, 11.
Is. 53: 4.	8: 17.	Confirm.	Ps. 118: 22, 23.	22: 44.	12: 36.
Mal. 3: 1.	11: 10.	1: 2.	Ps. 110: 1.	26: 31.	14: 27.
Is. 42: 1-4.	12: 18-21.	Confirm.	Zech. 13: 7.	27: 9, 10.	.....
			Zech. 11: 13.		

NOTE.

The word "Confirm," occasionally inserted in the Mark column, shows where Matthew made use of a prophecy to corroborate a passage taken from that Gospel.

Seven of the twenty prophecies here noted, are found recorded in Mark, identical word for word with Matthew, except two small variations, probably due to copyists; thus proving beyond doubt that the authors of each Gospel must have copied from some common document, or drawn from one another. It cannot be claimed that both quoted direct from the Old Testament, because the verbal deviation from the present Hebrew and Septuagint versions is so great, that the original writers must either have made

their own translation into Greek, — with the improbable result of two independent writers rendering each passage in exactly the same way, — or used a particular copy of the Septuagint, with different readings from those we now possess, — which is just as unlikely. These seven predictions appear in the following passages:—

Matt. 3: 1-12.	Sec. 1. { Ministry of John the Baptist.....	Mark 1: 1-8.
Matt. 11: 1-19.	Sec. 100. { Embassy of John to Jesus.....	
Matt. 15: 1-9.	Sec. 36. Outward Cleansing.....	Mark 7: 1-13.
Matt. 21: 12-14.	Sec. 61. Cleansing the Temple.....	Mark 11: 15-18.
Matt. 21: 33-46.	Sec. 64. Wicked Husbandmen.....	Mark 12: 1-12.
Matt. 22: 41-46.	Sec. 68. David's Son and Lord.....	Mark 12: 35-37.
Matt. 26: 31-35.	Sec. 78. Recreancy of the Apostles.....	Mark 14: 27-31.

A comparison between the two Gospels here noted, which can be easily made by referring to the respective sections in the "Harmony," will show that each of the above seven events contain the same prophecy, given in the same words by Matthew and Mark; — the only variation, as to general arrangement, appearing in the first two events. It would seem as if we were thus confronted by a curious dilemma. The two events referred to are the ministry of John the Baptist, and the embassy of John to Jesus. Now Mark omits all mention of this embassy in his Gospel, but takes the quotation from Mal. 3: 1, which Matthew introduces in his account of that event, and combines it with his quotation from Is. 40: 3, in the description of John's ministry. Does Mark, in his supposed copying from Matthew, throw discredit upon the latter's account of the embassy of John, by omitting everything in said account but the prophecy, and using that in his description of John's ministry? Or did Matthew select this prophecy from Malachi, as used by Mark, and apply it in confirmation of his account of John's embassy, which Mark was either ignorant of, or for some reason did not wish to record? Or is the presence of this prophecy in Mark, the work of some scribe, who thought that it referred to John, and not finding it elsewhere in that Gospel, introduced it here, as an appropriate addition? In Luke's account of John's ministry this prophecy from Malachi is omitted, while he follows Matthew by introducing it in his account of John's embassy to Jesus. From which we might infer that it did not appear in Mark's original report of John's ministry, when Luke made use of that report in writing his own story. Of the three suppositions then, the last appears most natural and reasonable, and is no doubt the true one.

Thus Matthew, by his twenty cited predictions from the Old Testament, indicates that his Gospel was designed for those who accepted that Book as their rule of faith. But beyond this recognized fact, do we learn anything else from such citation? That Matthew endorsed the plan adopted by Mark in citing Scripture predictions to confirm Gospel events is manifest; since he introduced into his own work every one of the seven prophecies thus used by his brother evangelist, with their accompanying discourse or incident. Not only this, but he carried out the plan still further, by introducing thirteen additional prophecies for the same purpose. If it can be inferred that Matthew was prompted to such a course by Mark's previous efforts in that direction, there is not the slightest doubt that the Gospel of the former was based upon the Gospel of the latter. Now take these thirteen remaining prophecies, and we will find that six are introduced in passages, apparently taken from Mark, for the evident purpose of confirming them. These passages are as follows:—

Matt. 4: 12-17.	Sec. 4. Return to Galilee.....	Mark 1: 14, 15.
Matt. 8: 16, 17.	Sec. 7. Healing Many Sick.....	Mark 1: 32-34.
Matt. 12: 15-21.	Sec. 15. Followed by Multitudes.....	Mark 3: 7-12.
Matt. 13: 10-17.	Sec. 20. Design of Parables.....	Mark 4: 10-12.
Matt. 13: 34, 35.	Sec. 23. Speaking in Parables.....	Mark 4: 33, 34.
Matt. 21: 1-11.	Sec. 60. Public Entry into Jerusalem.....	Mark 11: 1-11.

The parallelism between these two sets of passages is so great, that the author of one must have drawn from the work of the other; so that, the dependence of Matthew upon Mark may be fairly assumed. But what is more remarkable, Matthew finds it necessary in each of his passages to introduce a Scripture prophecy as corroborative evidence, probably to ensure more ready acceptance of them by his Hebrew readers.

It may with propriety be asked, — Why does not the presence of the same Scripture prophecies in both Gospels prove that Mark copied from Matthew, instead of vice versa? Simply because Mark would not have introduced prophecies in six of the similar passages, and omitted them from six others of like character. Whereas, it was more in accordance with Matthew's plan to supply the deficiencies which he found in Mark. That all this indicates a definite, prearranged plan is very evident. That it shows a close connection between the two Gospels cannot be denied. That it reveals Matthew as utilizing Mark may be justly assumed. What then were the probable relations between these two works? Matthew is credited with composing the oracles in Hebrew, "which every one interpreted as he could." In plainer terms, he made a collection of the sayings of Jesus in their original utterance, and hence, only intelligible to those who understood Hebrew, or Aramaic. This collection, or *Logia*, as it is called, remained in use for some time, before the need of its translation into Greek became impressed on the leaders of the Church. Finally, some one undertook that task, but, dissatisfied with the miscellaneous character of the collection, determined to present it in better form. Taking Mark's Gospel as a model and basis, he began an account of the ministry of Christ, introduced therein these sayings arranged as regular discourses (like the Sermon on the Mount), added much new matter — principally parables, made the fulfilment of prophecy a prominent feature, and effected some desirable changes in the order of his predecessor, thus producing an original and independent work. When this new Gospel was finally completed and published is not known, but it must have been some time after the appearance of Mark, because it is a manifest improvement upon that book, which could only have resulted from continued use and study.

Of the twenty prophecies quoted by Matthew, seven are found in Mark, and six were added to passages taken from Mark. This leaves seven to be considered; and it is curious to observe, that, with one exception — the temptation of Jesus, they all appear in events peculiar to Matthew. And that exception can hardly be regarded as such, because, while Mark notes the event, he omits its main and essential particulars, given by both Matthew and Luke. These seven prophecies, with their corresponding fulfilment, are registered in the following table:—

Prophecy.	Event.	Fulfilment.
Is. 7: 14.	Sec. 95. Birth of Jesus.....	Matt. 1: 18-25.
Mic. 5: 2.	Sec. 96. { Visit of the Magi..... Flight into Egypt..... Slaughter of the Innocents.....	Matt. 2: 1-12.
Hos. 11: 1.		Matt. 2: 13-15.
Jer. 31: 15.		Matt. 2: 16-18.
Ps. 91: 11, 12.	Sec. 3. Temptation of Jesus.....	Matt. 4: 1-11.
Ps. 8: 2.	Sec. 61. Children's Hosannas in the Temple	Matt. 21: 15, 16.
Zech. 11: 13.	Sec. 104. Buying the Potter's Field.....	Matt. 27: 3-10.

NOTE.

The Temptation of Jesus contains also three other quotations from Scripture, which are omitted from the list, because they do not come under the head of prophecies.

As only one of these events appear in Luke, can it be supposed that the remaining six were late additions to Matthew's Gospel, and absent from the copy which the first named evangelist used? Of course it will be claimed that, as the seven prophecies attached to these events were also used for the express purpose of corroborating them, they fall in the same class with the thirteen other prophecies directed to a similar end. And therefore, that the author of the seven doubtful stories is identical with the author of the thirteen unquestioned narratives. But if we agree to this, and admit that all of these twenty passages appeared in Matthew's original Gospel, we must also admit that Luke, in making use of that Gospel, rejected six of those stories as either unworthy of credence, or inappropriate to his own work. With regard to the first four stories, relating to the birth and infancy of Jesus, it will be shown hereafter, that the third evangelist, in presenting an entirely different and conflicting account of this period, may have had special reasons for rejecting Matthew's story; and on this ground it can be assumed that such story formed part of Matthew's original Gospel.

A characteristic feature of Matthew's use of these predictions, which merits some consideration, is his apparent adjustment of facts to prophecy. While all three synop-

tists find in certain events, which happened during the life and ministry of Jesus, a fulfilment of Scripture prophecy, Matthew makes this fulfilment a special feature of his Gospel, and leads us to infer that it was one of the motives which induced him to write that book. Hence there would be a natural desire on the part of the evangelist to make that fulfilment more complete than the traditional report of such events would warrant. Perhaps the most notable instance of this appears in his account of the visit of the magi, with its attendant circumstances. As that matter will be fully treated in the chapter on "The Birth of Christ," it is only necessary to state here that the entire story, as given by Matthew, seems to have been based upon the prophecies therein quoted; though there was probably an early tradition of such a visit, which Luke, in his account of the Nativity, applied to the shepherds. Another remarkable instance of such adjustment appears in the story of our Lord's public entry into Jerusalem, where Matthew, in addition to the colt mentioned by the other evangelists, introduces also an ass, apparently from a misconception of Zechariah's prophecy, which mentioned both animals. (Zech. 9:9). Again, the incident of children crying hosannas in the temple, is peculiar to Matthew, and seems to have had no other foundation than a passage in Ps. 8:2, relative to babes and sucklings. Lastly, the alleged particulars of Judas selling his Master for thirty pieces of silver, and their use in buying a potter's field, — also peculiar to Matthew, are in line with, and were probably suggested by that singular passage in Zech. 11:13, describing similar acts. From this we may justly infer that the compiler of Matthew's Gospel could not have been an eye-witness of the events chronicled by him, as otherwise, the above curious incidents would not have been introduced in his Gospel. At the same time, such was his belief in the conception of the prophets respecting the earthly career of the promised Messiah, that he placed more reliance on their prophecies, than upon the traditional reports of that career which reached him; and where certain features of those prophecies did not appear in such reports, supposed that they must have accidentally dropped out of the original stories, or were probably overlooked by those who witnessed and described the events. Hence in introducing such details, he believed himself to be merely supplying features which belonged to the events themselves.

Matthew's relations with Mark can be defined as close dependence upon an established record by one who wrote some time after its composition: in plainer words, as intimate reliance upon a prior document: while the many improvements in Mark which point to a later origin than Matthew, can all be attributed to the subsequent development which that Gospel underwent. It is evident then, that, in justice to historical accuracy, the present order of arrangement should be reversed. But, while this has been suggested by some of our best investigators, it will never be carried out on account of the reverence for tradition which has become a cardinal principle of the Church. Why this should be so is not for the present writer to say, nor has he any desire to overturn such a firmly established rule. As the original Matthew no doubt preceded the original Mark, it is perfectly proper and consistent that the Gospel attributed to the former should precede the Gospel attributed to the latter. Our only aim is to point out the fact that in time of composition Matthew followed Mark, while in canonical order the reverse has been established.

CHAPTER VII.

RELATIONS BETWEEN LUKE AND MARK.

WHILE it was an easy matter to show the close relation between Matthew and Mark, it will prove more difficult to trace a similar connection between Luke and Mark. The reason of this is quite obvious. Matthew presents every appearance of being a compilation, while Luke is a new and distinct work. Matthew is in great part directly traceable to Mark, while Luke needs close examination to discover his authority. Matthew's parallel passages are generally word for word, while Luke often changes the phraseology and order of sentences. Yet amidst all attempt at newness, independence and originality on the part of Luke, we can discover how much he was indebted to previous efforts, and how greatly he valued both Mark and Matthew as sources of information.

From Luke's references to the many narratives of our Lord's life and ministry in existence when he began to write, it has been claimed that he could just as well have drawn his material from them, as from the Gospels of Mark and Matthew, and that the parallelism between his own Gospel and the two just mentioned, do not certify that he drew directly from them, but only that he made use of the same sources which their authors used. While this may be true to some extent, we purpose showing that, in addition to the parallel passages, there are other and more conclusive evidences to prove that Luke made the works of Mark and Matthew a basis for his own; that he took their statements and compared them with the original sources, revising and amending wherever it seemed necessary; that he followed their order of events as closely as possible, only deviating when circumstances required; and that, while regarding these works as high authorities, he still exercised his own judgment in deciding what was nearest to the truth. This editorial treatment leads us to infer that Luke could not have included these two specified Gospels among the narratives written by those "who from the beginning were eye-witnesses and ministers of the word," but rather looked upon them as more accurately presenting the original traditions than any other authority consulted by him, and therefore as safer guides to follow. It has been supposed that the so called "Gospel according to the Hebrews" was one of these former narratives which Luke examined, and there is some ground for assuming that John's original Gospel was also included in the group, and well known to the evangelist. Neither of these works however, seem to have been relied upon in their entirety, but only to amend statements made by Mark and Matthew. Our present chapter will be devoted to considering the relations between Luke and Mark.

LUKE'S DEPENDENCE UPON MARK.

By arranging the various events of our Lord's ministry, as given by Mark and Luke, in parallel columns, and comparing one set with the other, we can see at a glance how far these two evangelists pursue the same course, wherein Luke diverges from the order established by Mark, and what proportion of new matter appears in each Gospel. As Mark contains no account of the Nativity, that part of Luke is consequently omitted. It will be noticed that Luke makes thirteen divergencies from the order of Mark against the eleven made by Matthew, and that, with one exception—casting out demons, they are all different. Again, these thirteen divergencies are all individual, showing that Luke exercised a more critical judgment than Matthew. In the general arrangement however, there is no material difference between these two evangelists. The following table shows how closely Luke followed the order of Mark.

No.	Event.	Mark.	No.	Event.	Luke.
1	Ministry of John the Baptist.	1: 1-8	1	Ministry of John the Baptist.	3: 1-18
2	(See No. 36. Mark 6: 17-20.)		2	Imprisonment of John the Baptist	3: 19, 20
3	Baptism of Jesus the Christ.	1: 9-11	3	Baptism of Jesus the Christ.	3: 21, 22
a			a	<i>Genealogy of Jesus the Christ.</i>	3: 23-38
4	Temptation of Jesus.	1: 12, 13	4	Temptation of Jesus.	4: 1-10
5	Return to Galilee.	1: 14, 15	5	Return to Galilee.	4: 14, 15
6	(See No. 33. Mark 6: 1-6.)		6	Rejected by the Nazarenes.	4: 16-30
7	Call of four disciples.	1: 16-20	7	(See No. 11. Luke 5: 1-11.)	
8	Freeing a demoniac.	1: 21-28	8	Freeing a demoniac.	4: 31-37
9	Healing Simon's wife's mother.	1: 29-34	9	Healing Simon's wife's mother.	4: 38-41
10	First circuit of Galilee.	1: 35-39	10	First circuit of Galilee.	4: 42-44
11	(See No. 7. Mark 1: 16-20.)		11	Call of four disciples.	5: 1-11
12	Cleansing a leper.	1: 40-45	12	Cleansing a leper.	5: 12-16
13	Healing a paralytic.	2: 1-12	13	Healing a paralytic.	5: 17-26
14	Call of Levi, son of Alphæus.	2: 13-17	14	Call of Levi, a publican.	5: 27-32
15	Time for fasting.	2: 18-22	15	Time for fasting.	5: 33-39
16	Plucking grain on the sabbath.	2: 23-28	16	Plucking grain on the sabbath.	6: 1-5
17	Restoring the withered hand.	3: 1-6	17	Restoring the withered hand.	6: 6-11
18	Followed by multitudes.	3: 7-12	18	Followed by multitudes.	6: 12-16
19	The twelve apostles.	3: 13-19	19	The twelve apostles.	6: 17-19
b			b	<i>Sermon in the plain.</i>	6: 20-49
c			c	<i>Healing the centurion's servant.</i>	7: 1-10
d			d	<i>Raising the widow's son.</i>	7: 11-17
e			e	<i>John's embassy to Jesus.</i>	7: 18-35
20	(See No. 77. Mark 14: 3-9.)		20	Anointing of Jesus.	7: 36-50
f			f	<i>Ministering women.</i>	8: 1-3
21	Casting out demons.	3: 20-30	21	(See No. 56.[2] Luke 11: 14-22.)	
22	Visit of mother and brethren.	3: 31-35	22	(See No. 27. Luke 8: 19-21.)	
23	The sower and his seed.	4: 1-9	23	The sower and his seed.	8: 4-8
24	Interpretation of the parable.	4: 10-20	24	Interpretation of the parable.	8: 9-15
25	Various sayings.	4: 21-29	25	Various sayings.	8: 16-18
26	The mustard seed and other parables.	4: 30-34	26	(See No. 56.[4] Luke 13: 18, 19.)	
27	(See No. 22. Mark 3: 31-35.)		27	Visit of mother and brethren.	8: 19-21
28	Stilling the tempest.	4: 35-41	28	Stilling the tempest.	8: 22-25
29	The demoniac of the Gerasenes.	5: 1-20	29	The demoniac of the Gerasenes.	8: 26-39
30	Appeal of Jairus to Jesus.	5: 21-24	30	Appeal of Jairus to Jesus.	8: 40-42
31	Healing woman with issue of blood.	5: 25-34	31	Healing woman with issue of blood.	8: 43-48
32	Restoring life to daughter of Jairus.	5: 35-43	32	Restoring life to daughter of Jairus.	8: 49-56
33	Rejected by the Nazarenes.	6: 1-6	33	(See No. 6. Luke 4: 16-30.)	
34	Mission of the Twelve.	6: 7-13	34	Mission of the Twelve.	9: 1-6
35	Identity of Jesus.	6: 14-16	35	Identity of Jesus.	9: 7, 8
36	Imprisonment of John the Baptist.	6: 17-20	36	(See No. 2. Luke 3: 19, 20.)	
37	Death of John the Baptist.	6: 21-29	37	Death of John the Baptist.	9: 9
38	Feeding the five thousand.	6: 30-44	38	Feeding the five thousand.	9: 10-17
39	Walking on the sea.	6: 45-52	39		
40	Healing many sick.	6: 53-56	40		
41	Outward cleansing.	7: 1-13	41		
42	Inward defilement.	7: 14-23	42		
43	The Syrophenician woman.	7: 24-30	43		
44	Healing deaf and dumb man.	7: 31-37	44		
45	Feeding the four thousand.	8: 1-10	45		
46	Seeking a sign.	8: 11-13	46		
47	Leaven of the Pharisees.	8: 14-21	47		
48	Restoring sight to blind man.	8: 22-26	48		
49	Faith and zeal of Peter.	8: 27-33	49	Faith and zeal of Peter.	9: 18-22
50	Virtue of self-denial.	8: 34-9: 1	50	Virtue of self-denial.	9: 23-27
51	The Transfiguration.	9: 2-13	51	The Transfiguration.	9: 28-36
52	Cure of epileptic boy.	9: 14-29	52	Cure of epileptic boy.	9: 37-43
53	Foretelling the Passion.	9: 30-32	53	Foretelling the Passion.	9: 43-45
54	As little children.	9: 33-37	54	As little children.	9: 46-50
55	Occasions of stumbling.	9: 38-50	55	(See No. 56.[6] Luke 17: 1, 2.)	
56	Final journey to Jerusalem.	10: 1	56	Final journey to Jerusalem.	9: 51
g			g	<i>Itinerary, embracing 40 subjects.</i>	9: 52-18: 14
			Paralleisms. Luke.		
[1]	(See No. 71. Mark 12: 28-31.)		[1]	Love to God and neighbor.	10: 25-28.
[2]	(See No. 21. Mark 3: 20-27.)		[2]	Casting out demons.	11: 14-22.
[3]	(See No. 65. Mark 11: 12-14.)		[3]	The barren fig tree.	13: 6-9.
[4]	(See No. 26. Mark 4: 30-32.)		[4]	The mustard seed.	13: 18, 19.
[5]	(See No. 57. Mark 10: 11, 12.)		[5]	Marriage divorce adultery.	16: 18.
[6]	(See No. 55. Mark 9: 42.)		[6]	Occasions of stumbling.	17: 1, 2.
[7]	(See No. 75. a Mark 13: 21.)		[7]	Messianic pretenders.	17: 23.
57	Marriage divorce and adultery.	10: 2-12	57	(See No. 56.[5] Luke 16: 18.)	
58	Blessing little children.	10: 13-16	58	Blessing little children.	18: 15-17
59	The rich young ruler.	10: 17-22	59	The rich young ruler.	18: 18-23
60	Riches and eternal life.	10: 23-31	60	Riches and eternal life.	18: 24-30
61	Announcing the Passion.	10: 32-34	61	Announcing the Passion.	18: 31-34
62	Contending for precedence.	10: 35-45	62	(See No. 82. Luke 22: 24-30.)	
63	The blind beggar of Jericho.	10: 46-52	63	The blind beggar of Jericho.	18: 35-43
h			h	<i>Zacchæus the publican.</i>	19: 1-10
i			i	<i>Distribution of pounds.</i>	19: 11-27
64	Public entry into Jerusalem.	11: 1-11	64	Public entry into Jerusalem.	19: 28-44
65	The fruitless fig tree.	11: 12-4, 20-5	65	(See No. 56.[3] Luke 13: 6-9.)	
66	Cleansing the temple.	11: 15-19	66	Cleansing the temple.	19: 45-48
67	Authority of Jesus.	11: 27-33	67	Authority of Jesus.	20: 1-8
68	Wicked husbandmen.	12: 1-12	68	Wicked husbandmen.	20: 9-19
69	The tribute money.	12: 13-17	69	The tribute money.	20: 20-26
70	Marriage and the resurrection.	12: 18-27	70	Marriage and the resurrection.	20: 27-40
71	Love to God and neighbor.	12: 28-34	71	(See No. 56.[1] Luke 10: 25-28.)	
72	David's son and Lord.	12: 35-37	72	David's son and Lord.	20: 41-44
73	Warning against the scribes.	12: 38-40	73	Warning against the scribes.	20: 45-47
74	The widow's mites.	12: 41-44	74	The widow's mites.	21: 1-4
75	The Eschatological discourse.	13: 1-37	75	The Eschatological discourse.	21: 5-36
75a	Messianic pretenders.	13: 21	75a	(See No. 56.[7] Luke 17: 23.)	

No.	Event.	Mark.	No.	Event.	Luke.
76	Conspiracy against Jesus.....	14: 1, 2	76	Conspiracy against Jesus.....	22: 1, 2
77	Anointing of Jesus.....	14: 3-9	77	(See No. 20. Luke 7: 36-50).....	22: 3-6
78	Treachery of Judas.....	14: 10, 11	78	Treachery of Judas.....	22: 7-13
79	Preparing for the Passover.....	14: 12-16	79	Preparing for the Passover.....	22: 14, 21-23
80	Announcing the betrayal.....	14: 17-21	80	Announcing the betrayal.....	22: 15-20
81	Institution of the Lord's Supper.....	14: 22-25	81	Institution of the Lord's Supper.....	22: 24-30
82	(See No. 62. Mark 10: 35-45.).....		82	Contending for precedence.....	22: 31-34
83	Recreancy of the apostles.....	14: 26-31	83	Recreancy of the apostles.....	22: 35-38
i			i	<i>The apostles cautioned.</i>	22: 39-46
84	The garden of Gethsemane.....	14: 32-42	84	The garden of Gethsemane.....	22: 47-53
85	Betrayal by Judas.....	14: 43-52	85	Betrayal by Judas.....	22: 54, 63-71
86	Jesus before the Sanhedrin.....	14: 53, 55-65	86	Jesus before the Sanhedrin.....	22: 55-62
87	Denial by Peter.....	14: 54, 66-72	87	Denial by Peter.....	23: 1-7
88	Jesus before Pilate.....	15: 1-5	88	Jesus before Pilate.....	23: 13-25
89	Barabbas or Christ.....	15: 6-15	89	Barabbas or Christ.....	23: 8-12
90	Mocked by the soldiers.....	15: 16-20	90	Jesus before Herod.....	23: 26-43
91	Crucifixion of Jesus.....	15: 21-32	91	Crucifixion of Jesus.....	23: 44-49
92	Death of Jesus.....	15: 33-41	92	Death of Jesus.....	23: 50-56
93	Burial of Jesus.....	15: 42-47	93	Burial of Jesus.....	24: 1-12
94	The Resurrection.....	16: 1-8	94	The Resurrection.....	24: 13-49
k			k	<i>Manifestations of the risen Jesus</i>	24: 50-53
l			l	<i>The Ascension</i>	

NOTE:—Events transposed by Luke from the order of Mark are indicated by braces.

Events peculiar to Luke are printed in italics, and numbered by letters.

Cross references are enclosed within parentheses.

Comparing the above lists with each other we find that, as to chronological order, Luke presents thirteen divergencies from Mark. As these are plainly indicated in the table, it will not be necessary here to enumerate them. They will be considered in the next section. Another peculiarity is the portion of Mark omitted by Luke. This also will be considered in the section after. In common with Matthew, Luke gives a large amount of new matter, which was naturally to be expected from one who set out to write a new Gospel. Much of this has been already considered, and the rest will be treated in the following chapter. The comparative small number of divergencies (thirteen out of eighty-six distinct events) proves that Luke must have based his arrangement of the incidents and discourses on the chronological order adopted by Mark. Such general agreement could not have come about in any other way. No amount of argument can overthrow this substantial harmony between the two evangelists, and the mere fact of its existence shows beyond all doubt the close dependence of one upon the other. It has been claimed that these evangelists attained their present agreement with one another by following the same traditional record; but if they did, such record must have been identical with Mark's present arranged Gospel, since nothing else will account for the same phenomenon.

LUKE'S TRANSPOSITIONS.

While Luke follows Mark very generally in his order of events, certain passages appear in different places from those assigned to them by the second named evangelist. These transpositions have long proved a puzzle to harmonists, and many theories have been advanced to explain them. Thus some have contended that Luke, in accordance with his promise to Theophilus, set out to write everything known concerning Christ, in its order of occurrence; and therefore, that his Gospel is chronologically more reliable than the rest. Others have assumed that the incidents found in Luke out of their apparent order are in reality distinct events, and were intended by the evangelist to be regarded as such. While others still have believed that the particulars given by Luke were additional to those given by Mark and Matthew; and that the two different stories make up the complete description of one event. Each of these hypotheses have found able supporters, and are worthy of serious consideration. Yet they have more the appearance of being designed to fit the case, than of a simple, natural explanation. Let us take up these transpositions one by one, and regarding the matter from Luke's standpoint, ascertain if another and perhaps more consistent reason for them can be found. The order of their insertion in Luke's Gospel is that adopted for this consideration.

Imprisonment of John the Baptist. (Sec. 32.) Both Mark (6: 17-29) and Matthew (14: 3-12) combine John's imprisonment and death in one narration,—though the first event must have extended over several months, and assign it to the chronological place

of the second. Luke, on the other hand, omits the main story from his Gospel, but not wishing to leave out all mention of John's latter days, makes a brief allusion to the imprisonment when visited upon him, and to the death about the time it was inflicted. As this latter assignment corresponds with that by Mark and Matthew, only part of Luke's narration can properly be said to have been transposed, viz., that relating to the imprisonment of John; and as this ended John's ministry, the third evangelist no doubt thought that its proper place was in his account of that ministry. Since however, Luke's history of this affair is much shorter than that of his two predecessors, it becomes a pertinent question whether the narrative of one was condensed, or that of the others enlarged. In the threefold account of the death of John the Baptist, it will be noticed that Luke follows his two predecessors very closely up to a certain point, and then ceases from all further mention of the event. Now it has been assumed, with strong probability, that the continuation of this story, as found in Mark and Matthew, was not original with those two evangelists, but the result of special editing in later times; though both additions may have been drawn from the same source. This will explain the different motives ascribed to Herod at the beginning of each story, while the remaining details exhibit a close parallelism, not only in ideas, but in very words. That Mark should represent Herod as favoring John and keeping him in safety, while Matthew portrayed the king as wishing to put the Baptist to death but fearing to enrage the people, is thus easily accounted for by two editors entertaining different conceptions of the same monarch. It is evident then, that Luke gives us the original tradition based on what he found in Mark and Matthew, while the particulars omitted from his account but presented by the others, were the result of after development.

Rejected by the Nazarenes. (Sec. 29.) This event is described by Mark (6: 1-6), and Matthew (13: 53-58) in very similar terms, but so differently by Luke (4: 16-30) that many harmonists have treated the latter account as referring to a distinct event. The first two evangelists merely tell how the fellow townsmen of Jesus were astonished at His wisdom and mighty works; but the third gives us the substance of His discourse, and then describes its wrathful effect upon the hearers. A careful examination of the two versions will show that the long account is only an enlargement of the short one. The main point, on which all three evangelists agree, is that Jesus entered the synagogue of His own city, and delivered a sermon which seems to have greatly astonished and offended those who knew Him only as the carpenter's son, and occasioned the reply quoted by the first two, "A prophet is not without honor, save in his own country," or according to the third, "No prophet is acceptable in his own country." All the rest is subservient detail, introduced to carry out this idea. Did Jesus do the same thing with the same result twice over, or are the short and long accounts different versions of the same tradition? There seems no doubt as to the latter being the case.

Now this rejection is assigned by Luke to the very beginning of our Lord's ministry, but by Mark and Matthew to about the beginning of its third year. When our Lord returned to Galilee, after His baptism by John, temptation in the wilderness, and sojourn in Judæa, He quit the family home at Nazareth, where His mother, brothers, and sisters lived, and took up His abode at Capernaum. That the family remained at Nazareth may be inferred from the visit which was made to Jesus in Capernaum, by His mother and brethren. No reasons for this change of residence are given by Mark or Matthew. Probably they considered it a private matter, since Jesus may have decided to live with Peter and Andrew in their new home at Capernaum, as more convenient for His work. Luke, however, after designating Nazareth as the native city of both Joseph and Mary, and for many years the family home of Jesus, deemed some explanation necessary why the latter should forsake it for another town, twenty miles distant. Examining the various traditions relative to the life and ministry of Jesus, he came across one describing our Lord's visit to Nazareth, and the unfavorable reception accorded Him by His fellow townsmen. Naturally regarding this rejection as an excellent reason why Jesus should forsake His family town, he transposed the incident from its proper place in Mark and Matthew to the beginning of the divine ministry.

One singular anomaly in Luke's story needs explanation, viz., the reference by Jesus to works done at Capernaum, before, according to the present arrangement, He had gone there. (Luke 4: 23.) This reference certainly implies another and later posi-

tion in the original Gospel, and also leads us to infer that the passage itself could not have been originally intended to show why Jesus did not carry on His mission at Nazareth. Two explanations of this anomaly can be offered. First, Luke himself may have transposed the entire section after his Gospel was written, but failed to alter the conflicting clause; or second, the transposition may have been made by some subsequent editor, who did not presume to change the original expression. In either case the design was probably to advance a more natural and consistent reason why Jesus forsook His native city than the vague and inapt prophecy quoted by Matthew (4: 15, 16). If we accept Marcion's version of this Gospel, which many regard as the original Luke, the above difficulty entirely vanishes. According to this version, "In the fifteenth year of the reign of Tiberius Cæsar, Jesus came down to Capernaum, a city of Galilee, and taught them on the sabbath days, and they were exceedingly astonished at his teaching, for his word was with power." Then follows Luke 4: 33-44 describing the healing of the man with an unclean spirit, of Simon's wife's mother, and of the many sick at eventide; and next day, the retirement to a desert place. Luke 4: 16-30, containing the account of the visit to Nazareth, comes next, with some important omissions from our present version, which brings the story more in accord with Mark and Matthew. The main fact to be noted however, is that Marcion's version gives the proper historical sequence, which our own does not, and therefore at this point appears more reliable.

Call of Four Disciples. (Sec. 5.) This event properly belongs to Chapter IV. on "Repeated Incidents," where it is considered in connection with the miraculous draught of fishes.

Anointing of Jesus. (Sec. 73.) This event also belongs to the chapter on "Repeated Incidents," and is likewise treated there.

Visit of Mother and Brethren. (Sec. 18.) This visit, which Mark (3: 31-35) set for a certain day, is assigned by Luke (8: 19-21) to the same day, but several hours later. The reason for this is quite apparent. Mark represents our Lord as having entered a house, and become engaged with the Pharisees in a discussion on casting out demons. His relatives arriving and desiring to meet Him, are unable to do so on account of the crowd about the door. Luke, wishing to record this incident, but having transferred the discussion to a much later period, is forced to discover another crowd to hinder the meeting between Jesus and His relatives. This is found at the seaside, whither Jesus went that same day to deliver a discourse. The mother and brethren of Jesus wishing to meet Him are thus prevented in the same way as Mark describes. This is a more reasonable explanation of the discrepancy between the two evangelists, than the supposition of two distinct attempts at meeting advanced by certain harmonists, because there must have been an interval between the discussion in the house and the discourse at the seaside, when such a meeting could have taken place, and very probably, did take place.

Love to God and Neighbor. (Sec. 67.) The discussion between Jesus and a scribe on the great commandments of the law is assigned by Mark (12: 28-34) to the last sojourn in the Holy City, but included by Luke (10: 25-28) among the many events of the final journey to Jerusalem. Why Luke should have transferred this incident to a somewhat earlier period, and an entirely different place is not very clear. We can discover no apparent reason for the change, unless it be in the strong contrast between the scribe here referred to, and the other members of that class. This seems to be the only scribe whom the Teacher commended in the whole course of His ministry, and perhaps Luke thought he could not be one of the Jerusalem scribes, who were so strongly condemned, but must have belonged to some other city. So the evangelist transposed the incident to another place and time, using it to introduce the significant parable of the good Samaritan. This parable, however, would have had greater force in Jerusalem, where the distinction between priests and Levites on the one hand, and Samaritans on the other was more sharply drawn than in Galilee, where, according to Luke, it was delivered. For that and other reasons harmonists have been led to make Luke's account a distinct event, which took place at an earlier period than the occurrence described by Mark and Matthew, and to locate it in the vicinity of Jerusalem, during a special visit made at that time. It is difficult, however, to dissociate the earlier narrative from the two later ones.

The persons mentioned are the same; the occasions are alike; and many of the expressions are identical. No doubt Luke's principal object was to introduce the parable of the good Samaritan, but as this would have been more appropriate in the locality selected by Mark and Matthew, the transposition to a less fitting place does not seem on that ground to have been warranted. In lieu of any better reason, we are thus forced to accept the one suggested above.

Casting out Demons. (Sec. 17.) This discourse, which Mark (3: 20-30) and Matthew (12: 22-32) assign at the end of our Lord's second year of ministry, Luke (11: 14-26) transposes to the close of the third year, or during the final journey to Jerusalem. The reason for such transposition is not at first sight obvious. There is nothing in Luke's account of that journey to require such a discourse. In fact, it seems to have been injected there with other episodes, because there was no better place for it, and is consequently treated by most harmonists as a separate incident. But no one who compares the record in Luke with that in Mark can fail to perceive that they refer to one and the same discourse. Assuming this to be true, the solution may be found by starting from a point which appears to be identical with all three evangelists, viz., the list of the twelve apostles. This is found in Mark 3: 14-19, immediately after which comes the discourse on casting out demons. Now Matthew at 10: 2-5 gives this list, but follows it more appropriately with a discourse to those apostles on their mission. Luke, on the other hand, after naming the twelve apostles at 6: 13-16, gives what is known as the sermon in the plain. Here are three distinct and different discourses following the same episode, only one of which, or that found in Matthew, being appropriate to the occasion. Now Luke, in writing his Gospel, had both Mark and Matthew before him. Had he considered the appropriateness of the context, he would have undoubtedly chosen the discourse presented by Matthew; but as that appeared to be made up from several other discourses, its various parts were relegated to their proper chronological place. There remained then, the discourse on casting out demons, recorded by Mark, but as this seemed very inappropriate to the occasion, he used instead the Sermon on the Mount, adopting such parts as were especially applicable to the apostles. Not wishing to give up the discourse on casting out demons, he inserted it in the section devoted to the final journey to Jerusalem, where so many dissimilar things seem to have found a place, and which perhaps was designed to provide room for whatever could not be appropriately introduced elsewhere.

The Barren Fig Tree. (Sec. 62.) This subject appears in the Gospels under three different forms. As an apothegm of the tree hewn down and cast into the fire, because it brought not forth good fruit, it is presented by John the Baptist (Matt. 3: 10). As a parable of the fig tree ordered to be cut down because it bore no fruit for three years, it is attributed to the Teacher (Luke 13: 6-9). As an actual deed committed by Jesus on account of His resentment against a fig tree for bearing no fruit, it is described by Mark (11: 12-14, 20-25) and Matthew (21: 18-22). If the latter be accepted as the true version, we are brought face to face with a difficulty which is hard to overcome. In endeavoring to account for the fig tree bearing nothing but leaves, Mark explains "for it was not the season of figs." The period assigned to this miracle was the end of March, whereas the early fig did not ripen till the end of June. But Mark's explanation, however adequate in itself, does not meet the real difficulty. If the proper season for figs had not arrived, why did Jesus expect to find any fruit on the tree; and if nothing but leaves appeared, where nothing but leaves could be naturally looked for, why was any curse pronounced upon that tree? We are inclined to think that Luke appreciated the same difficulty, and, instead of following Mark by describing an actual occurrence, presented it in the form of a parable, and transposed it to another part of his Gospel. If a fig tree was actually cursed by Jesus, it must have been in connection with and illustrative of some discourse against the Jewish nation, which has not been recorded. We can easily imagine how a fig tree bearing no fruit might illustrate a people who showed no evidence of the teaching of Jesus, and how by the curse pronounced upon that tree He predicted the fate which would overtake that people. The event then, as described by Mark and Matthew, might properly have taken place at some other time, but its true cause, being forgotten, another one was substituted to account for the miracle.

The Mustard Seed. (Sec. 23.) According to Mark (4: 30-32) and Matthew (13: 31, 32), this parable was delivered at the same time as that of the sower and his seed. According to Luke (13: 18, 19), it was delivered a year later, or during the final journey to Jerusalem. Why such transposition was made no reason appears, unless it be that Luke chose to differ from the previous arrangement, by making the parable of the sower and his seed stand out clear and distinct from everything else of the same character. Or perhaps, he thought that the two minor parables selected by him might produce greater effect if given by themselves, and at some other time.

Marriage, Divorce and Adultery. (Sec. 53.) This is a short paragraph taken out of its proper place in Mark 10: 11 and Matt. 19: 9, and put in a discourse with which it has no connection whatever. (Luke 16: 14-18.) In lieu of any better reason, we are led to conceive that its introduction there must have been the work of some editor, who wished to have the law thus set forth form part of Luke's Gospel, but could find no appropriate place for its insertion. Hence he selected the present passage as offering, by its allusion to the Mosaic law, some excuse for the presentation of a Christian law; and as implying that the importance attached to the one might properly be claimed for the other.

Occasions of Stumbling. (Sec. 51.) This is another short paragraph, taken out of its proper place in Mark 9: 42 and Matt. 18: 6, 7, and transferred to one of the miscellaneous discourses which characterize the final journey to Jerusalem. (Luke 17: 1, 2.) Unlike the preceding paragraph, we can discover the probable cause for its transposition. Two discourses were apparently delivered at the same time; — one on little children, the other on occasions of stumbling. The former is adapted from Mark, and follows his order. The short paragraph above noted belongs to both discourses, and appears to have been a sort of connecting link. As Luke did not adopt the second discourse, he evidently thought that the selected paragraph would appear better in some other connection, and so made the present transference.

Messianic Pretenders. (Sec. 71. e.) In Luke 17: 21, 23, there are two insertions of a short clause found in the Eschatological discourse. This clause is omitted from Luke's record of that discourse, though given by both Mark and Matthew in their respective reports, thus showing that it must have been transposed to the earlier occasion. Each of the two insertions has a distinct and separate application to certain parts of the new discourse in which they were introduced. From this we may discern Luke's motive in making the change, as we may also trace his hand. That the transposition was intentional thus becomes apparent, and that it was made for a distinct purpose can hardly be denied. Both applications are quite different; — one being negative, as opposed to a visible coming of the kingdom, and one being positive, as referring to Messianic pretenders. But both preclude the idea of any external and immediate manifestation of the Son of man.

Contending for Precedence. (Sec. 58.) This act, which Mark (10: 35-45) applies to James and John, and locates during the final journey to Jerusalem, Luke (22: 24-30) applies to the apostles generally, and fixes the time and place at the last Passover in the Holy City. We can easily understand the motive for making the change. Previous to this time, there was nothing in the ministry of Jesus to warrant the apostles anticipating the approach of His expected kingdom; and consequently, there would be no thoughts in their minds as to the places each would occupy in that kingdom. But the triumphal entrance of their Master into Jerusalem, His assumption of authority in driving the merchants out of the temple, His rebuke and condemnation of the scribes and Pharisees, His prediction of the calamities impending over the Jewish people, led them to expect that the glorious reign of Christ would soon begin, and that the chief places under His government would then be apportioned. Hence this would be the most likely period for any contention as to precedence in the new kingdom; and Luke very naturally and consistently selected the assemblage of Master and disciples at their paschal feast, as the time and place for such contention. However conjectural the various reasons given above may appear, they at least serve to show that Luke could have been and most likely was influenced by motives which his judgment deemed sufficient for making such changes in the order of events established by his predecessors.

LUKE'S VARIOUS OMISSIONS.

Luke exhibits one long omission which harmonists have never been able satisfactorily to explain. The omitted section corresponds to that part of Mark's Gospel from chapter 6: 45 to 8: 26, and that part of Matthew's Gospel from chapter 14: 22 to 16: 12, and comprises the following incidents and discourses:—Walking on the sea, Healing many sick, Outward cleansing, Inward defilement, The Syrophenician woman, Healing deaf and dumb man, Healing lame, blind and dumb, Feeding the four thousand, Seeking a sign, Leaven of the Pharisees, and Restoring sight to a blind man. Nothing in the plan or scope of Luke's Gospel calls for the omission of such a long section, especially as he follows Mark very closely up to its beginning, and resumes the lead at its end. In fact, throughout the remainder of Mark's Gospel, every event treated by that evangelist is taken up by Luke, and made the basis of his own narration; so that this singular break seems at first sight inexplicable. Luke 9: 17 concludes that evangelist's description of the miraculous feeding of five thousand men, near the city of Bethsaida, on the northeastern shore of the Sea of Galilee. Luke 9: 18 begins a report of the memorable conversation between Jesus and the apostles as to His identity, when Peter declared Him to be "the Christ of God;" which, according to Mark, took place in the vicinity of Cæsarea Philippi, about twenty-five miles north of Bethsaida. Now, while these two events might naturally have followed one another, as they do in Luke, it seems hardly possible that he would omit all reference to the intervening incidents and discourses, so fully reported by Mark and Matthew, and transport Jesus from one locality to another twenty-five miles distant, without any allusion to the necessary journey. It is noticeable however, that Luke overcomes this difficulty by refraining to mention the locality of the above noted conversation, so that, from all the third evangelist tells us, it might as well have taken place near Bethsaida as in the vicinity of Cæsarea Philippi. May we not infer from this that the omission was intentional? And perhaps, a closer examination of the section will reveal the fact that owing to late additions to Mark and Matthew, it is greater than the original manuscripts would show. Let us however take up each of the events reported by the first two evangelists, and ascertain whether Luke could have been familiar with them, and if so, what reasons he probably had for omitting them from his Gospel.

Walking on the Sea. (Sec. 34.) This is described by both Mark (6: 45-52) and Matthew (14: 22-33) in identical terms, with an addition by the second named evangelist of the little episode about Peter's attempt to walk on the water. Was Luke familiar with the evangelists' description of this incident? Certain passages in their respective Gospels would lead us to infer this. Both Mark and Matthew here state that Jesus, after He had dismissed the multitudes, went up into the mountain to pray; and it is the only occasion throughout these Gospels when such a statement was made. Now turn to Luke 6: 12, and 9: 28, and we read that Jesus "went up into the mountain to pray." Mark also declares that when Jesus came to His disciples walking on the sea, "he would have passed by them." Now turn to Luke 24: 28, and we read that when the risen Jesus came to Emmaus with the two disciples, "he made as though he would go further." Again, Mark and Matthew tell us that when the disciples saw their Master walking on the sea, they "supposed that it was a ghost, and cried out for fear." Now turn to Luke 24: 37, and we read that when the risen Lord suddenly stood in the midst of His disciples, they were terrified, "and supposed that they beheld a spirit." Both Mark and Matthew record the assuring words of Jesus, "Be of good cheer: it is I; be not afraid." Now turn to Luke 24: 38, 39, and we find the same assuring words by the risen Jesus: "Why are ye troubled? . . . it is I myself." Here is sufficient evidence that Luke must have found this narrative in his copies of Mark and Matthew, and examined it carefully; or at least enough to retain its expressions in his mind, so as afterwards to reproduce them. Coming to the conclusion however, that it was another version of stilling the tempest previously recorded, he thought best to omit it from his Gospel.

Healing Many Sick. (Sec. 35.) Both Mark (6: 53-56) and Matthew (14: 34-36) treat this as a distinct event, though closely resembling what had already been described in

Mark 1: 32-34 and Matt. 8: 16. We also find the peculiar reference here to the efficacy of touching Christ's garments introduced in the account of healing the woman with an issue of blood, formerly given by both evangelists. Since Luke had noted these two earlier incidents he probably regarded the later narrative as only a repetition of matter already recorded, and therefore omitted it from his Gospel.

Outward Cleansing and Inward Defilement. (Sec. 36, 37.) This discourse is recorded by both Mark (7: 1-23) and Matthew (15: 1-20) in identical terms. That Luke must have been familiar with their record is very evident. The first two evangelists inform us that the occasion of the discourse was the complaint of certain scribes and Pharisees to Jesus that His disciples washed not their hands when they ate bread. Now Luke 11: 38 represents that the same complaint was made of Jesus, on being invited to dine with a Pharisee, viz., "that he had not first bathed himself." Again, in Matt. 15: 14 we find "If the blind guide the blind, both shall fall into a pit." And in Luke 6: 39 we also find "Can the blind guide the blind? shall they not both fall into a pit? As no other passages similar to these are given by the first two evangelists, it is very probable that the third based his own reports on what he found in their record of the above discourse. But why the discourse itself should have been omitted by Luke is a difficult matter to determine. Probably he may have thought that a discussion of the Jewish ceremonial law had little interest for Gentile Christians. Probably he may have been guided by peculiar conditions among those for whom he wrote, but of which we know nothing. That the omission must have been intentional appears certain.

The Syrophœnician Woman. (Sec. 38.) This incident is described by both Mark (7: 24-30) and Matthew (15: 21-28), but there is nothing positive in Luke to show his acquaintance with it, beyond the expression "fell down at Jesus' feet" (Luke 8: 41), which is too general in character to warrant any conclusion. There are however, some very strange circumstances connected with the incident, which may have determined Luke to omit it from his Gospel. Mark informs us that Jesus went away into the borders of Tyre and Sidon, some thirty miles distant from where the last discourse was delivered, but does not give any reason for the journey. The only clue afforded us is the singular statement that Jesus "entered into a house, and would have no man know it; and he could not be hid." The one prominent feature of this journey is the incident of the Syrophœnician woman. Why our Lord should be represented as undertaking such a journey for the only ostensible purpose of healing the daughter of a heathen woman must have seemed very strange to Luke, especially, as both journey and miracle were in direct conflict with His practice and teaching up to that time. The answer to this might be that Luke gives a full account of the various circumstances which transpired during the journey into the Gentile district of Cæsarea Philippi, that followed soon after, exactly as recorded by Mark and Matthew. But it should also be noted that Luke not only carefully refrains from giving the name of the district where these events occurred, but leads us to infer that it was near the Sea of Galilee. Perhaps the true explanation of these strange journeys into foreign lands, suggested by the above mentioned clue, is the surmise that they may not have been voluntary, but forced by some threat or attempt on the part of Herod Antipas to arrest Jesus. Hence the flight would naturally be regarded as indicating that the Teacher was afraid of this monarch; and to remove all suspicion of any such thing, Luke suppressed one of the journeys, and while deciding to record the particulars of the other because they embraced an account of the Transfiguration, refrained from connecting it with an outside province. When the evangelist afterwards refers to the antagonism between Herod and Jesus, he represents the latter as despising that enmity, rather than exhibiting any fear.

Healing Deaf and Dumb Man, and Healing Lame, Blind and Dumb. (Sec. 39, 40.) Mark (7: 31-37) describes the first, and Matthew (15: 29-31) describes the second, but to neither is there the slightest allusion by Luke, expressed or implied. In chapter VI. under the sub-title "Matthew's Omissions," we have considered the first miracle at length. It is very probable that Luke may have been actuated by the same motives as Matthew in omitting it from his Gospel. The second account seems to be a general description of the miracles of healing performed by our Lord, and has no particular relation to this part of Matthew's Gospel. Luke, therefore, may have regarded it as either immaterial, or as not referring to any particular event, and so passed it by. We are in

doubt however, whether these two passages could have belonged to the original Gospels of the first two evangelists. As some late editor of Mark may have found it expedient to introduce the first account, in order that the return to the Sea of Galilee might be invested with more importance, so another late editor of Matthew may have introduced the second account for the same reason. Since it did not seem likely that Jesus would make a long journey from the northern border of Upper Galilee for the mere purpose of repeating the miracle of the loaves and fishes, and then immediately go back there to resume the work He had undertaken. There is more probability that the sojourn in these upper regions was continuous, without any intermediate break.

Feeding the Four Thousand. (Sec. 41.) Both Mark (8: 1-10) and Matthew (15: 32-39) describe again the multiplication of the loaves and fishes; but that Luke regarded it as a repetition of the former description is very evident. While there is not the least reference in the latter's Gospel to a second feeding, there can be no doubt that its record formed part of the original Mark and Matthew, as will appear when we consider the discourse on the leaven of the Pharisees. This twofold multiplication was fully treated in chapter IV. on "Repeated Incidents," where the various arguments in favor of a single miraculous feeding are plainly set forth.

Seeking a Sign. (Sec. 42.) This incident is given by Mark (8: 11-13) and Matthew (16: 1-4). Its omission by Luke can be easily accounted for on the ground that having found and adopted from a preceding portion of Matthew an incident of very similar character, he did not deem its repetition necessary. [See Sec. 129.] It is true that the latter part of Matt. 16: 3 in the description of the above incident bears a close resemblance to Luke 12: 56, but as the paragraph in which these words are found is omitted from several ancient manuscripts, some late editor may have paraphrased Luke 12: 54-56, and introduced the words here in Matthew, thus forming the supplementary paragraph.

Leaven of the Pharisees. (Sec. 43.) Both Mark (8: 14-21) and Matthew (16: 5-12) record this discourse in very similar terms. That Luke was familiar with their record appears from his using an expression peculiar to this passage, and found nowhere else in the Gospels. According to Mark 8: 15 and Matt. 16: 6, it is "Beware of the leaven of the Pharisees." According to Luke 12: 1, it is "Beware ye of the leaven of the Pharisees." The remainder of the discourse is occupied by references to the two recorded occasions of feeding the multitudes, thus showing that both Mark and Matthew regarded them as different events. Luke evidently did not entertain the same opinion, but not wishing to throw any discredit on his predecessors, remained silent. That there were two distinct multiplications of the loaves and fishes has been strenuously maintained, and many ingenious arguments offered in proof. But, whatever may be said on either side, the silence of Luke on a second feeding is certainly most significant, and cannot be passed over, since he was in a better position than any other authority, outside of the apostles themselves, to know the truth of the matter. Notwithstanding therefore the belief of Mark and Matthew in a twofold miracle, Luke, who was a most careful historian, deserves to be credited on the other side.

Restoring Sight to a Blind Man. (Sec. 44.) Mark alone (8: 22-26) presents this incident, while not the slightest allusion to it can be found in Luke. As the miracle has already been considered in that part of chapter VI. devoted to "Matthew's Omissions," where ample reason for Luke's silence can be found, no further examination is necessary.

A theory has been advanced that Luke's omission of this section is only apparent, being due to late additions to Mark and Matthew, and that the first named evangelist followed an earlier copy of the last named than the one from which our present Gospels are derived. The proof of this appears in the reference by Mark 6: 47 and Matt. 14: 23 to Jesus being alone for the purpose of prayer at the very beginning of the inserted passage, in connection with the question addressed by Jesus to His disciples, as recorded by Mark 8: 27 and Matt. 16: 13 at its end, when compared with Luke's presentation of the same matter in a continuous form without any break. "And it came to pass, as he was praying apart, the disciples were with him: and he asked them, etc." (Luke 9: 18.) There are several good reasons for rejecting this theory however plausible it may appear.

First:—Such an insertion must have been made in Mark and Matthew at exactly the same place by two independent editors, which is extremely improbable. Second:—There is no reason to suppose that Luke obtained his idea of Jesus being alone from the above noted references by Mark and Matthew, since, according to those evangelists, Jesus was entirely alone, while, according to Luke, the disciples were present. Third:—We are forced to regard the present versions of Mark and Matthew as practically identical with the ones followed by Luke, since, on them all our comparisons have been based. Fourth:—No evidence of such late insertion appears in the narrative of either Mark or Matthew, both of which are continuous, leading from the old to the supposed new portion in the most direct and natural manner without any apparent break.

On the other hand, many investigators have assumed that Mark 6: 30—7: 23 and Mark 8: 1-21 were derived from two separate traditions of the same series of events, but which exhibited so much diversity that they were both incorporated in the Gospel. This assumption however, can only be maintained on the ground that Mark did not know he was repeating the same incidents, and had no eye-witness to correct his mistake. Luke, who certainly wrote after Mark, appears to have known more than his predecessor, since he omitted these supposed repetitions. If Mark of the Gospel thus erred through ignorance, he assuredly could not have been John Mark, the son of Mary, and interpreter of Peter, as that disciple was undoubtedly acquainted with the ministry of Jesus, through his intercourse with the apostles. Does not this point to the possibility of a second Mark who revised and rearranged the collections of his predecessor?

That Luke must have been actuated by special reasons for the above long omission is very evident when we consider certain other omissions in sections adopted by him. Thus in the account of the faith and zeal of Peter, the little episode where this apostle is rebuked by his Master for exhibiting a too forward spirit, and which both Mark (8: 32, 33) and Matthew (16: 22, 23) narrate in very similar terms, finds no place in Luke. A similar passage, given word for word by Mark (14: 27, 28) and Matthew (26: 31, 32), which predicts the recreancy of the apostles on their Master's downfall, is also omitted by Luke. While we may not know the actual reasons which impelled the third evangelist to this omission, it is easy to conceive what they may have been. The picture of Peter and his associates, as above presented, was not one which tended to edification, or conduced to that reverence for the apostolic band impressed upon the early Christians. By passing over these unfavorable presentations Luke felt that he was acting for the best interests of the Church; and as he exercised his own discretion in other cases, so he adopted here what seemed to him the wisest course.

Certain curious abridgments by Luke are also met with in two of our Lord's discourses;—one on occasions of stumbling, and the other on marriage, divorce and adultery. To the first, Mark (9: 42-50) devotes seven verses, and Matthew (18: 6-10) five, while to the second, Mark (10: 2-12) gives eleven verses, and Matthew (19: 3-12) ten: but in the first instance, Luke contents himself with two verses, and in the second, with only one. (Luke 17: 1, 2; 16: 18.) Here again the explanation can only be conjectural. In the discourse on occasions of stumbling, it will be noticed that at least one-half of Mark's record appears to have been adapted from the Sermon on the Mount, which the evangelist himself refrained from quoting. The insertion therefore may have been the work of some copyist long after Luke wrote. And as Matthew introduces a similar passage it is probable that both were interpolated by the same hand. So that, Luke's record may not be much shorter than the original one of his two predecessors. Again, in the discourse on marriage, divorce and adultery, the extract found in Luke bears no relation whatever to the context, and may likewise be attributed to a copyist. We would have the third evangelist then omitting the entire discourse from his Gospel, probably on account of the conflicting ideas about divorce and remarriage which then prevailed.

These various omissions exhibit Luke's independence of judgment and freedom from restraint in his treatment of the records that came under his notice, and indicate that while regarding Mark as a superior authority, and relying generally on the statements found in that Gospel, he felt at liberty to differ from them whenever it seemed desirable, or more in accord with the original tradition.

CHAPTER VIII.

RELATIONS BETWEEN LUKE AND MATTHEW.

AS Luke relied upon Mark for the incidents of Christ's ministry, so he may be said to have relied upon Matthew for the discourses. Two strong objections however to this latter reliance have been raised. First, in presenting the same discourses Luke varies so greatly from Matthew as to forms of expression, that he does not appear to have depended upon that writer, but must have drawn from some other source. Second, Matthew groups the words of Jesus in a few long discourses, while Luke distributes them through many short deliveries, thus indicating that the latter relied upon some prior document which recorded the sayings in a scattered form. While these are undoubtedly strong points, and apparently support the claim that Luke made use of other sources than Matthew, they really prove just the opposite, by showing that Luke disliked the artificial treatment of this evangelist, and sought to give a truer aspect to the sayings of Jesus, and to effect their more natural distribution. Whether Luke had any particular guide for this work, or depended on his own ideas of fitness, cannot be determined. The various sources which he referred to in the preface to his Gospel have all disappeared except the works of Mark, Matthew and John, and we are compelled to seek in these latter authorities whatever support he derived from prior documents. But that he obtained material assistance from Matthew, with respect to the discourses of our Lord, will be evident from the following articles.

LUKE'S DEPENDENCE UPON MATTHEW.

One of the strongest arguments advanced that Luke, in his record of the discourses of Jesus, did not copy from Matthew, is the different rendering of the Lord's Prayer presented by each Gospel. This difference does not appear so marked in the Authorized Version, owing to a common practice among early copyists of repeating passages from one Gospel into another, so as to produce verbal conformity. The Revised Version, by eliminating these repeated passages, brings us in nearer accord with the original text. Now the Lord's Prayer is deservedly held in such high esteem by the Church, that it has been adopted into the liturgy of every Christian denomination. One naturally supposes therefore, that the greatest care would have been taken to preserve the very words uttered by our Lord in this petition. Yet, when we compare the two forms as given by Matthew and Luke, and more accurately presented by the Revised Version, we find so great a difference, as to lead one to infer that each evangelist obtained his copy from a distinct source. To show this difference we will place the two readings in parallel lines, bringing the similar words together.

THE LORD'S PRAYER.

Matt. 6: 9-13.	"Our Father who art in heaven,	Hallowed be thy name.	Thy kingdom come.	Thy will be
Luke 11: 24	"Father,	Hallowed be thy name.	Thy kingdom come.	
done, as in heaven, so on earth.	Give us this day our daily bread.	And forgive us our debts, as we also		
	Give us day by day our daily bread.	And forgive us our sins; for we our-		
have forgiven our debtors.		And bring us not into temptation, but deliver us from		
selves also forgive every one that is indebted to us.	And bring us not into temptation."			
the evil one."				

It will be noted that neither reading coincides with the form employed by modern churches. First, the doxology, "For thine is the kingdom, and the power, and the glory, for ever. Amen." appended to Matthew's reading by the Authorized Version, is omitted by the Revised. But this has been found a late addition to the original text, and not

adopted by the Church for several hundred years. Second, there is also some verbal variation, though Matthew's reading is more closely followed than Luke's. Moreover, the latter evangelist leaves out two entire petitions, and reduces the ascription to a single word, thus presenting the prayer in what appears to us a mutilated form. If we assume Matthew's reading to have been the original, then Luke's changes and omissions are inexplicable, since, according to our ideas, they detract very much from the beauty and completeness of the prayer. If, on the other hand, Luke's reading be regarded as the original, we can easily understand how it could have developed into the present improved form. And this latter assumption is borne out by the fact that in Origen's time, i. e., the early part of the third century, the shorter form was the recognized reading of the Church. With all the present difference however between Matthew and Luke, there is enough verbal similarity to show that the latter must either have drawn from the former, or that both drew from the same common source.

Another apparent argument in favor of Luke's independence of Matthew is based on the varied reading of the Beatitudes presented by the two evangelists. These beautiful and comforting words, which must have deeply impressed those who heard them from the lips of the Teacher, do not seem to have overcome the changing influences of time. For, whichever of the two readings in Matthew and Luke be regarded as the actual utterance of our Lord, the other can only be accepted as a paraphrase. This will appear from a comparison of the two, for which purpose we have arranged them in parallel lines.

THE BEATITUDES.

- Matt. 5: 3..... "Blessed are the poor in spirit: for theirs is the kingdom of heaven."
 Luke 6: 20..... "Blessed are ye poor: for yours is the kingdom of God."
 Matt. 5: 4..... "Blessed are they that mourn: for they shall be comforted."
 Luke 6: 21..... "Blessed are ye that weep now: for ye shall laugh."
 Matt. 5: 5..... "Blessed are the meek: for they shall inherit the earth."
 Matt. 5: 6..... "Blessed are they that hunger and thirst after righteousness: for they shall be filled."
 Luke 6: 21..... "Blessed are ye that hunger now: for ye shall be filled."
 Matt. 5: 7..... "Blessed are the merciful: for they shall obtain mercy."
 Matt. 5: 8..... "Blessed are the pure in heart: for they shall see God."
 Matt. 5: 9..... "Blessed are the peacemakers: for they shall be called sons of God."
 Matt. 5: 10-12 "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."
 Luke 6: 22, 23 "Blessed are ye when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets."
 Luke 6: 24..... "But woe unto you that are rich! for ye have received your consolation."
 Luke 6: 25..... "Woe unto you, ye that are full now! for ye shall hunger."
 Luke 6: 25..... "Woe unto you, ye that laugh now! for ye shall mourn and weep."
 Luke 6: 26..... "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets."

Matthew gives us here eight Beatitudes, of which the last, being quite long, is omitted from the usual lists. Luke, however, gives us only four, including the long one: but to make up the full number adds four woes, as the antitheses of the blessings. Again, even in the four blessings which parallel four of Matthew's there is considerable verbal variation; so that a marked difference appears between the two readings. This would seem to prove beyond all doubt, that Matthew and Luke obtained their material from different sources, were it not for the fact that while Matthew begins the Sermon on the Mount with these Beatitudes, Luke introduces the sermon in the plain in the same manner. Such a coincidence could not have resulted from accident. At the same time, notwithstanding the variation between the two records, there is so much verbal agreement, that we are forced to admit a close connection between the two evangelists. Whether this was due to their use of a common source, or to the dependence of one upon the other may not be easily decided; but there can be no doubt that Luke was influenced to some extent by what he found in Matthew.

The long disputed question whether Luke, in his reports of our Lord's discourses, copied direct from Matthew, or relied upon some pre-existing document, ought to admit of easy solution. If there was such a document, it must have been entirely different from the three synoptic Gospels as they have come down to us; because, if identical with any one of them, said document loses its force as a distinct record. Now, the only help which tradition affords us to find out anything about this supposed early record, is the statement by Papias, that Matthew wrote the "Oracles" in Hebrew. These Oracles are now generally admitted to have been a miscellaneous collection of our Lord's sayings, brought together without reference to any plan or order. If Matthew, or Luke made use of such collection, they must have rearranged the sayings, so as to form logical discourses; for both their Gospels present evidences of systematic manipulation. Now, while either could have done so distinct from the other, it is very clear that both did not; because in that case their present Gospels would show signs of diverse treatment, instead of just the contrary. Two men making use of the same document, but working independent of one another, would produce totally dissimilar results. When however, Luke is compared with Matthew, one finds such a vast amount of parallelism, both in matter and order, that it is impossible to conceive how they could have been ignorant of each other's works.

Admitting then that Matthew made use of these oracles, and that he wrote his Gospel before Luke (two well established facts), it is very evident that Luke relied more upon Matthew than the pre-existent Oracles, since in every parallel passage to be found throughout both Gospels, the first named not only frequently duplicates the words of the other, but also gives them in their prescribed order. That this would be utterly impossible with two writers unless one had before him the writings of the other none can deny. The truth of this statement may be easily verified by examining Part III. of the "Harmony," where the parallel passages relating to the discourses of Jesus, as recorded by Matthew and Luke, are placed in adjoining columns. [See Sec. 125-131.] After comparing these two records, and finding how closely one follows the other, let the reader turn to Part I., and take up the discourses there given, and he will find precisely similar conditions; viz., that where Luke offers a parallel passage to Matthew, the similarity embraces not only words and sentences, but to a large extent *the very order in which they are arranged*. [See Ministry of John the Baptist: Sec. 1. Casting out demons: Sec. 17. The sower and his seed: Sec. 19. Virtue of self-denial: Sec. 46. Riches and eternal life: Sec. 56. Marriage and the resurrection: Sec. 66.] There is but one way by which this remarkable parallelism could have been brought about. Luke must have had a copy of Matthew before him, and must have made free use of it in writing his own Gospel.

This quoting by order of sentences is especially applicable to the Sermon on the Mount. Not only because Luke has drawn more largely from this discourse than any other, but also by his distributing the quotations through eight chapters of his Gospel. Had Luke relied entirely upon the original collection of our Lord's sayings, he must have followed its order of sentences in the various passages selected by him, or else made a new one for himself. In the former case, Matthew's "Oracles" and the Sermon on the Mount would be practically identical, an assumption which is hardly yet warranted. In the latter case, Matthew and Luke, unknown to each other, would be found adopting the same order, which is not only unlikely, but incredible. Comparing the present records together, we find that in almost every instance, where the quotation embraces two or more verses, Luke follows the order given by Matthew. This shows that he must have preferred the arrangement of his fellow evangelist, to that of the original source; and that even in assigning the selected passages to different periods of Christ's ministry, he still retained the given order of sentences. Again, had Luke made the same use of the "Oracles" as Matthew, there might have been a general resemblance between the two productions, but it is inconceivable, that both should have selected so much of what was alike, without some mutual agreement as to the character of their selections. In that case, we would have to assume that Matthew and Luke wrote their Gospels at the same time, and in conjunction, which is another incredible conceit. The parallelism between these two evangelists could not therefore have been accidental, nor could it have resulted from the joint use of a prior document. When one writer follows another so closely as to exhibit the same ideas, arranged in the same order, and clothed

in very similar language, he must have studied the production of his predecessor, with the intention of adapting it to his own work. There can be no escape then from the natural conclusion that Luke had before him the Sermon on the Mount as now arranged, that he selected such portions of it as suited his purpose, and that he incorporated them in his Gospel, making whatever changes were needed to harmonize with its plan and spirit. To illustrate the remarkable concurrence between these two evangelists, the following brief table is offered. The references to corresponding verses given by each passage are arranged in parallel lines, and placed together.

CONSECUTIVE PARALLELISM.

Matt. 6:	25;	26;	27;	28, 29;	30;	31;	32;	33.	} Sec. 125. q.
Luke 12:	22, 23;	24;	25;	27;	28;	29;	30;	31.	
Matt. 7:	1;	2;	3;	4, 5.	} Sec. 125. r.				
Luke 6:	37;	38;	41;	42.					
Matt. 7:	7;	8;	9;	10;	11.	} Sec. 125. t.			
Luke 11:	9;	10;	11;	12;	13.				
Matt. 7:	24;	25;	26, 27.	} Sec. 125. z.					
Luke 6:	47;	48;	49.						

Certain peculiarities of Luke in his record of our Lord's discourses have been repeatedly urged as convincing evidence that he did not rely upon Matthew, but drew from some extraneous source. First:—It is claimed that Luke's dispersion of these discourses, as against Matthew's combination of the same, could only have resulted from the use of an independent document which exhibited that dispersion, or of a miscellaneous collection of sayings which allowed of general distribution. But while it is not denied that such an independent document or miscellaneous collection really existed, and may have been to a considerable extent consulted by Luke, this does not prevent us from assuming that our present Matthew was the principal authority on which the third evangelist depended, and from which he mainly drew; and that all others were used to verify Matthew, or supply what his Gospel had omitted. That the discourses in Luke are cut up and dispersed, is no proof of an independent document, since that could have been purposely done for reasons sufficient to the evangelist. And as it is admitted that Matthew combined the sayings to suit his own purpose, we must be willing to admit that Luke dispersed them for a similar reason.

Second:—It is claimed that in certain passages Luke has two texts,—one taken from Mark, and one from an outside source; while Matthew combines both texts into one. As illustrating this, we are asked to compare (1) Luke 9: 1-6 and 10: 2-16, with Matt. 10: 5-42: (2) Luke 11: 39-52 and 20: 45-47, with Matt. 23: 1-36: (3) Luke 17: 22-37 and 21: 8-36, with Matt. 24: 5-51. These illustrations however, do not seem to have been well chosen, since they hardly carry out the contention brought forward. In the first instance, Luke undoubtedly takes his former passage from Mark, but the latter is just as certainly taken from Matthew, rather than any outside source; while the new portion could have developed naturally. In the second instance, Luke takes the latter passage from Mark, while the former, with the exception of four verses, is taken almost verbatim from Matthew; the new portion being designed as explanatory. In the third instance, Luke takes the latter passage partly from both Mark and Matthew in common, and partly from some outside source, while the former is taken partly from Matthew alone, and partly from Mark and Matthew in common; the new portion being a suggested addition. In all three instances, Matthew's combination is only the result of his general plan to group our Lord's sayings in a few long discourses. It is more probable then that Luke drew from both Mark and Matthew, enlarging and rearranging the selections in accordance with his editorial ideas.

Third:—It is claimed that the Beatitudes, which introduce both the Sermon on the Mount and the sermon in the plain, show positive evidence of different origin: since, while Luke in his version presents the economic side of life, Matthew changes it into a spiritual condition. Thus, the "hunger" of Luke becomes the "hunger and thirst after righteousness" of Matthew; the "poor" of Luke becomes the "poor in spirit" of Matthew. To these virtues Matthew adds the meek, the merciful, the pure in heart, the

peacemakers, the persecuted for righteousness' sake, all of which Luke omits. Moreover, Luke's woes, which are not found in Matthew, also point to the conditions of social life, for they are directed against those that are rich, that are full, that rejoice, and that are well spoken of. It is evident therefore, that Jesus must have presented the Beatitudes in the simpler form given by Luke, and that Matthew diverted them to spiritual conditions. If this were so, then the entire sermon would take its purport from Luke's introduction, and present throughout economic rather than spiritual matters. But while we find much that is economic in Luke's extracts, he by no means neglects the spiritual side. On the other hand, Matthew presents the spiritual and economic side in about equal proportions. Nothing positive then can be deduced from this view of the Beatitudes, since Luke is just as likely to have changed from Matthew, as Matthew is supposed to have changed from Luke; while it is hardly probable that Jesus, who so constantly urged his disciples to seek the kingdom of heaven, would encourage them to expect any betterment of earthly conditions. Luke, on the other hand, may have wished to influence a certain class of hearers, and we can therefore easily understand why he should adapt the tone of his Gospel to their worldly estate.

LUKE'S GREAT ITINERARY.

Luke 9: 51—18: 14 purports to give an account of our Lord's last journey to the borders of Judæa, on His way to Jerusalem; and has been variously referred to as Luke's Itinerary, or Great Interpolation. It is, in reality, a distinct and independent narrative, which finds no counterpart in either Mark or Matthew, beyond the mere allusion to such a journey, though many of the details are apparently taken from the latter's Gospel. Out of the twenty-eight chapters in that book, we find eighteen quoted from, while about one-half of the section is new matter. Various theories have been propounded to explain this remarkable addition to Luke's Gospel. Thus, some have contended that the quotations were merely repetitions of our Lord's utterances on other occasions, while the new parts came from sources inaccessible to the first two evangelists. Others have claimed that the section was introduced bodily into Luke's Gospel by some late editor to supply a deficiency which, up to that time, had existed in all three narratives. Others still have assumed that it was derived from an independent account of the ministry of Jesus, which Luke found among the documents that came into his hands. But most harmonists have been content to use it as a distinct part of the Gospel story, without any reference to its probable origin. Of the above theories, that of an independent account seems the most probable, since we know that Luke had before him just such documents, and may have deemed it expedient to incorporate one of them in his Gospel. We venture however to offer another theory, which is that Luke himself constructed this section, in order to invest the final journey of our Lord with especial significance. Such an explanation appears much simpler than any of the above, and more in accordance with the general plan of the evangelist.

In considering this subject we must bear in mind that no record of our Lord's discourses was kept during His lifetime, and no systematic attempt made to put them in writing till many years after His death; by which time no data existed for giving those discourses as originally delivered, so that they had to be reconstructed out of such reports as were handed down by the disciples. Each evangelist then was forced to rely on what he learned from oral or written statements, and to exercise his judgment as to the actual utterances of the Teacher—at what times, under what circumstances, and in what order they were delivered. It is no surprise then to find Luke entertaining his own idea of the divine ministry, and compiling a new and independent Gospel, original, not only in its general treatment, but in much of its contents. On several occasions he varies greatly from the narrative of Mark and Matthew, giving the matter treated an entirely different significance. In regard to this final journey, he departs from the brief summary of his predecessors, by filling it with numerous events. Many of these are said to have happened at other times, while the rest appear to be quite new. He thus gives to that journey an importance second to none other period of the divine ministry. The following table presents this remarkable section in detail, with the supposed source of its various parts.

THE FINAL JOURNEY OF JESUS.

Luke.	Event.	Source.
9: 51-56	Hostility of the Samaritans.....	Traditional.
9: 57-60 }	Following Christ.....	Matt. 8: 19-22
9: 61, 62 }	No turning back in the kingdom.....	Suggested.
10: 1	Seventy disciples appointed.....	Traditional.
10: 2	Laborers for the harvest.....	Matt. 9: 37, 38
10: 3, 4	Missionary obligations.....	Matt. 10: 9, 10
10: 5-9	Remarks on behavior.....	Matt. 10: 11-13
10: 10, 11	Treatment of opponents.....	Matt. 10: 14, 15
10: 12-15	Woe to the unbelieving.....	Matt. 11: 21-24
10: 16	Hearing and rejecting.....	Matt. 10: 40
10: 17-20	Return of the Seventy.....	Traditional.
10: 21, 22 }	Revelation of the Holy Spirit.....	Matt. 11: 25-27
10: 23, 24 }	Blessedness of being disciples.....	Matt. 13: 16, 17
10: 25-28 }	Requirements for eternal life.....	Matt. 22: 35-40
10: 29-37 }	Parable of the good Samaritan.....	Traditional.
10: 38-42	Story of Martha and Mary.....	Traditional.
11: 1-4 }	The Lord's Prayer.....	Matt. 6: 9-13
11: 5-8 }	Requirement in prayer.....	Suggested.
11: 9-13 }	Reward of prayer.....	Matt. 7: 7-11
11: 14-20 }	Casting out demons.....	Matt. 12: 22-28
11: 21-23 }	The strong man spoiled of his goods.....	Matt. 12: 29, 30
11: 24-26 }	Subjection to unclean spirits.....	Matt. 12: 43-45
11: 27, 28	A mother's blessing.....	Traditional.
11: 29-32	Seeking a sign.....	Matt. 12: 38-42
11: 33-36	The light of the body.....	Matt. 6: 22, 23
11: 37-52 }	Pharisaism exposed and denounced.....	Matt. 23: 4, 13, 23-36
11: 53, 54 }	Provoked by scribes and Pharisees.....	Suggested.
12: 1-12	Fearing God rather than man.....	Matt. 10: 19-20, 26-33
12: 13-15 }	Rebuke of covetousness.....	Traditional.
12: 16-21 }	Parable of the rich fool.....	Traditional.
12: 22-34	Reliance on divine care.....	Matt. 6: 19-21, 25-34
12: 35-38 }	Parable of the watching servants.....	Suggested.
12: 39, 40 }	Parable of the thief in the night.....	Matt. 24: 43, 44
12: 41-46 }	Parable of the faithful and unfaithful servants.....	Matt. 24: 45-51
12: 47, 48 }	Different grades of punishment.....	Suggested.
12: 49, 50 }	Fire kindled upon the earth.....	Suggested.
12: 51-53 }	Division in the family.....	Matt. 10: 34-36
12: 54-56	Interpreting signs of nature.....	Matt. 16: 2, 3
12: 57-59	Being reconciled with an adversary.....	Matt. 5: 25, 26
13: 1-5	Call to repentance.....	Traditional.
13: 6-9	Parable of the barren fig tree.....	Matt. 21: 18, 19
13: 10-17	Healing a woman on the sabbath.....	Traditional.
13: 18-21	Parables of the mustard seed and leaven.....	Matt. 13: 31-33
13: 22-27 }	Seeking to enter heaven.....	Matt. 7: 13, 14, 23
13: 28-30 }	Gentiles preferred to Jews.....	Matt. 8: 11, 12
13: 31-33	An answer to Herod.....	Traditional.
13: 34, 35	Lament over Jerusalem.....	Matt. 23: 37-39
14: 1-6	Healing a man on the sabbath.....	Traditional.
14: 7-11 }	Parable of the choice of seats.....	Traditional.
14: 12-14 }	Inviting guests to a feast.....	Suggested.
14: 15-24 }	Parable of the great supper.....	Matt. 22: 1-14
14: 25-27 }	Qualifications of discipleship.....	Matt. 10: 37, 38
14: 28-33 }	Counting the cost.....	Suggested.
14: 34, 35 }	Salt without savor.....	Matt. 5: 13
15: 1-7	Parable of the lost sheep.....	Matt. 18: 12, 13
15: 8-10 }	Parable of the lost piece of silver.....	Suggested.
15: 11-32 }	Parable of the prodigal son.....	Traditional.
16: 1-13	Parable of the unjust steward.....	Traditional.
16: 14, 15 }	Self-righteousness of the Pharisees.....	Traditional.
16: 16, 17 }	Perpetuity of the law.....	Matt. 11: 12; 5: 18
16: 18	Divorce and remarriage.....	Matt. 19: 9
16: 19-31	Parable of the rich man and Lazarus.....	Traditional.
17: 1, 2	Occasions of stumbling.....	Matt. 18: 6, 7
17: 3, 4	Forgiveness of offences.....	Matt. 18: 15
17: 5, 6	Power of faith.....	Matt. 17: 20
17: 7-10	Parable of the waiting servant.....	Traditional.
17: 11-19	Cure of the Samaritan leper.....	Traditional.
17: 20, 21 }	The kingdom of God within.....	Suggested.
17: 22-25 }	The Son of man revealed.....	Matt. 24: 23, 27
17: 26, 27 }	As in the days of Noah.....	Matt. 24: 37-39
17: 28-30 }	As in the days of Lot.....	Suggested.
17: 31-36 }	Warning to the disciples.....	Matt. 24: 40, 41
17: 37	Gathering of the eagles.....	Matt. 24: 28
18: 1-8	Parable of the importunate widow.....	Traditional.
18: 9-14	Parable of the Pharisee and publican.....	Traditional.

An examination of the opposite table reveals several curious facts. First, wherever Luke relies upon his predecessors, he draws from Matthew rather than Mark, when each present similar passages. Thus, in the discourse on casting out demons, Luke 11: 14-20 follows Matt. 12: 22-28, instead of Mark 3: 22-26. In the parable of the mustard seed, Luke 13: 19 follows Matt. 13: 31, 32, rather than Mark 4: 31, 32. In the discourse on occasions of stumbling, Luke 17: 1, 2 follows Matt. 18: 6, 7, instead of Mark 9: 42. As these extracts are hortatory rather than narrative, it shows that in respect to discourses, Matthew was deemed a higher authority than Mark. And this indication of Luke's preference appears not only here, but all through his Gospel; so that we may safely assume that the third evangelist followed Matthew in the discourses, and Mark in the incidents of Christ's ministry, wherever he accepted the lead of either. Next, we observe that most of the extracts are fragmentary — eight embracing one verse; sixteen, two verses; eight, three verses; two, four verses; and the remaining ten, five or more verses: just as if Luke, in going over Matthew's Gospel, had selected a paragraph here and there, and introduced in this section such as he deemed most suitable to its purpose. Another peculiar feature is that these extracts are taken from discourses which, according to Matthew, were delivered on other occasions than this final journey to Jerusalem. Thus, the Sermon on the Mount is represented in various parts of this section by thirty-one verses. The preference of Gentiles over Jews for the kingdom of heaven is taken from Matthew's account of the healing of the centurion's servant, where it properly belongs, and introduced here. (Luke 13: 28, 29.) The simile about faith as a grain of mustard seed, which belongs to the story of the epileptic boy, is likewise taken out of its proper place, and inserted in this section. (Luke 17: 5, 6.) So too the remarks on the blessedness of being disciples, which properly belong to the interpretation of the parable of the sower, are found here instead. (Luke 10: 23, 24.) So too the remarks on occasions of stumbling and forgiveness of one's brother, which were delivered at quite different times, are here brought together in one discourse. (Luke 17: 1-4.) The parable of the thief in the night, which belongs to the Eschatological discourse, is also taken out of its proper place, and introduced here. (Luke 12: 39, 40.) It is very possible that some of these transpositions may be really insertions by copyists in later times; but we are compelled to take the Gospel as we find it, since its integrity is one of the points most strongly insisted upon by apologists.

By such means a journey, which Mark (10: 1) and Matthew (19: 1, 2) describe in one and two verses, Luke extends over eight complete chapters, and parts of two others, embracing in all 351 verses. Whatever may be the true reason for this great disparity between the three accounts, Luke must have had some object in view when he made such a long addition to his Gospel. For whether we regard it as derived from an independent document, or as constructed by the evangelist himself, its insertion was the result of a personal opinion concerning the labors of Jesus, and a desire to place the Teacher in the most imposing light. There can be no doubt that the evangelist felt the necessity of making this final journey to Jerusalem an important feature of his Gospel. It was the concluding period of Christ's ministry, previous to His last work in the Holy City. Everything that could invest it with significance was brought together, and arranged in one consecutive narrative. The culmination of Christ's efforts demanded a grand setting, and Luke showed himself equal to the task. Hence we have not so much an historical record, as an imposing picture of the Saviour, bringing to a climax His great work, and presenting to the world a figure which, in its combined grandeur and simplicity, has never been paralleled.

MATTHEW AND LUKE COMPARED.

A comparison between the discourses of our Lord recorded by Matthew and Luke respectively, will reveal several interesting features. Thus it has been claimed, as above noted, that, while Matthew placed the various sayings of Jesus in large blocks of discourses, Luke recorded them separately, and distributed them among many different occasions. Let us see how far the facts of the case warrant this claim. As Matthew presents many discourses delivered by Jesus, it will only be necessary to consider the six long ones, from which Luke drew to a greater or less extent. These are the Sermon

on the Mount, (Matt. 5:1—7:27); Charge to the twelve apostles, (Matt. 10:1-42); Parables of the kingdom, (Matt. 13:1-52); Demeanor of a disciple, (Matt. 18:1-35); Denunciation of the scribes and Pharisees, (Matt. 23:1-39); and the Eschatological discourse (Matt. 24:1-51). Out of the Sermon on the Mount, consisting of 109 verses, Luke has selected 55, of which 25 are embodied in a similar discourse known as the sermon in the plain, while 30 are assigned to his account of our Lord's last journey to Jerusalem. Out of the charge to the twelve apostles, comprehending 42 verses, Luke has selected 30, of which 5 are assigned to his report of this charge, 16 to the last journey, and the remaining 9 to other parts of his Gospel. Out of the parables of the kingdom, embracing 52 verses, Luke has selected 22, of which 17 are embodied in his presentation of the most important one, while the remaining 5 are assigned to the last journey. Out of the demeanor of a disciple, containing 35 verses, Luke has selected 5, of which 2 find a place in his description of the same incident, while the remaining 3 are assigned to the last journey. Out of the denunciation of the scribes and Pharisees, comprising 39 verses, Luke has selected 14, of which 10 are employed in a similar accusation, while the remaining 4 are assigned to the last journey. Out of the Eschatological discourse, including 51 verses, Luke has selected 34, of which 15 are found in his record of the same discourse, and 19 assigned to the last journey. Thus Luke retains the matter selected from Matthew, in his treatment of the same or similar subjects, to about the same extent as he distributes it among other discourses, delivered on other occasions. Which proves that Luke was in a certain measure guided by Matthew's arrangement of our Lord's sayings, and only departed from it as occasion or judgment warranted. A pertinent illustration of this appears in the fact that every variation by Luke from the order of the above noted discourses set forth by Matthew, with only three exceptions, embracing nine verses, appears in his account of the final journey to Jerusalem, showing that the change was intentional.

Another point to be noted in reference to these discourses is that Luke drew his selections from certain parts of Matthew, while other parts were apparently ignored. From which it might be inferred that Luke's copy of Matthew's Gospel was not as complete as the one we now possess. Leaving out of consideration the passages from which Luke drew, let us examine those he passed over, and endeavor to ascertain the probable reason. These omitted passages, so far as they relate to the discourses, are as follows:—

- Matt. 13: 24-52 . . . Five Short Parables.
- Matt. 15: 1-9 . . . Outward Cleansing.
- Matt. 15: 10-20 . . . Inward Defilement.
- Matt. 16: 5-12 . . . Leaven of the Pharisees.
- Matt. 18: 21-35 . . . The Unmerciful Creditor.
- Matt. 19: 3-12 . . . Marriage, Divorce and Adultery.
- Matt. 20: 1-16 . . . Laborers in the Vineyard.
- Matt. 21: 28-32 . . . Two Sons.
- Matt. 25: 1-13 . . . Wise and Foolish Virgins.
- Matt. 25: 31-46 . . . Christ at the Judgment.

Did Luke's copy of Matthew contain the above discourses? and if so, why were they passed over? The five short parables form part of the great discourse on the parables of the kingdom, from which Luke drew what he probably deemed sufficient for his purpose. These were the long parable on the sower and his seed, with the two short ones that followed on the grain of mustard seed, and leaven hid in meal. The two companion discourses on outward cleansing and inward defilement with the short discourse on the leaven of the Pharisees form part of the record strangely missing from Luke, and which is supposed to have been intentionally omitted by that evangelist. The parable of the unmerciful creditor was not used by Luke, nor does there appear any direct reference to it throughout his Gospel. It however seems to have been specially introduced to illustrate the preceding discourse on the forgiveness of a brother, from which Luke (17: 3, 4) apparently quoted. The discourse on marriage, divorce and adultery, is quoted by Luke, though only to the extent of a single verse, which was probably inserted by a copyist. [See Luke 16: 18.] The omission, therefore, probably extended to the entire discourse, and seems to have been intentional. The parable of the laborers

in the vineyard is somewhat similar in its teaching to that of the prodigal son introduced by Luke (15: 11-32), though there is no direct reference to it throughout that Gospel. The parable of the two sons may have brought to mind that of the prodigal son, as both begin in the same way:—"a man had two sons," according to Matthew, and "a certain man had two sons," according to Luke. The parable of the wise and foolish virgins is peculiar to Matthew, nothing like it being found in Luke. There is, however, a certain passage in the latter which indicates a familiarity with the parable. It begins with "Let your loins be girded about, and your lamps burning." [See Luke 12: 35-40.] The parable of Christ at the judgment is also peculiar to Matthew, though there are some indirect references to it in Luke. [See Luke 9: 26; 14: 13, 14.] It would appear, therefore, that all of the above passages given by our present Matthew, though not found in Luke, were probably in the original manuscript of the former, but omitted from the Gospel of the latter for various reasons. Most of the omissions are parables, and as Luke presented sixteen new parables, that would be sufficient ground for omitting ten of Matthew's.

It thus becomes evident that Luke, in what he adopted or rejected from Matthew, exercised his own judgment, so that we may, to some extent, determine from the work of the first named what constituted the original production of the other. As the interdependence of the two evangelists was shown when we compared their respective arrangement of the incidents of our Lord's ministry, so now it just as clearly appears from a comparison of the discourses as recorded by each. At what particular time the two Gospels appeared may never be ascertained, but there is no doubt that, in order of composition, Matthew was followed by Luke; while the evidence that can be produced to show how much the latter relied upon the former is of the most convincing character. The relationship between the writings of these two is of the closest kind, and we continually see the influence of one permeating and controlling the other.

One of the strongest arguments advanced that Luke must have written independently of Matthew is the varied and conflicting account of the birth of Christ presented by each evangelist. Many attempts have been made to reconcile these two stories, as all felt that only by such reconciliation could we attain a true conception of that event. But thus far every such attempt has proved futile; and those who maintained that Luke depended upon Matthew, have been compelled to assume that the two opening chapters in either Gospel, which describe this birth, did not belong to the original works, but were afterwards added, being taken from two distinct sources. So far as Luke is concerned, however, it has been proved beyond all doubt that the same hand which wrote the account of the Nativity, wrote also the greater part of what followed in the Gospel; while there is every reason to admit the same respecting Matthew. We are thus forced to believe that Luke could not have been acquainted with the work of Matthew, as otherwise, it seems incredible that he could have written so directly at variance with his predecessor. When however, we leave these early chapters out of consideration, the evidence of such acquaintance is so direct and incontestable, that we are forced, on the other hand, to believe that Luke wrote, not only with a knowledge of Matthew, but in confiding dependence upon that evangelist's reliability. We are thus brought face to face with two directly opposite opinions, based on evidence which, in each case, seems infallible; and before either can be accepted, some reconciliation would appear necessary. But there is really no call for any such move. It is not unusual for one writer to partly agree and partly disagree with the statements of another. In fact, that is one of the most common things to be met with in literary works. And there is no occasion to exempt Luke from any such practice. That he was acquainted with Matthew's story of the Nativity, and yet chose to write another and distinct account need not excite any wonder. The same course has been pursued by other writers, but no one ever doubted their probity for so doing. Why make an exception of the third evangelist? Whether Luke believed or disbelieved Matthew's story is not in question. That he had ample reasons for writing a different account may be fairly assumed, but what those reasons were need not be inquired into. Luke's reputation as a faithful historian is sufficient to guarantee the accuracy of his judgment in this particular case. Both stories, so far as they relate to the Nativity, may therefore be regarded as individual narratives, founded upon a common tradition, but otherwise distinct from and independent of one another.

But perhaps there may be found internal and undesigned testimony to the existence of these two chapters in Matthew's original Gospel. Luke undoubtedly knew that the Jews expected their Messiah to spring from the seed of David; yet he must have seen the absurdity of using a genealogical table to prove that descent in the case of our Lord, when its very last link had to be broken by admitting that Jesus was only the supposed son of Joseph. If Joseph was not the actual father of Jesus, what need was there in showing the line of descent from David to Joseph, since the Jews would recognize no other connection than blood relationship. And the Jewish enemies of Christ would have been the very first to cry out that He could not possibly be the son of David, if He was not the natural son of Joseph, as supposed. Adoption might have made Him legally such, but it could not take the place of natural descent. There must have been some other reason then, for Luke's introduction of a genealogical table into his Gospel, and what more pertinent one can be imagined than the presence of such a table in Matthew's Gospel. As Luke aimed at producing a work in advance of all previous ones, he would naturally make it as complete as possible; and since Matthew had introduced a genealogy of Christ, it seemed incumbent on him to do likewise. At the same time, he endeavored to correct the defects of Matthew's table, not only by choosing another line of descent, and so avoiding any breaks, but by starting it from Adam instead of from Abraham. Then by representing Adam, the first in line, as the son of God, he left it to be inferred that Jesus, the last in line, was also the son of God, and through a divine connection, the son of David. In this way, Luke probably thought to reconcile two opposite doctrines, viz., that Jesus could still be the son of David, though not descended from him through the flesh.

Coming to the visit of the Magi, with its attendant circumstances, occupying the entire second chapter of Matthew's Gospel, it would seem as if we had here a late addition to that work, especially as it presents all the aspects of a distinct and independent narrative. But when we consider that one of the designs of this narrative was to show the fulfilment of prophecy, a well known object of Matthew, we cannot help feeling that only the original author could have had any motive for its introduction. The need for explaining how the parents of Jesus came to reside at Nazareth, when they apparently belonged to Bethlehem, affords another strong ground for regarding this section as an original part of the Gospel in which it now appears. It is very likely then, that Luke found the story of the Magi in the copy of Matthew consulted by him. This brings us face to face with the fact, that Luke not only avoided all mention of the story in his Gospel, which might be explained, but so arranged the course of events, that no time is allowed for these particular incidents to have taken place. We may not say that this was intended to throw discredit on Matthew's narrative, but it has certainly put that narrative in a very peculiar light. Further consideration of this subject is deferred to future chapters of our work.

CHAPTER IX.

CONSTRUCTION OF LUKE'S GOSPEL.

ONE peculiarity of Luke's Gospel confronts us on almost every page, viz., the occurrence of passages presenting the same idea as given by Mark or Matthew, but couched in different terms; and this too, oftentimes in connection with other passages, where the parallelism between the three evangelists is almost word for word. It is this singular anomaly which has forced many commentators to believe that Luke could not have drawn from these two predecessors, but must have depended upon the earlier records used also by them. There is nothing singular about this however, when we take into account Luke's method of composition. In setting out to write a new Gospel, he did not purpose to produce a mere imitation of those already known to and in use by the Church, but something that would be recognized and accepted as an improvement upon these previous works. At the same time, he desired to present the truth, so far as it could be sifted out from the mass of legend and tradition accumulated by his search; and believing that Mark and Matthew came nearer to the real facts than any other document in his hands, deemed them worthy to follow in all essential particulars. Where he could vary from them, and produce what might be regarded as a better form, he did not hesitate, assuming that these minor changes would not detract from the real facts, while adding to the originality of his work. We have thus brought to our notice Luke's method of construction, a subject well worthy of study, and to which the following sections are devoted.

CRITICAL TREATMENT.

That Luke, while generally following the statements of his predecessors, reserved to himself the right to make such changes as he deemed suitable, is evident from the way he sometimes manipulated those statements. In comparing his accounts of certain events with those given by Mark and Matthew, we come across differences which could only have resulted from the exercise of a critical judgment. It is unnecessary to assume that these differences arose from the use of independent documents, since they are too few to indicate any extensive use of such sources, and since there is no call for devising a complex reason when a simple one will suffice. Besides, by relying too much upon external causes, we become blind to the value of internal ones. It is far better to suppose that Luke exercised his judgment in the use of his predecessors' writings, and that he treated them precisely as any other investigator would have done under similar circumstances. This treatment is evidenced in two ways: first, by phrase transposition; and second, by time qualification.

PHRASE TRANSPOSITION.

In chapter VII, under the head of "Luke's Transpositions," it was shown that this evangelist must have exercised a critical judgment, when he made certain changes in the order of events established by Mark. Whether the reasons there given were those that actually influenced Luke, or whether he was moved by entirely different ones is immaterial, since it is only necessary to assume that, in making such changes, he was guided by some reason, and therefore, exercised his own judgment in the matter. This assumption is strengthened by the fact that, in the vast majority of cases, he followed the order set down by his predecessor, only varying from it in a few notable instances.

Going more into detail, and examining his record of the various events in the life of Jesus, we find further proof of this exercise of judgment in their special treatment, as compared with that of both Mark and Matthew. One characteristic of this treatment is seen in what may be aptly termed "phrase transposition." It consists in transferring certain sentences out of their regular order, as found in Mark and Matthew, to a different place, sometimes in the same section, but more often in another and frequently remote section. The fact of these transpositions has been one of the stock arguments in maintaining that Luke could not have followed, or even seen the Gospels of his predecessors, but must have relied on other and independent sources. In regard to the former, a mere cursory examination will show that they may very easily have resulted from a desire to impart more logical consistency to the several narratives as recorded.

In regard to the latter, more investigation is needed. While Luke was studying the Gospels of Mark and Matthew as aids to the composition of his own, he came across certain expressions and short passages which did not seem essential to the part under consideration, yet for intrinsic reasons were worth preserving. These were carefully copied out in what may be termed his scrap-book, and used from time to time in constructing new articles. While thus, many parts of Mark and Matthew reappeared in Luke, they were always found in different connections, which again seemed to prove that the third evangelist could not have depended upon his two predecessors. That such proof however, is more apparent than real will be manifest on a slight consideration. Many of these passages are given by Luke almost word for word as they appear in Mark and Matthew, while others are treated with enough variation to give them a new aspect. This shows that they must have belonged to a common source, from which all three evangelists drew. This source is to be found either without or within our present Gospels. If we seek for it without, the absence of all direct evidence forces us to rely upon assumptions which seldom fit the case. If we seek for it within, there is abundant ground on which a satisfactory hypothesis can be built. So that our choice lies between vague allusions and positive inferences. It would seem therefore, that the clearest and most definite, as well as the simplest and most natural course would be to regard each Gospel as the main source of its successors; while to determine the original source it is only necessary to decide in what order these Gospels were written. This theory does not prevent us from assuming an earlier source, from which the first Gospel, and to a considerable extent the two succeeding ones were made up; but it frees us from the indefiniteness of traditional reports, and offers something positive to work upon. Luke then, as coming last, would have Mark and Matthew to draw from; while Matthew, as presumed second, would be limited to Mark. Now if Luke, in certain discourses, varied from the order of Matthew, we must remember that Matthew, in certain others, varied from the order of Mark, but which Luke followed. So that, after all, the order adopted by each seems to have been a matter of individual judgment. A good illustration of this appears in the charge to the twelve apostles. To make this charge as imposing as possible, Matthew collected his material from three different events, besides adding much new matter. On the other hand, Luke followed the original arrangement, as given by Mark, and out of the new matter formed an independent discourse. When we consider that the real connection between saying and incident had in many cases become lost at the time the evangelists began to write, it is no surprise to find them giving new connections according to their individual ideas of what actually took place. It will not be necessary to go into any detailed examination of Luke's transpositions, or even to enumerate them, since they are all indicated by the reference notes throughout the "Harmony." A brief consideration of the most prominent ones will be sufficient to illustrate that evangelist's method of editing.

First:—As to transpositions in the same section. In his account of the three temptations of Jesus, (Sec. 3.) Luke makes the offer of the world second, and the transfer to the pinnacle of the temple third; thus varying from the order of Matthew, who places the temple before the world. But this is easily explained by the fact that Luke was writing to the Gentiles, who knew little and cared less about the former temple; while Matthew was writing to the Jews, who still held it in the highest estimation. In his account of the demoniac of the Gerasenes, (Sec. 25.) Luke evidently thought that Mark's statement did not sufficiently show the demon's influence, and therefore trans-

ferred the passage describing the condition of the man to where it could be plainly perceived as the work of the evil spirit. In his account of healing the woman with an issue of blood, (Sec. 27.) Luke shows how it became known that power had proceeded from Jesus, by transferring the passage to where Jesus Himself could declare the matter. In his account of feeding the five thousand, (Sec. 33.) Luke qualifies the strong statement of Mark that the apostles should go and buy two hundred shillings' worth of bread, when it was not probable that they possessed any such sum, by omitting the amount, and transferring the request to where it would appear as a mere alternative. In his account of the paschal feast, (Sec. 76, 77.) Luke evidently supposed that Jesus must have announced His betrayal after the "Institution," instead of before, according to Mark and Matthew; since, in the latter case, the apostles would have been in no fit mood to take part in that solemn rite, and therefore he transferred the announcement to a later hour. For a similar reason, Luke assumed that the recreancy of the apostles (Sec. 78.) must have been declared about the same time, and while the company were still in the room, instead of after they had gone out to Mount Olivet, as Mark and Matthew state, and so made another transfer. While both Mark and Matthew supposed that the trial of Jesus by the Sanhedrin (Sec. 81.) took place at night, immediately after His arrest, Luke postponed that trial to the next morning, as more consistent with the probable facts. In his account of the death of Jesus, (Sec. 87.) Luke represented the veil of the temple as being rent before that event took place, in order to combine it with the other phenomena which happened about the same time; though Mark and Matthew imagined the rending to be the immediate result of the death. There is a curious interchange of sentences in Matthew's and Luke's record of seeking a sign, (Sec. 129.) where the men of Nineveh and the queen of the south are made to change places. This however, has all the appearance of a copyist's mistake, since there is no apparent reason why Luke should not have followed Matthew's order as he followed his exact words.

Second:—As to transpositions to different sections. In the account of restoring the withered hand, Luke omits the simile of a sheep fallen into a pit, there given by Matthew, but imitates it in his story of healing a man with the dropsy, where the use is to justify a similar act of beneficence on the sabbath. (Luke 14: 2-6.) In the account of casting out demons, Luke omits the two similes of fruit from a tree and treasure in the heart, there given by Matthew, but transfers them to the sermon in the plain, where they find a more appropriate place. (Luke 6: 43-45.) In the account of seeking a sign, Luke omits the parable of the unclean spirit, there given by Matthew, but transfers it to his story of casting out demons, where it makes better connection. (Luke 11: 24-26.) In the interpretation of the parable of the sower, Luke omits the reference to prophets and wise men, there given by Matthew, but transfers it to another part of his Gospel, where it forms a logical appendix to the prayer of Jesus. (Luke 10: 21-24.) In the account of the mission of the Twelve, Luke omits several passages, there given by Matthew, but incorporates them in his account of the mission of the Seventy, where they indicate a close parallelism between the two events. (Luke 10: 1-12.) In the record of occasions of stumbling, Luke omits the parable of the lost sheep, there given by Matthew, and transfers it to another part of his Gospel, where it forms the text of a separate discourse. (Luke 15: 3-7.) In his record of the Eschatological discourse, Luke distributes among three chapters, referring to as many incidents, what Mark and Matthew confine to one chapter, devoted to one event: while in his abstract of the Sermon on the Mount, he distributes among six chapters, referring to as many incidents, what Matthew confines to one section, devoted to one event.

In another class of passages we find transpositions which seem to have been caused by the presence of similar ideas or words in each. Thus, the passage about taking up one's cross and losing one's life, which Matthew [10: 38, 39] inserts in the charge to the twelve apostles, is transferred by Luke [9: 23, 24] to the scene where Peter acknowledges his Master as the Christ; because apparently suggested by the prediction where-in Jesus describes His own sufferings and death. The passage relating to blasphemy against the Son of man and the Holy Spirit, which Matthew [12: 32] assigns to his account of casting out demons, is transferred by Luke [12: 10] to a special discourse on the fear of God; because apparently suggested by the clause relative to the denial of the Son of man. The passage representing the twelve apostles as sitting on twelve thrones,

which Matthew [19: 28] appends to the discourse on riches and eternal life, is transferred by Luke [22: 30] to his account of contending for precedence; because apparently suggested by the clause wherein Jesus appoints a kingdom to his apostles. The passage relative to exalting and humbling oneself, which Matthew [23: 12] introduces into the denunciation of the scribes and Pharisees, is transferred by Luke [14: 11] to the parable of the choice of seats; because apparently suggested by the lesson therein set forth. The passage containing the lament over Jerusalem, which Matthew [23: 37-39] appends to the above noted denunciation, is transferred by Luke [13: 34-37] to his account of the rebuke of Herod; because apparently suggested by the word Jerusalem which immediately precedes. The impropriety of some of these transpositions — especially the last — is so great, that we are justified in ascribing them to copyists.

In all this we find ample evidence of Luke's editing; and while the reasons supposed to have influenced this evangelist are purely conjectural, the fact that he must have acted in accordance with some fixed purpose cannot be gainsaid. That Luke was not a mere compiler is very clear. That he carefully studied every situation on which he wrote is quite apparent. And that he finally made up his mind as to the most natural and proper order of procedure is evident to the slightest study. Thus we find in Luke a most discreet historian, selecting the best information that could be procured, and presenting it in the truest possible shape.

TIME QUALIFICATION.

In the early part of his Gospel, Luke seeks to adjust the date of two important events in the life of Jesus, by combining them with certain particulars of Roman government, which are assigned to the same time. While these chronological combinations are given with such definiteness as to indicate precise knowledge on the part of the evangelist, their disagreement with the known facts of history has occasioned much controversy, and led to many attempts at reconciliation. In reference to the first event, or the birth of Christ, no amount of reasoning or theoretical suggestion has been able to overcome the discrepancy; and it is now admitted that Luke must have been mistaken. The second event, or the entrance of Christ upon his mission, presents fewer difficulties, yet it also has points hard to reconcile. Although Luke does not state that Jesus was born during the reign of Herod the Great, he leads us to infer that such was the case; and as he no doubt knew that Herod died in the year B. C. 4, while Tiberius did not begin his reign till the year A. D. 14, the simplest calculation would have shown that in the fifteenth year of the latter, Jesus must have been at least thirty-two years old; and somewhat older "when he began to teach," instead of "about thirty years of age," as affirmed. But perhaps Luke did not feel sure of his reckoning, and did not intend his chronological assertions to be taken with the preciseness that was afterwards given to them. Throughout the rest of his Gospel he does not always exhibit the same precision when referring to events in the ministry of Jesus. Depending to a great extent upon what was found in the Gospels of Mark and Matthew, he does not show implicit confidence in their reckoning of the time when each recorded event is supposed to have taken place. A reference to certain of these events will make this point clear. Thus in the account of our Lord's baptism, (Sec. 2.) while both Mark and Matthew expressly say that Jesus came direct from Galilee for that special purpose, Luke (3: 21) leads us to infer that He was already and had been for some time an attendant on John's preaching. In the account of the Transfiguration, (Sec. 47.) while both Mark and Matthew positively state that this event occurred six days after the preceding discourse, Luke (9: 28) says that it happened about eight days after. In the account of the conspiracy against Jesus, (Sec. 72.) both Mark and Matthew assert that the chief priests and scribes or elders began their scheme two days before the Passover, while Luke (22: 1) in noting this plot simply remarks that the Passover drew nigh. In the account of the death of Jesus, (Sec. 87.) both Mark and Matthew announce that the mysterious darkness began precisely at the sixth hour, while Luke (23: 44) affirms that it came about the sixth hour. In the account of the burial of Jesus, (Sec. 89.) both Mark and Matthew state that even had come when Joseph of Arimathæa asked for the body, while Luke (23: 54) declares that after the burial the sabbath, which began at even, drew on.

While these variations may appear very slight, and show inappreciable difference between the three evangelists, they at least indicate that Luke, in the absence of definite knowledge, did not wish to commit himself to precise statements. They also signify that the latter evangelist must have exercised his judgment on matters that seemed of little importance, as well as in those of those of greater moment; that he carefully studied the records before him, and made such changes in them as appeared judicious, and consistent with the probable facts. While his estimation of Mark and Matthew as reliable authorities was no doubt high, it did not prevent him from questioning their statements whenever they seemed at variance with the truth. And in all this he displayed a critical judgment, which has made his Gospel a valuable test for the two others. Since Luke presumably came last of the four evangelists, and since he professed to have made a careful examination of all prior documents that were accessible, we may fairly assume that his opinion as to the reliability of these two predecessors is worth noting. Wherever he is in harmony with them, it amounts to a positive corroboration; wherever he differs, there must have been excellent reason. But in both cases we see the diligent, scrupulous, and attentive historian, collecting every available document, comparing their various statements, and considering their sundry discrepancies, in order that the truth might be sifted from the false, the genuine from the apocryphal.

EDITORIAL REVISION.

A noticeable peculiarity of Luke's style is his tendency to change or develop an idea found in the other evangelists. Again and again he selects some matter presented by his predecessors, and makes it the basis of a new and independent story. Sometimes it appears as an allegory, sometimes as an actual occurrence, sometimes as a suggested statement, sometimes as a changed expression. But in almost every instance, we can detect the original germ from which the story was developed. As to the origin of such development opinions will differ. Some may be inclined to trace it no further back than the mind of the writer, alleging that Luke produced the result from his own consciousness. Others will seek to identify the story with what actually happened during the ministry of Christ, attributing all changes to traditional growth. Those who maintain the former extreme view do not seem to have recognized the distinction between a fact, and its mode of treatment by various writers. That the three synoptic Gospels are based upon actual facts cannot be denied, but that the three synoptic evangelists exercised their own discretion in the choice and treatment of those facts appears very evident. Thus, Mark selected the principal incidents of the divine ministry, and presented them in what appeared to him the most probable order. Next, Matthew compiled the chief sayings of our Lord, which were afterwards arranged in regular discourses as thought to have been delivered. Lastly, Luke drew from both Mark and Matthew, but followed his own plan in constructing a Gospel out of this and other material. A comparison between the three synoptists will show the same selection of facts, and the same general arrangement, but with such changes and additions as each deemed best. Now let us consider this with reference to Luke, bearing in mind that where he departs from his predecessors, it is not as to the actual underlying facts, but rather as to the way they are treated and adapted to his purpose.

THE ALLEGORY.

Luke presents us with five parables or allegories not found in Mark or Matthew, but apparently suggested by some passage in either evangelist, viz:—Building a tower; A king going to war; The lost coin; The good Samaritan; and The barren fig tree. Of these five parables, the first three are of minor importance, and need only brief notice. Building a tower, and a king going to war are companion pieces, and seem to have been suggested by a remark found in our Lord's charge to the twelve apostles (Matt. 10: 38), and quoted here by Luke. But an examination of the entire passage (Luke 14: 25-33) forces one to admit that the connection appears rather remote, and that the two parables present the aspect of having been subsequently inserted by some copyist or editor. The lost coin (Luke 15: 8-10) harmonizes with the lost sheep which immediately pre-

cedes, and which was apparently taken from Matthew. An examination however of the context (Matt. 18: 10-14) leads one to infer that we have there an interpolation also, so that the entire passage in Luke may be fairly regarded as the original record. The application is certainly new, and much more appropriate to the two parables, than the application by Matthew from one of them. The two remaining parables will be considered more at length.

The Good Samaritan. (Sec. 67.) During the last week of our Lord's ministry, a conversation occurred between Him and a scribe or lawyer, as to the first or great commandment of the law. The substance of this conversation, so far as given by all three synoptists, appears the same. There is a notable difference however, between the three accounts; for whereas Matthew (22: 35-40) contents himself with merely giving the two commandments, both Mark (12: 28-34) and Luke (10: 25-37) append a continuation. According to Mark, the scribe comments in very favorable terms on what has just been told him, and is approved by Jesus for his discreet answer. According to Luke, the lawyer replies in a very captious manner, and is rebuked by Jesus for his selfishness, by the parable of the good Samaritan. Now here we have not only a different story, but an entirely new application. Mark represents the scribe as being esteemed; Luke represents the lawyer as being rebuked. It is very evident that two such opposite judgments could not have been delivered to the same person at the same time. Harmonists endeavor to overcome this difficulty by assigning the conversation recorded by Luke to a former occasion and with another person, but there is too much similarity between it and that recorded by Mark and Matthew, to warrant any separation of the three accounts. Another solution will therefore have to be found. And what more probable one than that in Luke we have two distinct events—the conversation with the lawyer, and the delivery of the parable; each occurring at different times, but combined together in one harmonious story, and assigned to a different occasion, so as not to conflict with the account by Mark. No question as to the genuineness of either conversation or parable need be raised. The entire difficulty disappears when we consider the combination as merely the result of Luke's editing. So close however is the relation between parable and conversation, and so appropriate the lesson taught by the parable to the selfish feeling of the lawyer, that one is led to infer that the story was expressly designed for the occasion, and that Luke, rather than Mark, has given us the true connection.

The Barren Fig Tree. (Sec. 62.) The day before our Lord's conversation with a lawyer occurred that strange event known as the withering of the fig tree. This is noted by both Mark (11: 12-14; 20-25) and Matthew (21: 18-22), but omitted by Luke. In place thereof, that evangelist gives us a parable of the barren fig tree (Luke 13: 6-9), but assigns its delivery to another occasion. Again harmonists take advantage of this assignment by transposing it to a former period of the divine ministry. That this is uncalled for will appear from a comparison between the event and the parable. Both relate to a fig tree which, contrary to expectation, proves fruitless. The only difference being that in one instance the tree is at once condemned, while in the other it is given a year's grace. Have we not here a most significant lesson? Both Mark and Matthew would at once destroy the tree, and with it the nation thus symbolized. Luke, on the other hand, is more mercifully inclined, and would grant additional time for the fruit to appear, further grace for the nation to repent. Again, the mere act of Jesus cursing a tree, even if unfruitful, grates harshly on Luke's idea of a beneficent Saviour, and so he transforms the act into a parable, giving it a tone more consistent with Christ's mercy and forbearance. Is not such an explanation in every respect more natural and rational than that of devising two separate events? and have we not here another illustration of Luke's editing?

THE ACTUAL OCCURRENCE.

Certain incidents are specially treated by Luke in connection with similar events described by the other synoptic evangelists. They are The miraculous draught of fishes; Anointing of Jesus; Mission of the Seventy; Contending for precedence; Sending Jesus to Herod; and The penitent thief. Of these, the first three have already been treated in chapter IV, on "Repeated Incidents," and need not be again considered. The last three will be taken up in the order named.

Contending for Precedence (Sec. 58.) is ascribed by Mark (10:35), directly to James and John, by Matthew (20:20), to their mother in behalf of her sons, and by Luke (22:24), to the apostles generally. Luke thus protects these two members of the apostolic band from the charge of aspiring to be placed over the others, and so appears to favor them now, as much as he had previously seemed disposed to censure them, for wishing to call down fire from heaven upon the unfriendly Samaritans. The plea that Luke is merely telling the facts cannot avail here, since he must have known the full story from both Mark and Matthew, and consequently, his suppression of the names mentioned by those evangelists, can only be regarded as intentional. Nor will the other plea advanced by harmonists that Luke is narrating a different occurrence avail either, since the similarity between his own description and that of his predecessors is too great to be ignored. It is improbable that an incident of such peculiar character could have happened twice in the course of our Lord's association with His apostles, since the very fact of a rebuke being administered once would have warned them from any occasion for its repetition. We may therefore infer that this is an instance where the third evangelist exercised his own discretion, and produced a story that would ensure acceptance by its very general character.

Sending Jesus to Herod (Sec. 85.) is peculiar to Luke (23:6-12). Neither Mark, Matthew nor John give the slightest hint of any such proceeding. And as it must have been done publicly, and been watched by hundreds of persons, among whom without doubt were some of the disciples, there is no cause whatever for this silence. Where Luke obtained his information from is a mystery, since, no trace of such event can be found anywhere else. In only one respect does it resemble the account given by the other evangelists, and that is in mentioning the royal garb which the soldiers are represented as putting upon Jesus. Mark and John call it a purple garment, Matthew, a scarlet robe, and Luke, gorgeous apparel. The difference in description need not be considered, since each of the writers evidently referred to royal raiment. May we not have here an instance of traditional development based upon this one fact? Luke is said to have written from fifty to one hundred years after these things happened. A story always gains by repetition, and, during this long interval, the above mentioned one about the royal garb must have been frequently told. Perhaps, both Mark and Matthew may have come across the developed tradition, and rejected it as improbable. Perhaps, Luke may have decided to insert the story, just as it reached him, so that his account of the trial of Jesus might include every possible detail. Perhaps, it was designed as a supplement to the story previously told by Luke concerning the reported threat of Herod to kill Jesus. (Luke 13:31-33.) Clearly we have here an evidence of editing which Luke must have exercised in producing his Gospel, as to what he chose to appear therein.

The Penitent Thief (Sec. 86.) is also peculiar to Luke (23:39-43), being overlooked by the other evangelists, who merely refer to the fact of two thieves crucified with Jesus. It is precisely similar in construction to the preceding incident, and may have developed in the same way. What was said about the other can with equal force be repeated here. The germ of the story seems to have been the railing of the malefactors at Jesus. But while Mark and Matthew attributed this railing to both, Luke confined it to one, and made the other penitent. The idea was a beautiful one, and deserved to be perpetuated, even though some doubt might be cast upon its historic probability. But the tradition came down to Luke, and that evangelist accepted it in good faith. The point to be considered however, is not the doubtfulness or credibility of the story, but the fact that Luke, in accepting it, exercised an editorial discretion, and gave us what he deemed to be the truth.

THE SUGGESTED STATEMENT.

Many passages throughout Luke's Gospel appear to have been suggested by what he found in the Gospels of his two predecessors. Thus in the account of rejected by the Nazarenes, (Sec. 29.) both Mark and Matthew tell us that Jesus taught in their synagogue, which Luke 4:17-20 supplements by showing the usual mode of such teaching. Again, both Mark and Matthew declare that the Nazarenes were offended at Jesus, which Luke 4:25-27 explains by giving the cause of that offence. In the account of the

Transfiguration, (Sec. 47.) Mark and Matthew inform us that Moses and Elijah talked with Jesus, while Luke 9: 31 gave the substance of that conversation. In the account of the tribute money, (Sec. 65.) Mark and Matthew say that the Pharisees sent unto Jesus certain of their disciples, whom Luke 20: 20 denounces as spies, feigning themselves righteous. In the discussion on marriage and the resurrection, (Sec. 66.) Mark and Matthew record Jesus' words on the conditions in the future life, which Luke 20: 34-36 supplements by contrasting them with the conditions in the present world. In the Eschatological discourse, (Sec. 71. c.) Mark and Matthew declare that the disciples, in the presence of councils, will be prompted by the Holy Spirit, while Luke 21: 15 shows that such speech will prove irresistible to all adversaries. In the account of the recreancy of the apostles, (Sec. 78.) Mark and Matthew represent Jesus as declaring that the disciples would be offended in Him, which Luke 22: 35-38 supplements by a caution against the coming trial. In the account of the betrayal, (Sec. 80.) Mark and Matthew state that Judas kissed Jesus, while Luke 22: 48 adds that Jesus reproached Judas for so doing. In the account of the death of Jesus, (Sec. 87.) while Mark and Matthew simply state that He cried with a loud voice, Luke 23: 46 appends His dying words. It is evident that each of these additions by the third evangelist must have been prompted by a study of his predecessors' writings, and may therefore be fairly regarded as suggested. But such study and inference are clearly the province of an editor.

THE CHANGED EXPRESSION.

Luke's editorial tendency to improve upon the work of his predecessors is also apparent when we examine his treatment of individual sentences. In the account of the first circuit of Galilee, (Sec. 8.) compare the words which Mark 1: 38 ascribes to Jesus, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth:" with the parallel clause in Luke 4: 43, "I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent." In these two passages the fundamental idea is the same, yet its expression by each evangelist is quite different, showing that while Luke must have drawn from Mark, he imparted a new and distinct tone to the phraseology. In the account of healing a paralytic, (Sec. 10.) we find a better example of the changed expression where Mark and Luke describe the efforts of the paralytic's bearers, on account of the crowd, to get their patient into the presence of Jesus. According to the former, "They uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay." [Mark 2: 4.] According to the latter, "They went up to the housetop, and let him down through the tiles with his couch." [Luke 5: 19.] This evangelist is evidently writing for people accustomed to the Eastern style of one story dwellings, and so substitutes the word translated housetop for the roof mentioned by Mark, which might cover several stories. He also omits the expression "broken it up" as uncalled for, where it was only necessary to lower the couch through the tiles or open floor of an overhanging verandah. Another notable illustration appears at the end of this narrative where the rendering of Mark 2: 12, "We never saw it on this fashion:" is changed into the rendering of Luke 5: 26, "We have seen strange things to-day." In both cases the idea is identical, while its treatment by each evangelist is quite different. In the account of the visit of mother and brethren to Jesus, (Sec. 18.) Mark 3: 31, 32 relates specifically that "standing without, they sent unto him, calling him. And a multitude was sitting about him;" which Luke 8: 19 condenses into the simple statement "they could not come at him for the crowd." In the interpretation of the parable of the sower, (Sec. 20. b.) Mark 4: 19 says that "the lusts of other things entering in, choke the word," which involves a double figure of speech. Luke 8: 14 simplifies the expression by stating "they are choked with cares and riches and pleasures of *this* life." In the account of the demoniac of the Gerasenes, (Sec. 25.) Mark 5: 10 states that the demons besought Jesus "that he would not send them away out of the country:" which Luke 8: 31 interprets as "that he would not command them to depart into the abyss." In the account of feeding the five thousand, (Sec. 33.) Mark 6: 32 states that Jesus and His disciples "went away in the boat to a desert place apart;" while Luke 9: 10 says that "he took them, and withdrew apart to a city called Bethsaida:" thus determining the exact locality.

It is impossible to compare these various passages together, without becoming convinced that Luke must have had Mark's Gospel before him when writing out his own; since the very changes he made can be definitely traced, and the process of development in his mind accurately mapped out. Thus Luke may be regarded in the light of a careful editor, examining closely every passage as it came across his eye, determining its value for his own work, reproducing it literally or with such changes as seemed proper, retaining the idea but paraphrasing the language, and making all subservient to his design of creating a new and superior Gospel.

CONSTRUCTIVE DIFFERENCES.

It is often claimed that the three synoptic evangelists made common use of prior records in constructing their respective Gospels. While this theory might account for the numerous resemblances that exist between these Gospels, it utterly fails when applied to the differences; and any theory to be acceptable must account for both. These differences are of three kinds:—first, additions by one writer to what is given by the others; second, omissions by one writer of what appears in the others; and third, variations by one writer from similar matter found in the others. As to additions and omissions, they are readily accounted for by one or two evangelists having access to information which the third did not possess, or by each evangelist exercising his own discretion as to what he should omit or introduce. The presence of variations in similar matter is however, not so easily explained. Why should the same discourse or the same incident be differently reported by each writer? or, what happens more often, why should part of a discourse or incident related by all three synoptists appear substantially alike, while another part exhibits manifest differences? The matter stands in a clearer light when we compare Luke with his two predecessors, for here the greatest number of variations will be found. If Luke did not have the Gospels of Mark and Matthew before him while constructing his own, but depended entirely upon traditional and other documentary evidence, it is impossible to account for the above noted differences, otherwise than by the assumption that the original sources used by him were quite distinct from those used by his brother evangelists: while to account for the resemblances, we are compelled to assume that the sources from which all three writers drew were identical. But this involves a contradiction of terms which is plainly inadmissible. We are therefore forced to conclude that Luke did have before him the writings of his two predecessors; and that while he may have placed great reliance upon their credibility, he did not consider them as in any respect official, or as exhibiting such a true statement of fact that no variation in detail was permissible. In other words, Luke could not have regarded the authors of our Mark and Matthew as identical with the Mark who was a follower of Peter, or the Matthew who was an apostle of Christ; and therefore he considered himself at liberty to make such changes in their statements as appeared consistent with the real state of the case. The most important of these changes are here noted.

ADDITIONS.

In his account of the ministry of John the Baptist, (Sec. 1.) Luke deemed it essential to fix the date of that ministry by historical references, and also to give a more ample record of the teachings than was found in Mark and Matthew. In his account of Jesus rejected by the Nazarenes, (Sec. 29.) Luke incorporates the main facts, as presented by Mark and Matthew, in a long narrative, designed to show the cause of that rejection. In his account of the mission of the Seventy, (Sec. 31.) Luke offers fresh matter, so as to distinguish it from the mission of the Twelve, described shortly before. To his account of contending for precedence, (Sec. 58.) Luke [22: 28-30] adds a special promise of the Teacher to His apostles, designed to compensate them in heaven for what they would fail to receive on earth. To his account of the recreancy of the apostles, (Sec. 78.) Luke [22: 35-38] appends an address of warning against impending evils. In his account of the garden of Gethsemane, (Sec. 79.) Luke [22: 43, 44] introduces that strange passage describing the ministrations of an angel and the agony of Christ, which many commentators have regarded as interpolated. In his account of Jesus before Pilate, (Sec. 83, 84.) Luke [23: 4, 5; 13-16] inserts the accusations of the Jewish rulers,

and the vindicating effort of Pilate. In his account of the crucifixion of Jesus, (Sec. 86.) Luke [23: 27-31] represents the Saviour as turning and addressing the weeping women who followed Him to the cross. A consideration of the above cases renders it quite evident that Luke's general design was to improve upon the work of his predecessors, not only by the introduction of new events, but by the insertion of such details as seemed needful to expand and illuminate their statements.

OMISSIONS.

In his account of the ministry of John the Baptist, (Sec. 1.) Luke devotes himself mainly to the preaching, and therefore finds no occasion to enter into the minor details given by the first two evangelists. In his account of the death of John the Baptist, (Sec. 32.) Luke omits the greater part of the narrative given by these writers, as immaterial to the design of his Gospel. In his account of the faith and zeal of Peter, (Sec. 45.) Luke omits both the commendation given by Matthew alone, as of doubtful authenticity, and the rebuke given by Mark and Matthew, as too derogatory. In his account of the Transfiguration, (Sec. 47.) Luke omits the passage referring to the coming of Elijah given by Mark and Matthew, probably because he entertained some doubt as to the reappearance of that prophet in John the Baptist. In his record of the discourse on occasions of stumbling, (Sec. 51.) Luke omits all that part which treats of the mutilation of the body given by Mark and Matthew, as tending to extreme asceticism. In his account of cleansing the temple, (Sec. 61.) Luke omits certain details given by Mark and Matthew, as superfluous and unnecessary to a proper conception of the event. In his selections from the Eschatological discourse, (Sec. 71. e.) Luke omits the prediction of false christs and false prophets given by Mark and Matthew, as liable to misapprehension. In his account of the garden of Gethsemane, (Sec. 79.) Luke omits the second and third struggle alleged by Mark and Matthew to have been undergone by Jesus, as unwarranted repetition. In his account of Jesus before the Sanhedrin, (Sec. 81.) Luke omits the charge of destroying and rebuilding the temple given by Mark and Matthew, as not likely to be understood by his Gentile readers. In his account of the death of Jesus, (Sec. 87.) Luke omits what Mark and Matthew gave as the only intelligible cry from the cross, and which at the time was interpreted as a call for Elijah; under the belief that it was not clearly heard, and so, could not have been correctly transmitted. It must not be inferred however, that Luke was influenced by any of the above noted considerations to leave out of his Gospel the passages just mentioned; for we have no means of determining the actual state of his mind. All we can say is that the omissions were made, and that he must have had some reason for making them.

VARIATIONS.

Luke varies so much in language from his two predecessors, that it is difficult to bring the numerous instances in one comprehensive group, or to determine the most prominent and representative cases. Perhaps it will be better then to confine ourselves to those examples where, in presenting the same idea, Mark and Matthew follow one order of words, while Luke offers another quite different. For here there can be no doubt that Luke's variation was deliberate and intentional; whether he depended upon these two Gospels, or went back to their source of information. Thus, in the discourse on the time for fasting, (Sec. 12.) where Mark and Matthew give the simile of the patched garment word for word, Luke [5: 36] presents the same simile, under a new form and with a special application. This is more noticeable, because the simile of new wine in old wine-skins immediately following, is given by all three evangelists in identical terms. In the discourse on casting out demons, (Sec. 17.) where Mark and Matthew give the simile of the strong man spoiled word for word, Luke [11: 21, 22] presents the same simile in a paraphrased form, and under new conditions. Here again we find a passage immediately preceding, where Matthew and Luke correspond literally, and another passage preceding that, where all three synoptists harmonize. In the interpretation of the parable of the sower and his seed, (Sec. 20. b.) the clause relating to tribulation or persecution, which Mark and Matthew give word for word, is presented by Luke [8: 13] in a much simpler form, and adapted to the ordinary course of life, as in better accord with the evident aim and purport of the parable. In the account of the Transfiguration,

(Sec. 47.) where Mark and Matthew state that Jesus "was transfigured," Luke [9: 29] changes the words to "the fashion of his countenance was altered," which conveyed a more intelligible idea of the different aspect presented by the Saviour. In the reported announcement of the Passion, (Sec. 57.) where Mark and Matthew specifically declare that the Jewish rulers would condemn Jesus to death, Luke [18: 31] makes a more general statement by referring to prophetic utterance. In the account of contending for precedence, (Sec. 58.) while Mark and Matthew describe in clear and emphatic terms the mission of the Son of man, Luke [22: 27] presents the same idea in the form of a simile. In the Eschatological discourse, (Sec. 71. c.) where Mark and Matthew coincide in the arraignment of children as giving up parents to death, Luke, [21: 16] deeming the phrase harsh and unnatural, employs a milder expression in its place. In the same discourse, (Sec. 71. d.) where Mark and Matthew convey a figurative idea of the coming tribulation, Luke, [21: 23, 24] true to the historic instinct, gives minute details of that event. In the account of the death of Jesus, (Sec. 87.) where Mark and Matthew represent the centurion as declaring that Jesus was the Son of God, Luke [23: 47] records him as saying, "Certainly this was a righteous man:" deeming it a more natural and likely remark from an unbeliever in Christ. Whether Luke was actually influenced by any of the above suggested motives cannot be affirmed; but it is certain that in making such changes, whatever may have been his reasons, he thereby exercised an editorial function.

Thus the differences between Luke and his two predecessors, whether by addition, omission or variation, all point to the inevitable conclusion that they were the result of a desire to compose what would be accepted as an original work, and not a mere reproduction of former efforts. Luke set out to write a new Gospel. He knew that many others had preceded him in this task, but feeling that they had not done justice to the subject, determined to produce what would be deemed superior to everything that had gone before. The more one studies this Gospel, the greater is the impression that such must have been the idea of the third evangelist when he began to write the story of Jesus of Nazareth: and the measure of his success is fully demonstrated in the work that has come down to us. It has been claimed that Luke endeavored to record the exact sayings of Jesus — so far as could be determined, and that his differences from Mark and Matthew were in reality a nearer approach to the original utterance. Whether this evangelist was prompted by any such motive is hard to decide, but his opportunities for getting at the actual words of the Teacher could not have been any better than — if indeed they were even as good as — those possessed by his predecessors. So that, unless one is prepared to admit that Mark and Matthew intentionally departed from the original tradition, while Luke as designedly went back to it, no value can be attached to such claim. It may be possible that Luke had access to very early documents, by which he was enabled to verify or correct the statements of his brother evangelists, but it is also just as possible that he relied upon his own judgment to bring those statements in nearer accord with the actual facts. And considering both possibilities, the latter seems the most reasonable and worthy of acceptance. Thus Luke may be fairly regarded as an editor in every sense of the term.

CHAPTER X.

WORK OF THE SYNOPTIC EVANGELISTS.

No adequate idea of the work undertaken by the three synoptic evangelists can be obtained until their respective productions are compared together, and the intimate relationship existing between them brought out in a clear and positive light. Considered separately, they might easily be regarded as independent efforts; and it was from such consideration that the idea of their independence was first derived. But as they were brought together in the Canon, so must they be considered together, if we would attain to a true conception of their character. This consideration will be found in the following articles.

THE THREE SYNOPTISTS COMPARED.

As Mark confines himself entirely to the ministry of our Lord, omitting all reference to the various incidents attending the birth of Jesus, and to the several appearances of the risen Christ, our comparison will be necessarily limited to the events of that ministry. Examining the list of incidents and discourses attributed by the three synoptic evangelists to our Lord, we find that Mark gives seventy-two of the former, and fifteen of the latter; all of which, with three exceptions, appear either in Matthew, or Luke, or both. These exceptions are the parable on the growth of seed (Mark 4: 26-29), the healing of a deaf and dumb man (Mark 7: 31-37), and the restoring of sight to a blind man (Mark 8: 22-26). They bear marks of a later insertion in that Gospel;—the parable being a developed form of that mode of teaching, and the two miracles varying in character from all others ascribed to Jesus. So that we may fairly assume that every event in the original Mark has a parallel in Matthew, or Luke. Does not this prove that Mark was regarded as an authority who could be thoroughly relied upon in everything that he wrote? and that his Gospel was made the basis of the other two? To neither Matthew, nor Luke can such a place be assigned; for while both their Gospels are more abundantly supplied with incidents and discourses, than that of Mark, there is a lack of concurrence with one another in their individual selections, which prevents either of them from being received as the basis of the other.

Taking up next, the arrangement of the three synoptists, we find another remarkable agreement. First, as to Mark and Matthew. From the death of John the Baptist to the resurrection of our Lord, embracing fifty-seven distinct sections, there is not a single variation in the consecutive order followed by both evangelists; while from the ministry of John to his death, embracing thirty-two distinct sections, twelve events in Matthew are found out of place when compared with Mark. As these events occur in groups, forming one quadruplet, one triplet, two couplets, and one unit, the number of actual transpositions is reduced to five. In Luke however, the transpositions are more numerous, and wider distributed. Yet, even here only thirteen events are found to disagree with the order adopted by Mark, though extending practically over the entire ministry of our Lord. But this merely shows that Luke exercised a more rigid discrimination in his arrangement than Matthew, and even then found it necessary to change the order of only one-seventh of the events recorded by Mark. In making this comparison, we have confined ourselves to the similar passages appearing in two, or all three evangelists, since, whatever new matter was introduced by Matthew or Luke in their respective Gospels, it would not affect the general arrangement. We must also bear in mind that both Matthew and Luke were always ready to sacrifice mere chronology to the or-

der of events that best suited their purpose. Does not all this show a wonderful connection between these three Gospels, and prove beyond all doubt that Mark wrote first, establishing the general order of events, that his record was followed closely by Matthew with very little change in its arrangement, and that Luke made use of both Mark and Matthew, introducing such further changes in the established order, as he deemed called for by the plan and design of his work? As to the parallelism in language, one need only examine the "Harmony" to discover its great extent. By the method there pursued, of designating similar words, sentences and ideas, by similar kinds of type, the reader can see at a glance what portions were adopted by each writer from his predecessor, and what was original, or drawn from outside sources. A study of this parallelism will show most conclusively the intimate relations which exist between the writings of all three synoptists, and how much they depend upon one another. Confirmatory proof of this dependence may be derived from a consideration of certain discourses of our Lord. One of these, known as the Sermon on the Mount, was spoken in Galilee at the beginning of Christ's ministry; another, known as the Eschatological discourse, was delivered on Mount Olivet at its close. Both are given in full by Matthew, but only the latter appears in Mark, while a considerable part of each is found in Luke.

The Sermon on the Mount (Sec. 125.) occupies three entire chapters of Matthew's Gospel, embracing 109 verses. No account of or even allusion to the delivery of such a sermon can be found in Mark, so that, this evangelist either knew nothing about it, or purposely omitted all reference to it from his Gospel. On the other hand, out of the 109 verses, nine bear a close resemblance to what appears in chapters 4: 9: 10: and 11: of that work. But this parallelism is too small and too much scattered to justify any conclusion; while most of it is no doubt due to the common practice of copyists in those days repeating verses from one Gospel into another. Now turning to Luke, we find a considerable portion of this sermon embodied in his Gospel, the greater part occurring in chapter 6: where it appears as an abstract. This shows that Luke was either indebted to Matthew, or that both drew from the same source. There is a curious coincidence between the place where this sermon was said to have been delivered, as noted in Matt. 5: 1, and a similar situation described in Mark 3: 13, and Luke 6: 12, 13. All three evangelists represent our Lord as going up into a mountain, and all three mention the disciples as being with Him. Mark's account however, is followed by the names of the twelve apostles, which Matthew gives later on as introducing a charge to those apostles. Luke's account is also followed by a list of the apostles, very similar to that given by Mark. Thus Mark, Matthew and Luke locate our Lord on a mountain. Mark and Luke assign there the appointment of the twelve apostles. Matthew transfers this appointment to another place and time, but finds the position of Jesus on a mount admirably adapted to the long sermon he wishes to introduce. Luke, having both Mark and Matthew before him, selects from one the list of the apostles, and from the other a large portion of the sermon, which he combines together in a single event.

The Eschatological Discourse (Sec. 71.) presents quite a different state of things. Here the parallelism between Mark, Matthew and Luke is both extended and consecutive. The record in Matthew consists of two parts — one apparently based on Mark, and one entirely new and distinct. The parallel portion embraces thirty-six verses, of which thirty appear in Mark, not only to a considerable extent word for word, but in the same order as that evangelist gives them. The new part, embracing fifteen verses, was apparently added by Matthew to complete the prophecy. Luke follows his two predecessors very closely, adopting twenty-two verses from the parallel portion, and twelve verses from the added part; giving them, with a few exceptions, in the same order as they were found. The Eschatological discourse thus seems to have been original with Mark, and in great part adapted from that Gospel by Matthew and Luke. The truth of this statement has some curious confirmations. When, according to Mark 13: 14, our Lord refers to "the abomination of desolation standing where he ought not," Matthew (24: 15), in quoting that passage, makes the last part more explicit by changing it to "standing in the holy place." When, according to Mark 13: 18, the disciples are bidden to pray that their flight from the predicted evils "be not in the winter," Matthew (24: 20) adds "neither on a sabbath," because travel on that day was prohibited to the Jews. Again, both Matthew and Luke withdraw from their predecessor's record certain parts

of the prophecy to be used elsewhere. Thus the former finds here material suitable for the charge to the twelve apostles, delivered some time previous, while the latter out of his selections constructs two distinct discourses, and assigns each to an earlier occasion. Another curious confirmation is that both Mark (13: 1-3) and Matthew (24: 1-3) represent Jesus beginning this discourse as He issued from the temple, but giving the bulk of it on Mount Olivet. It is true that Luke (21: 5) differs from his predecessors as to the place of delivery, intimating that the entire discourse was pronounced within the temple precincts. But this was to harmonize with a later statement that Jesus spent each entire day teaching in the temple, and retired at night to Mount Olivet for lodging. Let us consider these two discourses in detail.

THE SERMON ON THE MOUNT.

This sermon appears to be a collection of moral precepts or short discourses, each one complete in itself, and distinct from all the others. How it originated we have no means of determining, but the first compilation was in all probability of a miscellaneous character, and its present form the work of the author of Matthew. These discourses may be designated by the following general titles. To show the connection between Matthew and Luke, we give the parallel references to each Gospel, the number of verses found in Matthew, and the number quoted by Luke.

No.	Title.	Matthew.	Luke.	Verses in Matthew.	Quoted by Luke.
1	The Beatitudes.....	5: 1-12	6: 20-26	12	5
2	Publicity of Discipleship.....	5: 13-16	14: 34, 35 11: 33	4	2
3	Observance of the Law.....	5: 17-20	16: 14-17	4	1
4	Duty of Reconciliation.....	5: 21-26	12: 57-59	6	2
5	Avoidance of Impurity.....	5: 27-32	.....	6	0
6	Prohibition of Oaths.....	5: 33-37	.....	5	0
7	Non-Requital of Injuries.....	5: 38-42	6: 29, 30	5	2
8	Love to Enemies.....	5: 43-48	6: 27, 28; 32-36	6	4
9	Secrecy in Almsgiving.....	6: 1-4	.....	4	0
10	Characteristics of Prayer.....	6: 5-8	.....	4	0
11	The Lord's Prayer.....	6: 9-15	11: 1-4	7	4
12	Privacy of Fasting.....	6: 16-18	.....	3	0
13	Laying up Treasure in Heaven.....	6: 19-21	12: 33, 34	3	2
14	The Light of the Body.....	6: 22, 23	11: 34-36	2	2
15	Serving One Master.....	6: 24	16: 13	1	1
16	Reliance on Divine Care.....	6: 25-34	12: 22-32	10	9
17	Judging Self before Others.....	7: 1-5	6: 37-42	5	5
18	Care of Sacred Things.....	7: 6	.....	1	0
19	Asking and Receiving.....	7: 7-11	11: 5-13	5	5
20	The Golden Rule.....	7: 12	6: 31	1	1
21	Entrance into Heaven.....	7: 13, 14	13: 23, 24	2	1
22	Men known by their Fruits.....	7: 15-20	6: 43-45	6	4
23	Doing God's Will.....	7: 21-23	13: 25-27	3	1
24	The Two Foundations.....	7: 24-27	6: 46-49	4	4

Let us examine these twenty-four short discourses with reference to Luke's apparent use of them. Out of the entire number that evangelist has drawn more or less from eighteen, quoting six entire, and seven to the extent of one-half or greater. Seven of these discourses comprise much of what is known as the sermon in the plain (Luke 6: 20-49), and the rest are distributed through five other chapters. The discourses vary in length from one to twelve verses, and the amount quoted by Luke from one to nine verses. Now leaving out of consideration the discourses of which three or less verses are used, we find that in each of the eight remaining ones Luke follows exactly the same order of sentences as Matthew, with only two minor exceptions. This proves that Luke must have quoted by sections, rather than individual sentences. It also proves that he must have drawn directly from Matthew rather than from any extraneous source, since no other document than the Sermon on the Mount will meet the same condition. That Luke, in writing the sermon in the plain, drew from the Sermon on the Mount as given

in Matthew's Gospel, rather than from any outside source is further evident, when we examine what follows his report of the former. Matthew, at the conclusion of the Sermon on the Mount, says—"And it came to pass, when Jesus had finished these words," notes the astonishment of the multitudes, describes the cleansing of a leper on Jesus' descent from the mountain, and then tells how He cured a centurion's servant after His entrance into Capernaum. Luke, at the conclusion of the sermon in the plain, says—"After he had ended all his sayings," omits the astonishment of the people, and the cleansing of a leper, both of which, following the order of Mark, he had previously given (See Luke 4: 32-37), and then takes up the incident which comes next in Matthew, viz., the curing of the centurion's servant in Capernaum. It is very evident here that Luke must have had the Gospels of Mark and Matthew before him, while writing his own, and that he made such use of each as his plan required. With the Sermon on the Mount thus directly under his eye, it is not reasonable to suppose that he would ignore its contents, and seek material for the sermon in the plain from some other and perhaps less reliable source, or from some anterior and miscellaneous collection of the divine sayings. The only evidence that Luke made exclusive use of the latter, rests on the somewhat scattered distribution of those sayings throughout his Gospel. But Luke himself may have scattered those sayings so as to form a greater contrast between his own and Matthew's Gospel: and, as he did not hesitate to use in like manner other parts of that Gospel, it is not probable he would hesitate from making a similar use of the Sermon on the Mount. Nor can the fact that the so called sermon in the plain, recorded by Luke, was delivered on a level place, while the Sermon on the Mount, recorded by Matthew, was delivered on a height be used to distinguish one discourse from the other. Since both evangelists explicitly state that just previous to the delivery of each discourse Jesus had gone up into a mountain; and while Matthew simply remarks that He sat down and taught, Luke naturally concluded that He would seek out a level spot where the large number of hearers could find room to assemble. Accordingly, the third evangelist represents Jesus as descending from one of the peaks of the mountain whither He had gone to pray, till He found a spot comparatively level and spacious.

It has been strongly contended that Luke's recorded sermon in the plain presents all the aspects of an original production, while Matthew's recorded Sermon on the Mount must have developed later. In apparent confirmation of this claim, it has been shown that Luke's presentation of the beatitudes is based on the lower plane of physical condition, while Matthew's version keeps in view the higher state of spiritual excellence. Luke holds out the reward of earthly benefit, while Matthew proffers heavenly blessing. Again, Luke offers the natural contrast between four beatitudes and four woes, while Matthew omits the woes, and increases the beatitudes to seven. Luke's woes are also directed to the worldly prosperous, warning them of a fall in social estate, while Matthew's beatitudes are addressed to the heavenly minded, showing them the benefits of a religious life. Lastly, the sermon in the plain presents a much simpler aspect than the Sermon on the Mount, and omits a long discussion on the law which characterizes the latter. All this apparently indicates that Luke's form comes nearer to the original utterance, while Matthew's version points to a later development.

The above arguments might prove convincing, were it not for the fact that they create a radical difference between Matthew and Luke, and compel us to assume that the original document from which both evangelists drew, was modified by Matthew to a much greater extent than by Luke. Whereas, so far as any comparison can be made, Matthew exhibits more tendency to retain the original form than Luke, who is continually changing and paraphrasing the various passages adopted by him. In respect to an original document, the *Logia* of Matthew fulfils every condition, and can be truly assumed as the source from which the material for the Sermon on the Mount was taken, and put in its present form by that evangelist. While Luke was undoubtedly acquainted with the *Logia*, and may have drawn from it some of his quotations, it is evident that the sermon in the plain was taken direct from the Sermon on the Mount, since it would have been impossible for two independent writers, out of a miscellaneous collection of sayings, to select the same passages, and combine them in the same order, as appears in these two sermons. The identity between the sermon in the plain and the Sermon on the Mount thus becomes clearly manifest.

THE ESCHATOLOGICAL DISCOURSE.

For convenience of examination we have divided this discourse into the following sections:—

No.	Title.	Mark.	Matthew.	Luke.
1	Overthrow of the Temple.....	13: 1, 2	24: 1, 2	21: 5, 6
2	Wars and Persecutions.....	13: 3-8	24: 3-8	21: 7-11
3	Delivered up to Judgment.....	13: 9-13	{ 10: 16-23 24: 9-14	21: 12-19
4	Destruction of Jerusalem.....	13: 14-20	24: 15-22	21: 20-24
5	False Christs and False Prophets.....	13: 21-23	24: 23-28	17: 20-25
6	Coming of the Son of Man.....	13: 24-27	24: 29-36	21: 25-36
7	At an Unexpected Time.....		24: 37-44	{ 17: 26-37 12: 35-40
8	The Wise or Evil Servant.....		24: 45-51	12: 41-48

The various predictions here recorded have always proved a stumbling block to commentators. On their face, they refer mainly to the destruction of Jerusalem, and the coming of the Son of man in judgment. According to modern ideas, these events are very far apart; one having taken place, the other still in the future, though more than eighteen hundred years have elapsed since its prediction. But in the opinion of the early Christians who lived during the first century, they were regarded as near together. This supposed contiguity however, resulted from the peculiar intermingled arrangement of the prophetic utterances, in which all three synoptists followed one another very closely. Many attempts have been made to separate the two events by a dividing line, but wherever it is drawn, expressions which refer explicitly to one, will be found in the portion assigned to the other. And even if we cut to pieces the entire discourse, and reassign each verse to its proper section, we still have to overcome that determining clause given by each evangelist toward the close of the prophecy, and in the very section devoted to the coming of the Son of man. "This generation shall not pass away, until all these things be accomplished." [Mark 13: 30; Matt. 24: 34; Luke 21: 32.] If these words be taken in their literal sense, they would limit the time of fulfillment to a single generation, commonly estimated at thirty-three years, which would bring the final period nearly down to the destruction of Jerusalem, in A. D. 70. This accords with the first prediction, but, it is hardly necessary to state, not with the second, which still remains unfulfilled. At the same time, there was a profound belief among these primitive Christians that the return of Christ in glory would not be delayed long after the end of the Holy City. And it was even thought that the life of the apostle John was prolonged to enable him to welcome his Master in the flesh. Now, what was this expectation based upon but the assurance of Jesus, treasured up in the hearts of His disciples. And as the Saviour could not have been mistaken in His foresight, it is very evident that a wrong construction was placed upon His words, prompted, no doubt, by a natural desire to see that kingdom which He had so surely promised.

Let us now see how far these three evangelists agree in their respective records of this discourse, both as to words and order. In the first six sections, embracing most of the discourse, we find a close parallelism between all three, with only a few minor differences. Thus, while both Mark and Matthew represent five of these sections as being delivered on Mount Olivet, and only the first within the temple precincts, Luke assigns them all to the latter place, deeming that the most appropriate as well as the most probable site for their utterance. Matthew's addition however, found in the last two sections, is transferred by Luke to two other parts of his Gospel, partly on account of Mark's silence, and partly because they seemed better suited to different occasions. The fifth section, referring to false christs and false prophets, is also transferred to one of these parts, because it suggested that singular passage, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Luke 17: 20, 21); whereby our Lord's prediction was made to appear symbolical rather than literal, to indicate an awakening in the heart rather than any outward manifestation. With these exceptions, we find Mark, Matthew and

Luke in remarkably close agreement. The two former follow one another almost word for word, and in the same sequence; and though the latter presents some verbal variation, it is chiefly for the purpose of throwing more light on what seemed to him vague and indefinite. Even with all this change, his arrangement of the various passages is identical with that of his predecessors, showing beyond doubt that he must have made use of their versions.

It is evident however, that Luke gives us a clearer interpretation of this discourse than either Mark or Matthew. When we examine its various predictions, it will be seen that they refer to three distinct things, viz., the destruction of Jerusalem, the occurrence of wars and persecutions, and the coming of the Son of man. But in the Epistles of Paul, written from twenty-five to thirty-five years after the death of Christ, there is no reference whatever to the first of these events, but numerous allusions to the second and third. In fact, St. Paul seems to have entertained a very decided opinion respecting the third, or coming of Christ, and to have believed with the Christians of his time in its near approach. [See I. Thess. 5: 2, 23; II. Thess. 2: 2.] And we know that such expectation kept the Church in continual suspense down to the end of the first century, and for some time in the second. When Luke wrote however, many Christians had come to the conclusion that our Lord's predictions could not have referred to His immediate return, but must have applied partly to the destruction of Jerusalem, partly to the trials and persecutions that befell His followers, and partly to the final consummation of all things at the end of the world. And this is the exact application which Luke gives to those predictions, as a careful examination of his Gospel will show. But even here the third evangelist was in harmony with the record of his two predecessors, since he only gave a clearer interpretation to words whose real significance they failed to apprehend. It is curious to note that the Gospel of John makes no direct reference to the visible and immediate return of Christ, especially, as that work is said to have been written at a time when expectation of such a coming had reached its highest point. May not this be an indication of a much later production of that Gospel than is generally supposed? And may not that production be assigned to a time when the Christian world had given up all hope of the earthly and visible reign of its Divine Head?

Several undesigned evidences of the interdependence of the three synoptic Gospels appear in other recorded discourses of our Lord, and may be worth noting. Thus in the discourse on time for fasting, (Sec. 12.) Mark (2: 21, 22) introduces two similes of new cloth on an old garment and new wine in old wine-skins, which apparently have no logical connection with what went before, and probably belonged to another discourse. Matthew (9: 16, 17), instead of relying upon tradition, and presenting a different arrangement, introduces the same similes in the same connection, and follows Mark almost word for word. Luke (5: 36-38) also makes the same connection, and while paraphrasing one of the similes, reproduces the other from Mark and Matthew with a few verbal changes. Nothing short of a written document embracing this entire section can account for such intimate parallelism. In the account of restoring the withered hand, (Sec. 14.) Matthew (12: 10, 11) represents certain Pharisees as asking our Lord "Is it lawful to heal on the sabbath day?" And as part of the reply introduces the parable of a sheep fallen into a pit. In the account of healing a man with the dropsy, (Sec. 115.) Luke (14: 3-5) represents our Lord as asking certain Pharisees "Is it lawful to heal on the sabbath, or not?" And in the course of the narrative introduces a similar parable of an ass or an ox fallen into a well. It is very evident that Luke, in writing his own story, must have had Matthew's before him, since he makes use of the same question for the first and only time throughout his Gospel, and introduces the same parable to justify a similar act.

In the parable of the mustard seed, (Sec. 23.) given by all three synoptists, which, according to Mark 4: 31, "is sown upon the earth;" according to Matt. 13: 31, "a man took, and sowed in his field:" and, according to Luke 13: 19, "a man took, and cast into his own garden;" we find both harmony and diversity. The fundamental idea of seed being sown in the ground is presented by each evangelist, while Matthew and Luke enlarge upon the original form of Mark. It will also be noticed that while the passage in

Mark is a general statement, in Matthew it takes the form of half statement and half narrative, while in Luke it becomes a pure narrative. Does not this imply that the two last named writers must have had the account of the first named one before them, and that each of those two deemed it necessary to improve upon the simple statement of the first, by presenting it in a developed form? In the discourse on occasions of stumbling, (Sec. 51.) Mark (9: 38-40) introduces the unique episode of John's complaint about a stranger casting out demons, which is utterly at variance with the rest of the passage. Luke (9: 49, 50) transposes the discourse, and gives the episode as an independent story, following Mark word for word, with the exception of one sentence, which is omitted. Commentators have sought to account for this curious parallelism by attributing Mark's insertion to a copyist; but they might with more reason have pronounced the passage in Luke an interpolation, since it is shorter. A more natural explanation seems to be that Mark introduced the passage to illustrate John's jealous interest in the glory of his Master, leading him to make such an untimely interruption. And that Luke, entertaining the same opinion of this apostle, (as evident from the story about calling down fire from heaven,) copied the account from the record of his predecessor. The discourse of warning against the scribes, (Sec. 69.) which Mark (12: 38-40) introduces immediately after the question addressed by Jesus to the Pharisees as to David's son and Lord, is inserted by Luke (20: 45-47) at exactly the same place. While the long denunciation of scribes and Pharisees, which Matthew here introduces, is used in part by Luke, but transposed to an earlier period. [See Luke 11: 37-52.] Here is most convincing evidence that Matthew intentionally changed the mild warning recorded by Mark into a long and fierce invective, while Luke retained the warning, and adopted such portions of the invective as seemed proper. It is just such undesigned proofs that afford the most convincing testimony to the interdependence of these Gospels.

In the incident entitled "Love to God and neighbor" (Sec. 67.) we have one of the best demonstrations that Luke made use of the pre-existing Gospels of Mark and Matthew. This incident is recorded by all three synoptists, [Mark 12: 28-31; Matt. 22: 34-40; Luke 10: 25-27] but in each there is a different adaptation. Mark presents the Gentile side of the question, Matthew conforms to the Jewish law, while Luke adjusts it to the Christian idea of eternal life. In summing up the matter, each evangelist follows his own adaptation: — Mark stating, "There is none other commandment greater than these;" Matthew, "On these two commandments the whole law hangeth, and the prophets;" and Luke, "this do, and thou shalt live." It is very evident however, that Luke, in writing his own account, must have had those of Mark and Matthew before him, from the following considerations. First, the two laws given are word for word identical in all three evangelists. Even the additional clause in Mark "and with all thy strength," which does not appear in the original code, and is therefore properly omitted from Matthew, is introduced by Luke for the sake of completeness; though its change in position might suggest the work of a copyist. That such coincidence could not have been caused by all three evangelists using the same quotation is evident from the original passage which reads in part, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" [Deut. 6: 5]. Again, we find in Luke certain expressions which do not appear in Mark, but are found in Matthew, and were no doubt taken from the latter source; as terming the questioner a lawyer instead of scribe, indicating that this questioner was "trying" or making trial of Jesus, and applying the title of Teacher to our Lord. Lastly, Luke not only uses the incident to introduce the parable of the good Samaritan, which is peculiar to his Gospel, but transposes it to another part of that Gospel, and a somewhat earlier period in the ministry of Christ. Then to show that this change was intentional, he introduces in the part of his Gospel corresponding to this incident [Luke 20: 39, 40] two expressions: one of which, "Teacher, thou hast well said," is peculiar to Mark and found only here; and the other, "For they durst not any more ask him any question," is found, slightly varied, both in Mark's account of the same incident, and in Matthew's account of the one immediately following. While it is of course possible that the above noted expressions in Luke might have been derived from outside sources, it is very evident that the peculiar positions given them could only have resulted from a study of the two preceding Gospels. Thus, both in matter and arrangement, we find undoubted evidence that Luke made use of Mark and Matthew in constructing his own work.

SYNOPTIC ACCOUNT OF CHRIST'S LAST DAYS.

The close parallelism which exists between the Gospel of Luke on the one hand, and that of Mark or Matthew on the other, begins to diminish as we reach the final scenes of the Saviour's ministry, until the account of His various manifestations after death, when the divergence becomes complete. But this is precisely where we would expect the greatest harmony, since those last events must have made the deepest and most enduring impression on the minds of the disciples. It would thus seem as if Luke here dropped the guides which he had so long and faithfully followed, and made an independent search among sources apparently unknown to their authors. And yet when we examine the various details presented by each evangelist, we find so many cases where the same incident appears in all three records, that it is impossible to ignore their close relationship. The main divergence of Luke seems to consist in his omission of certain events recorded by Mark or Matthew, and his introduction of others not noticed by either. A complete list of these instances may prove interesting. No reference is therein made to the risen life of our Lord, partly on account of Mark's silence, and partly in consequence of Luke's complete divergence from Matthew. The three Gospels here become entirely independent of one another, and show distinct traces of late additions.

PARALLELISMS.

No.	Event.	Mark.	Matthew.	Luke.
1	Conspiracy against Jesus.....	14: 1, 2	26: 3-5	22: 1, 2
2	Treachery of Judas.....	14: 10, 11	26: 14-16	22: 3-6
3	Preparing for the Passover.....	14: 12-16	26: 17-19	22: 7-13
4	Beginning the paschal meal.....	14: 17	26: 20	22: 14
5	Denouncing the traitor.....	14: 21	26: 24	22: 22
6	The farewell cup of wine.....	14: 25	26: 29	22: 18
7	Predicting Peter's denial.....	14: 29, 30	26: 33, 34	22: 33, 34
8	Retiring to the place called Gethsemane.....	14: 32	26: 36	22: 40
9	Praying for release from trial.....	14: 36	26: 39	22: 42
10	Rebuking disciples for negligence.....	14: 37, 38	26: 40, 41	22: 45, 46
11	Coming of Judas with a mob.....	14: 43	26: 47	22: 47
12	Betraying Jesus with a kiss.....	14: 45	26: 49	22: 48
13	Smiting a servant of the high priest.....	14: 47	26: 51	22: 50
14	Jesus addressing the mob.....	14: 48, 49	26: 55	22: 52, 53
15	Taken to the high priest's house.....	14: 53	26: 57	22: 54
16	Followed into the court by Peter.....	14: 54	26: 58	22: 55
17	Assembling of the council.....	14: 55	26: 59	22: 66
18	Jesus questioned and condemned.....	14: 60-64	26: 62-66	22: 67-71
19	Buffeted by the soldiers.....	14: 65	26: 67, 68	22: 63-65
20	Threefold denial by Peter.....	14: 66-72	26: 69-75	22: 56-62
21	Jesus brought before Pilate.....	15: 1	27: 2	23: 1
22	"Art thou the King of the Jews?".....	15: 2	27: 11	23: 3
23	Accused by the chief priests.....	15: 3	27: 12	23: 5
24	Reference to the imprisoned Barabbas.....	15: 7	27: 16	23: 19
25	Release of Barabbas preferred.....	15: 11	27: 20, 21	23: 18
26	Demand that Christ be crucified.....	15: 13	27: 22	23: 21
27	Pilate's appeal for Jesus.....	15: 14	27: 23	23: 22
28	Clothed in royal apparel.....	15: 17	27: 28	23: 11
29	Compelling Simon of Cyrene to bear the cross.....	15: 21	27: 32	23: 26
30	Crucifying on Golgotha, or place of a skull.....	15: 22	27: 33	23: 33
31	Garments parted among the soldiers.....	15: 24	27: 35	23: 34
32	Inscription on the cross.....	15: 26	27: 37	23: 38
33	Two robbers crucified with Jesus.....	15: 27	27: 38	23: 32
34	Mockery of the Jewish rulers.....	15: 31, 32	27: 41-43	23: 35
35	Railed at by the robbers.....	15: 32	27: 44	23: 39
36	The supernatural darkness.....	15: 33	27: 45	23: 44
37	The loud voice at moment of death.....	15: 37	27: 50	23: 46
38	The veil of the temple rent in two.....	15: 38	27: 51	23: 45
39	Tribute of the centurion.....	15: 39	27: 54	23: 47
40	Women of Galilee beholding from afar.....	15: 40, 41	27: 55, 56	23: 49
41	Joseph of Arimathæa asking Pilate for the body.....	15: 43	27: 57, 58	23: 50-52
42	Placing it in a rock hewn tomb.....	15: 46	27: 59, 60	23: 53
43	Certain women present at the burial.....	15: 47	27: 61	23: 55
44	Visiting tomb on first day of the week.....	16: 2	28: 1	24: 1
45	Addressed by angel or young man.....	16: 6, 7	28: 5-7	24: 5-7

OMISSIONS FROM LUKE.

No.	Event.	Mark.	Matthew.	Luke.
1	Disciples protest against anointing of Jesus.....	14: 4, 5	26: 8, 9	.....
2	Declared a preparation for His burial.....	14: 6-9	26: 10-13	.....
3	Recreancy of the apostles.....	14: 27, 28	26: 31, 32	.....
4	Three apostles appointed to watch.....	14: 33, 34	26: 37, 38	.....
5	Second and third struggles of Jesus.....	14: 39-42	26: 42-46	.....
6	Jesus under the guardianship of angels.....	.....	26: 53	.....
7	Fulfillment of Scripture.....	14: 49	26: 56	.....
8	Seizure of a certain young man.....	14: 51, 52	.....	.....
9	False witnesses against Jesus.....	14: 56-59	26: 60, 61	.....
10	Pilate marvels at the silence of Jesus.....	15: 4, 5	27: 13, 14	.....
11	Choice between Jesus and Barabbas.....	15: 8, 9	27: 17	.....
12	Appeal of Pilate's wife.....	.....	27: 19	.....
13	Priests and elders inciting the people.....	15: 11	27: 20	.....
14	Pilate seeks to justify himself.....	.....	27: 24, 25	.....
15	The crown of thorns and sceptre reed.....	15: 17	27: 29	.....
16	Mocked by the soldiers.....	15: 18-20	27: 30, 31	.....
17	Offering Jesus drugged wine.....	15: 23	27: 34	.....
18	Railed at by the people.....	15: 29, 30	27: 39, 40	.....
19	"Eloi, Eloi, lama sabachthani?".....	15: 34	27: 46	.....
20	Supposed to be call for Elijah.....	15: 35, 36	27: 47-49	.....
21	Apparition of risen saints in the Holy City.....	.....	27: 52, 53	.....
22	Pilate inquiring about the death of Jesus.....	15: 44	.....	.....
23	Descent of angel upon the tomb.....	.....	28: 2-4	.....
24	"He goeth before you into Galilee".....	16: 7	28: 7	.....

ADDITIONS TO LUKE.

No.	Event.	Mark.	Matthew.	Luke.
1	Consecration of the bread and wine.....	.....	.....	22: 19, 20
2	Peter warned against Satan.....	.....	.....	22: 31, 32
3	The apostles told to be prepared.....	.....	.....	22: 35-38
4	Christ's agony in the garden.....	.....	.....	22: 43, 44
5	Jesus remonstrates with Judas.....	.....	.....	22: 48
6	The apostles ready to defend their Master.....	.....	.....	22: 49
7	Healing the smitten ear.....	.....	.....	22: 51
8	Charges made against Jesus to Pilate.....	.....	.....	23: 2
9	Sending Jesus to Herod.....	.....	.....	23: 7-12
10	Pilate's defence of the Saviour.....	.....	.....	23: 13-16
11	Address to the wailing women.....	.....	.....	23: 27-31
12	Jesus asks forgiveness for His enemies.....	.....	.....	23: 34
13	Penitent thief on the cross.....	.....	.....	23: 40-43
14	Jesus commending His spirit unto God.....	.....	.....	23: 46
15	Remorse of the people.....	.....	.....	23: 48
16	Visit of Peter to the empty tomb.....	.....	.....	24: 12

The first thing noticed about the above list is that, in the parallelisms, Mark and Matthew follow exactly the same order throughout, while Luke does so with a few exceptions, which appear to have been intentional. Does not this prove that each writer must have depended upon some formal document rather than a miscellaneous lot of current traditions, and that such document bore a close resemblance to our present Mark? It would be utterly impossible for three authors, working independently of one another and regardless of each other's productions, to produce the same result. Even verbal inspiration could not account for such a phenomenon, since that would imply that the Holy Spirit was guided by some established record. Again, the insertion of extra details by Luke does not affect the theory that he relied upon both Mark and Matthew; since, whatever he found elsewhere would be treated as new matter, and introduced in his Gospel wherever deemed appropriate. If these minor additions were removed, and put in a separate section, as has been done with the larger ones, the parallelism between Luke and his predecessors would become more apparent, and none could fail to perceive how closely he followed them in the order and description of each incident common to all three. It is only when we come to the omissions from Luke, that any difficulty occurs in proving the interdependence of the three Gospels. Since every case must be

separately examined, and the probable reasons for its rejection by the third evangelist ascertained. This might be an easy matter could we determine the exact state of Christian thought and belief during the time when Luke lived, and among the people for whom he wrote. So great however, is the uncertainty on this point, that our conclusions can hardly advance beyond individual conjecture.

Taking up then these omitted incidents, we find that five of them are peculiar to Matthew; viz., Jesus under the guardianship of angels, appeal of Pilate's wife in behalf of the Saviour, Pilate's mode of justifying himself before the people, apparition of risen saints in the Holy City, and descent of an angel upon the tomb at the Resurrection: and two peculiar to Mark; viz., seizure by the Jewish officers of a certain young man, and Pilate inquiring of the centurion about the death of Jesus. It is conceivable that, with the exception of the story relative to a certain young man, which Luke probably regarded as personal to Mark, some of these incidents may not have appeared in the copies of those Gospels used by that evangelist, while the others, though found therein, may have been rejected, as belonging to that class of vague traditions deemed unsuitable for an authentic record. The special references to Pilate, his wife, and the centurion, would naturally appeal to Luke as a historian; and therefore it seems quite likely that, upon examination, he found them devoid of historic probability.

Coming to those incidents noted by both Mark and Matthew, we find several of minor importance whose omission by Luke might naturally be expected. For instance, the latter evangelist says nothing about the false witnesses whom the two former mention as testifying against Jesus; and he leads us to infer that such testimony was uncalled for, by the remark of the council, "What further need have we of witness? for we ourselves have heard from his own mouth" (Luke 22: 71). Luke undoubtedly wished to put in strong light the determination of the rulers to condemn Jesus irrespective of evidence, and so excluded every reference to outside testimony. Three other incidents of similar character are also omitted; viz., Pilate marvelling at the silence of Jesus, priests and elders inciting the people to ask for Barabbas, and the crown of thorns and sceptre reed which the soldiers inflicted upon Jesus. There is no reference anywhere in Luke to these incidents; and while his omission of the first two might be regarded as of little consequence, we can hardly conceive of him as unintentionally omitting the last. In the account of sending Jesus to Herod, Luke (23: 11) mentions the soldiers of that tetrarch as mocking the Saviour, "and arraying him in gorgeous apparel;" and it is very likely that he deemed any description of a similar scene which, according to Mark and Matthew, occurred in the Prætorium or palace of Pilate, as superfluous, and so left it out of his record. Another minor omission is the assurance of the young man or angel at the tomb to the astonished women, "He goeth before you into Galilee:" noted by Mark and Matthew. These words were intended to confirm what both evangelists had represented Jesus as saying to his disciples a few days before (Mark 14: 28; Matt. 26: 32), and hence their repetition is at least consistent. Matthew indeed further confirms them by a description of that scene on a mountain in Galilee, where the risen Jesus appeared to His eleven disciples. But Luke, in his account of the first event, omits the words of Jesus, "I will go before you into Galilee." So also does he omit their repetition by the angel at the tomb. So also does he omit all mention of any appearance of the risen Jesus in Galilee, confining such manifestation to Jerusalem and its vicinity. It must be admitted that Luke's record is harmonious throughout; and we are bound to believe that he had good reasons for the course adopted.

But perhaps, the most important and significant omission by Luke is the cry, "Eloi, Eloi, lama sabachthani?" uttered by the dying Saviour, and recorded by both Mark and Matthew. Some commentators have even maintained that this was the only intelligible utterance heard from the cross, thus making its absence from the third Gospel still more remarkable. Others have assumed that the absence is only apparent, and that the original expression may be found in the clause peculiar to Luke, (23: 45) "the sun's light failing." The process by which this latter assumption was arrived at is very curious. Both Mark and Matthew represent those about the cross imagining the cry as addressed to Elijah, rather than to the Deity. The original Hebrew, spoken by Jesus, permits of either construction; thus explaining the mistake of His hearers.

Now, this expression might be translated either "Elias failing or forsaking," or "the sun being eclipsed." So it was supposed that Luke, by introducing in place of the cry as given by his predecessors, the words "the sun's light failing," only thought to restore the original tradition. A more rational explanation seems to be that the third evangelist discarded the entire passage as derogatory to the noble character of the Saviour; and that the peculiar clause found in its place was inserted by some copyist, who, ignorant of astronomical conditions, wished to give what he deemed a natural cause for the supernatural darkness.

The three words given by Luke to make up for the omitted one—"Father, forgive them; for they know not what they do;" "To-day shalt thou be with me in Paradise;" and "Father, into thy hands I commend my spirit:" (Luke 23: 34, 43, 46)—are all of high order, and certainly in keeping with the exalted conception of Jesus. Whether they are genuine or not is another question. Taking a conservative view of the matter, it hardly seems possible that such noble and finished utterances could have proceeded from one undergoing the awful agony of crucifixion. It is more natural to assume, as has been done, that they emanated from some quiet study, than from the tumultuous scene about the cross. At the same time it has been asked, "Who was capable of inventing such words?" To this can be replied:—The first is omitted from some ancient manuscripts, showing that it probably did not appear in the original copies of this Gospel; the second belongs to the incident of the penitent thief, which would never have been omitted by Mark and Matthew, if known to them; while the third is taken literally from Ps. 31: 5. While then recognizing the sublime character and appropriateness of these three sayings, we may still entertain a reasonable doubt as to their genuineness, or utterance by Jesus at the time and place mentioned.

Certain other passages, found only in Luke, present a similar doubtful aspect. In describing the institution of the Lord's Supper, the third evangelist gives an account of the consecration that seems defective, by referring to wine of which the celebrant did not partake. Some copyist, noticing this defect, may have thought that the passage needed explanation, and so is supposed to have added the words apparently taken from I. Cor. 11: 24, 25, and which now appear in Luke 22: 19, 20. But however we may regard this probable interpolation, and notwithstanding the fact that it is present in almost every early manuscript, so many difficulties are involved by its retention, that the easiest way seems to be a surrender. The details of Christ's agony in the garden, given by Luke alone (22: 43, 44), are deemed very appropriate to that evangelist, because he was a physician, and would take a professional interest in anything of the kind. But there were undoubtedly in those days other Christian physicians, and it is just as likely that one of these, conceiving the intense nervous state into which Jesus had fallen, and knowing it to be often accompanied by profuse perspiration, imagined that such must have been the case with the Saviour, and so inserted in the margin of some Western manuscript the explanatory clause, which afterwards became part of the authorized text. While this may be only an assumption, it is strengthened by the fact that many ancient authorities omit the passage, as well as the earliest Church fathers, in their descriptions of this event. The healing of the smitten ear, found only in Luke 22: 51, has been accounted for by a curious misconception of the original passage, as given by Matt. 26: 52, "Put up again thy sword into its place." Here the Greek word translated "put up again" might bear the construction "restore," which Luke applied to the ear; thus inducing the miraculous cure in place of the rebuking words. This explanation, however, seems rather far-fetched, and is based on the idea that Luke was not acquainted with Matthew's Gospel, which would have corrected his error. A more reasonable supposition would be that the cutting off an ear appealed to the medical sensibilities of Luke, who naturally thought that our Lord found here an occasion to exercise His miraculous power.

The various other additions by Luke might be fairly regarded as an elaboration of the traditional story of the Passion. What special authority he had for their insertion is beyond our power to determine. It is very probable that they were drawn from that vast fund of myth, legend and tradition which clustered about the life of Jesus during the first century, and from which the apocryphal Gospels were principally made up. Luke, however, exercised his discretion in the matter, and gave us what he deemed the

most select and reliable incidents. By so doing, he constructed a story that bears every aspect of historic probability. But while thus assuming an independent attitude, he did not make any radical departure from the works which lay before him. We have seen that in the omissions and additions which constitute his principal divergence from Mark and Matthew, he either exhibits good reasons for the change, or the character of the variations show them to be the result of late editorship, for which the original author cannot be held responsible. On the other hand, the parallelisms, which outnumber the omissions and additions combined, indicate an intimate knowledge of his predecessors' writings, which must have extended not only to the general plan and character of the subjects treated, but to their structural details as presented by the actual Gospels. Thus in the account of our Lord's last days, where Luke at first sight appears most divergent from Mark and Matthew, we find such a close following of their narrative, as could only have been attained by its critical study and treatment.

SYNOPTIC GROUPING.

An examination of the eighty-four events recorded by Mark, and adopted by Matthew or Luke, will reveal the fact that fifty-five of them occur in groups of from two to five each, (not counting the Eschatological discourse, which is really one event); and that, with only two exceptions, all of these groups are given by the three synoptists. This might merely show that these three writers were indebted to a common tradition, each drawing from one source, were it not for three things; viz., that the same groups are selected by the three evangelists, that they are presented in the same order, and that nothing short of a single document containing every group will satisfy those conditions. This identity in selection and arrangement undoubtedly proves the interdependence of the three Gospels, since it would be utterly impossible for three writers, working distinct from and unknown to each other, to produce the same result. These groups are easily distinguished from the various isolated incidents by their introductory words, and by the several events that make them up being brought together by connecting or explanatory terms. They are as follows:—

Sec.	• Groups.	Mark.	Matthew.	Luke.
	1	1	1	1
1	Ministry of John the Baptist.....	1: 1-8	3: 1-12	3: 1-18 c[3: 19, 20]
2	Baptism of Jesus the Christ.....	1: 9-11	3: 13-17	3: 21, 22 a(3: 23-38)
3	Temptation of Jesus.....	1: 12, 13	4: 1-11	4: 1-13
	2	2	2	2
6	Freeing a demoniac.....	1: 23-28	b.....	4: 33-37
7	Healing Simon's wife's mother.....	1: 29-34	8: 14-17	4: 38-41
	3	3	3	3
10	Healing a paralytic.....	2: 1-12	9: 1-8	5: 17-26
11	Call of Levi, or Matthew.....	2: 13-17	9: 9-13	5: 27-32
12	Time for fasting.....	2: 18-22	9: 14-17	5: 33-39
	4	4	6	4
13	Plucking grain on the sabbath.....	2: 23-28	12: 1-8	6: 1-5
14	Restoring the withered hand.....	3: 1-6	12: 9-14	6: 6-11 c[6: 12-16]
15	Followed by multitudes.....	3: 7-12	12: 15-21	6: 17-19
	5	5	7	5
19	The sower and his seed.....	4: 1-9	13: 1-9	8: 4-8
20	Interpretation of the parable.....	4: 10-20	13: 10-23	8: 9-15
	6	6	4	6
24	Stilling the tempest.....	4: 35-41	8: 23-27	8: 22-25
25	The demoniac of the Gerasenes.....	5: 1-20	8: 28-34	8: 26-39
	7	7	5	7
26	Appeal of Jairus to Jesus.....	5: 21-24	9: 18, 19	8: 40-42
27	Healing woman with issue of blood.....	5: 25-34	9: 20-22	8: 43-48
28	Restoring life to daughter of Jairus.....	5: 35-48	9: 23-26	8: 49-56

Sec.	Groups.	Mark.	Matthew.	Luke.
8		8	8	8
33	Feeding the five thousand.....	6: 30-44	14: 13-21	9: 10-17
34	Walking on the sea.....	6: 45-52	14: 22-33	b.....
35	Healing many sick.....	6: 53-56	14: 34-36	b.....
36	Outward cleansing.....	7: 1-13	15: 1-9	b.....
37	Inward defilement.....	7: 14-23	15: 10-20	b.....
9		9	9	9
41	Feeding the four thousand.....	8: 1-10	15: 32-39	b.....
42	Seeking a sign.....	8: 11-13	16: 1-4	b.....
43	Leaven of the Pharisees.....	8: 14-21	16: 5-12	b.....
10		10	10	10
45	Faith and zeal of Peter.....	8: 27-33	16: 13-23	9: 18-22
46	Virtue of self-denial.....	8: 34-9: 1	16: 24-28	9: 23-27
47	The Transfiguration.....	9: 2-13	17: 1-13	9: 28-36
48	Cure of epileptic boy.....	9: 14-29	17: 14-20	9: 37-43
11		11	11	11
54	Blessing little children.....	10: 13-16	19: 13-15	18: 15-17
55	The rich young ruler.....	10: 17-22	19: 16-22	18: 18-23
56	Riches and eternal life.....	10: 23-31	19: 23-30	18: 24-30
12		12	12	12
63	Authority of Jesus.....	11: 27-33	21: 23-27 a(21: 28-32)	20: 1-8
64	Wicked husbandmen.....	12: 1-12	21: 33-46 a(22: 1-14)	20: 9-19
65	The tribute money.....	12: 13-17	22: 15-22	20: 20-26
66	Marriage and the resurrection.....	12: 18-27	22: 23-33	20: 27-38
13		13	13	13
68	David's son and Lord.....	12: 35-37	22: 41-46	20: 41-44
69	Warning against the scribes.....	12: 38-40	23: 1-7	20: 45-47
70	The widow's mites.....	12: 41-44	b.....	21: 1-4
14		14	14	14
71	The Eschatological Discourse			
a	Overthrow of the temple.....	13: 1, 2	24: 1, 2	21: 5, 6
b	Wars and persecutions.....	13: 3-8	24: 3-8	21: 7-11
c	Delivered up to judgment.....	13: 9-13	24: 9-14	21: 12-19
d	Destruction of Jerusalem.....	13: 14-20	24: 15-22	21: 20-24
e	False christs and false prophets.....	13: 21-23	24: 23-28	b.....
f	Coming of the Son of man.....	13: 24-27	24: 29-36	21: 25-36
15		15	15	15
75	Preparing for the Passover.....	14: 12-16	26: 17-19	22: 7-13
76	Announcing the betrayal.....	14: 17-21	26: 20-25	c[22: 21-23]
77	Institution of the Lord's Supper.....	14: 22-25	26: 26-29	22: 14-20
16		16	16	16
78	Recreancy of the apostles.....	14: 26-31	26: 30-35	22: 31-39
79	The garden of Gethsemane.....	14: 32-42	26: 36-46	22: 40-46
80	Betrayal by Judas.....	14: 43-52	26: 47-56	22: 47-53
17		17	17	17
81	Jesus before the Sanhedrin.....	14: 53, 55-65	26: 57, 59-68	22: 54 c[22: 63-71]
82	Denial by Peter.....	14: 54, 66-72	26: 58, 69-75 a(27: 3-10)	22: 55-62
83	Jesus before Pilate.....	15: 1-5	27: 1, 2, 11-14	23: 1-7
84	Barabbas or Christ?.....	15: 6-15	27: 15-26	c[23: 13-25]
85	Mocked by the soldiers.....	15: 16-20	27: 27-31	23: 8-12
18		18	18	18
86	Crucifixion of Jesus.....	15: 21-32	27: 32-44	23: 26-43
87	Death of Jesus.....	15: 33-41	27: 45-56	23: 44-49
89	Burial of Jesus.....	15: 42-16: 1	27: 57-61 a(27: 62-66)	23: 50-56
90	The Resurrection.....	16: 2-8	28: 1-8	24: 1-12

^aNew matter added.^bIncidents omitted.^cOrder changed.

In the foregoing table Mark is taken as the standard, with respect to both selection and arrangement. Out of the eighteen groups there presented, Matthew follows Mark in every instance, making but one change in the arrangement. Luke omits one group entire, and the greater part of another one, but follows Mark closely in the arrangement. It has been supposed, with apparently good reason, that these two groups (Nos. 8 and 9) are different traditions of the same series of events, but were both adopted by Mark, because the difference between them was too great to be reconciled: while Luke, on the other hand, because of this variation, rejected both traditions, except the feeding of the five thousand which introduced the first. Among the various events which make up each group, Matthew exhibits two omissions and four additions, while Luke exhibits one addition, eight omissions and four transpositions. These changes, in comparison with the number of events introduced are remarkably few, and no more than what might naturally be expected from three different writers, actuated by distinct purposes. They all show signs of deliberate intention, and hence do not affect the substantial agreement between the three synoptists. As they have been fully considered in former chapters of our work, it is not necessary here to go into any further examination.

This general selection of the same groups and observance of the same order is the best possible proof that Mark, Matthew and Luke, as representative of the Gospels which bear their name, were not only familiar with, but followed one another most closely. Their interdependence is further shown by the several interjections which appear in the course of their narrative. Thus, all three evangelists interpose the story of healing a woman with an issue of blood, noted in group 7, at exactly the same place in their respective accounts of restoring to life the daughter of Jairus. While both incidents may have constituted a single tradition, and been naturally recorded together, it is still difficult to understand how three independent writers could have adopted the same record, and combined the two stories in the same way. Again, all three evangelists begin the Eschatological discourse, noted in group 14, with a prediction of the overthrow of the temple, next refer to the wars and persecutions which would happen at that time, then revert to the destruction of Jerusalem, giving the same details, and finally conclude with the coming of the Son of man. While this also may be claimed as a single discourse, where a general agreement between three different recorders might naturally be expected, yet in only two ways could such harmony have been attained. Either the words of the Saviour were taken down at the time of their utterance, which is extremely doubtful, or there must have been a prior document from which each evangelist drew, one too differing very little in substance or arrangement from the record which has come down to us. Lastly, all three evangelists, in their account of the arrest of Jesus, noted in group 17, mention Peter as following the armed band at a distance; but while Mark and Matthew enter at once into the details of the trial before the Sanhedrin, and then give the story of Peter's threefold denial, Luke, seeing the incongruity of such an arrangement, tells us first all about Peter's denial, and postpones the trial of Jesus till early morn, when the council had time to assemble. Although there is a lack of harmony here between the first two and the third synoptist as to the precise order of events, this very change proves that Luke must have had the accounts of Mark and Matthew before him when he undertook to give his own version, since he found it expedient to alter their arrangement. So that the difference in this latter case affords as strong evidence of the close connection between these Gospels, as does the agreement in the two former instances. It seems impossible to explain this connection in any other way than by the familiarity of these evangelists with one another's works; so far originally as consisted with the order of writing, and to a complete extent by subsequent knowledge.

SYNOPTIC DIVERSITY.

In the midst of so much harmony between the three synoptists we might naturally expect some diversity. But when an examination has been made one is surprised to find how small it is, and of what comparative little importance. With the exception of a few instances, which might have resulted from subsequent interpolation or revision, this diversity consists in varied forms of expression and statement, which could hardly

have been avoided by writers working from different standpoints and with different ends in view. In fact, it would have been very strange not to have found such variations, since no harmony can exist without diversity. A presentation of the principal cases of this synoptic diversity, as found in the parallel sections of the "Harmony", will prove interesting.

EXPRESSIONS AND STATEMENTS.

According to Mark 1: 21, Jesus first entered Capernaum immediately after the call of four disciples; while according to Matt. 4: 13, He took up His residence in that city some time before this event.

According to Mark 1: 22, the people in the synagogue were astonished at the teaching of Jesus; while according to Matt. 7: 28, it was the people on the mount who experienced a similar feeling.

According to Mark 1: 34, Jesus, on His first entry into Capernaum, healed many that were sick; while according to Matt. 8: 16, on the same described occasion He healed all that were sick.

According to Mark 2: 12, those at the paralytic's cure exclaimed, "We never saw it on this fashion"; while according to Luke 5: 26, the same people said, "We have seen strange things to-day".

According to Mark 3: 4, Jesus asks the Pharisees, "Is it lawful on the sabbath day to do good?" while according to Matt. 12: 10, 12, it is the Pharisees who put the question, and Jesus who answers.

According to Mark 3: 7, the multitudes who come from all parts of the land follow Jesus to the sea; while according to Matt. 4: 25, the same designated multitudes follow Jesus up into a mountain.

According to Mark 3: 13, when Jesus went up the mountain He called only those whom He would; while according to Matt. 5: 1, the disciples generally followed Him there at that time.

According to Mark 3: 22, scribes from Jerusalem accused Jesus of casting out demons by Beelzebub; while according to Matt. 12: 24, it was the Pharisees in Galilee who made the same accusation.

According to Mark 6: 7, Jesus sent His disciples forth on a mission among the people in general; while according to Matt. 10: 5, they were expressly enjoined to avoid both Gentiles and Samaritans.

According to Mark 6: 20, Herod regarded John the Baptist as a righteous man, and kept him safe; while according to Matt. 14: 5, Herod would have put John to death, but feared the multitude.

According to Mark 6: 56, many sick persons touch the border of Jesus' garment, and are healed; while according to Matt. 9: 20-22, and Luke 8: 43, 44, only one woman does so, and is thereby cured.

According to Mark 8: 12, Jesus refuses to gratify the Pharisees by showing them a sign from heaven; while according to Matt. 12: 39, and Luke 11: 29, they are referred to the sign of Jonah, as alone given.

According to Mark 10: 11, whosoever puts away his wife, and marries another, commits adultery; while according to Matt. 19: 9, if the cause of divorce be fornication, he may marry again without sin.

According to Mark 10: 31, Jesus says, "But many *that are* first shall be last; and the last first;" while according to Matt. 19: 30, and Luke 13: 30, we have the same phrase, but with parts transposed.

According to Mark 11: 11, Jesus entered Jerusalem and the temple towards even, as He soon left; while according to Matt. 21: 12 and Luke 19: 45, it must have been much earlier in the day.

According to Mark 11: 20, the fruitless fig tree was not found withered till the following morning; while according to Matt. 21: 19, it withered away immediately after the curse was pronounced.

According to Mark 11: 23 and Matt. 21: 21, Jesus refers to a mountain taken up and cast into the sea; while according to Luke 17: 6, the original saying is a sycamine tree rooted up and planted in the sea.

According to Mark 14: 11 and Luke 22: 5, Judas agreed to deliver Jesus unto the priests for money; while according to Matt. 26: 15, the exact sum fixed on was thirty pieces of silver, weighed unto him.

According to Mark 15: 36 and Matt. 27: 48, vinegar is given to Jesus, for the purpose of reviving Him; while according to Luke 23: 36, the soldiers offer Jesus vinegar in mockery, and with deriding words.

According to Mark 16: 8, the women who returned from the tomb said nothing to any one for fear; while according to Matt. 28: 8 and Luke 24: 9, they hastened from the tomb to tell the disciples.

It will be seen from the above schedule how little variation there is between the three evangelists, and when closely examined what small importance it possesses. Excluding all note of omissions, additions and transpositions, which do not belong to the present consideration, and have been treated elsewhere, it may be said that this difference is strictly verbal, and due mainly to individual treatment. This brings the synop- tists very close together, and shows how much each must have contributed to the work of the others. In fact, it has been assumed that all three were acquainted with one another, and wrote their Gospels in conjunction. And the phenomena presented to us go far in supporting such an assumption. However, it is not necessary to take such an extreme view; and the fact that the first Gospel became the foundation of the second and third, while the first and second were used in the construction of the third, will explain every parallelism.

CHAPTER XI.

COMPARISON IN IDEA.

HITHERTO, all attempts at comparing the synoptic evangelists with respect to their language have been confined to mere verbal similarity; i. e., indicating by various devices, as underlines, black letter, or different colors, words which appear alike in all three Gospels. While this method is extremely simple and easy to follow out, it ignores many phrases which are identical in idea but vary more or less in expression. The design of such comparison was to ascertain what constituted the original tradition from which these Gospels are supposed to have been derived. Now, when the same Greek word has been found in all three synoptics, it is very evident that such word must have existed in the original record. Consequently, the above noted method could be implicitly relied upon to the full extent of its application. But, as this plan takes no account of the frequent and intentional change of phraseology by the first composers in order to secure diversity of style, nor of the many mistakes by copyists, either through design, oversight, or ignorance, its results have always proved meagre and unsatisfactory. The only true way therefore, to ascertain the original record from which succeeding writers drew, is to embrace within the limits of such comparison every word, phrase, sentence, or paragraph which exhibits the same idea, whether expressed in identical, similar, or entirely different terms.

Again, investigators frequently select single passages, as presented by all three synoptists, and upon their comparison construct very ingenious theories. There might be some warrant for this practice were we certain that such passages corresponded exactly with the original form. But unfortunately, this is not always the case. And should it happen that the original rendering was quite different from the present version, then the derived theory becomes valueless, because its evidence has disappeared. No safe conclusions can be drawn from the examination of one, two, or even several passages, since all may have undergone changes which present them in a different light from what was originally intended. It is only when the evidence is multiplied to such an extent that the loss of a few parts will make no material difference in the general effect, that we are justified in drawing an inference, and counting upon its acceptance. Our selection therefore, of fifty distinct passages from the synoptic Gospels, and comparison of their threefold records, is likely to prove efficacious, and present sufficient grounds for any theory that may be constructed thereon.

As Mark appears to have been the first complete Gospel put forth by an evangelist, and as it became the foundation on which the two succeeding ones were built, we have taken our fifty selections from its contents, adding the corresponding ones from Matthew and Luke. This gives us a representative body of passages on which to base our conclusions. It affords a much better ground for inference, than would a few selected verses taken here and there. The collection embraces every chapter in Mark, except the VII, which has nothing correspondent in Luke. The fifty selections are arranged in five parts:—first, passages common to Mark and Matthew, but different in Luke; second, passages common to Mark and Luke, but different in Matthew; third, passages common to Matthew and Luke, but different in Mark; fourth, passages common to Mark, Matthew and Luke, and couched in the same terms; and fifth, passages common to all three evangelists, but differing in language. With the exception of the last group, they all consist of sayings, principally by Jesus, in the recording of which each evangelist would naturally exercise the utmost care. Hence they may be safely accepted as the best attainable report of the original utterance.

1. Passages Common to Mark and Matthew, but Different in Luke.

IDENTICAL IN WORDS.

Mark.	Matthew.	Luke.
1: 17 Come ye after me, and I will make you to become fishers of men.	4: 19 Come ye after me, and I will make you.....fishers of men.	5: 10 Fear not; from henceforth thou shalt catch men.
4: 17 When tribulation or persecution ariseth because of the word, straightway they stumble.	13: 21 When tribulation or persecution ariseth because of the word, straightway he stumbleth.	8: 13 In time of temptation fall away.
10: 13 But he that endureth to the end, the same shall be saved.	10: 22 But he that endureth to the end, the same shall be saved.	21: 18 And not a hair of your head shall perish.
10: 33 The Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death.	20: 18 The Son of man shall be delivered unto the chief priests and..... scribes; and they shall condemn him to death.	18: 31 All the things that are written through the prophets shall be accomplished unto the Son of man.
10: 43, 44 But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all.	20: 26, 27 Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant.	22: 26 But ye <i>shall</i> not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.
13: 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death.	10: 21 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death.	21: 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and <i>some</i> of you shall they cause to be put to death.
13: 28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh.	24: 32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh.	21: 29, 30 And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
14: 21 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed!	26: 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed!	22: 22 The Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!
14: 62 And ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.	26: 64 Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.	22: 69 But from henceforth shall the Son of man be seated at the right hand of the power of God.

IMPORTANT WORDS CHANGED.

Mark.	Matthew.	Luke.
3: 27 But no one can enter into the house of the strong <i>man</i> , and spoil his goods, except he first bind the strong <i>man</i> ; and then he will spoil his house.	12: 29 HOW CAN ANY ONE enter into the house of the strong <i>man</i> , and spoil his goods, except he first bind the strong <i>man</i> ? and then he will spoil his house.	11: 21, 22 When the strong <i>man</i> fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.
3: 35 For whosoever shall do the will of God,..... the same is my brother, and sister, and mother.	12: 50 For whosoever shall do the will of MY FATHER WHO IS IN HEAVEN,..... he is my brother, and sister, and mother.	8: 21 My mother and my brethren are these that hear the word of God, and do it.
11: 29 I..... will ask of you one question,..... and answer me, and I..... will tell you by what authority I do these things. The baptism of John, ... was it from heaven, or from men?	21: 24, 25 I also will ask you one question, WHICH IF YE TELL ME, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?	20: 3, 4 I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men?

IMPORTANT WORDS ADDED.

Mark.	Matthew.	Luke.
13: 14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judea flee unto the mountains.	24: 15, 16 When therefore ye see the abomination of desolation, WHICH WAS SPOKEN OF THROUGH DANIEL THE PROPHET, standing IN THE HOLY PLACE (let him that readeth understand), then let them that are in Judea flee unto the mountains.	21: 20, 21 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains.
14: 48, 49 Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but <i>this is done</i> that the scriptures might be fulfilled.	26: 55, 56 Are ye come out, as against a robber, with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But ALL THIS IS COME TO PASS, that the scriptures OF THE PROPHETS might be fulfilled.	22: 52, 53 Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

IMPORTANT WORDS OMITTED.

Mark	Matthew.	Luke.
2: 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, ... THE NEW FROM THE OLD, and a worse rent is made.	9: 16 No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, ... and a worse rent is made.	5: 36 No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
6: 4 A prophet is not without honor, save in his own country, AND AMONG HIS OWN KIN, and in his own house.	13: 57 A prophet is not without honor, save in his own country, ... and in his own house.	4: 24 No prophet is acceptable in his own country.
10: 27 With men it is impossible, BUT NOT WITH GOD: for all things are possible with God.	19: 26 With men this is impossible; but with God all things are possible.	18: 27 The things which are impossible with men are possible with God.
10: 42 Ye know that THEY WHO ARE ACCOUNTED to rule over the Gentiles lord it over them; and their great ones exercise authority over them.	20: 25 Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.	22: 25 The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

2. Passages Common to Mark and Luke, but Different in Matthew.

IDENTICAL IN WORDS.

Mark.	Matthew.	Luke.
3: 4 Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?	12: 12 Wherefore it is lawful to do good on the sabbath day.	6: 9 Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?
9: 50 Salt is good: but if the salt have lost its saltiness, wherewith will ye season it?	5: 13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?	14: 34 Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?
10: 15 Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.	18: 3 Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.	18: 17 Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
10: 17, 18 Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, <i>even</i> God.	19: 16, 17 Teacher, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good.	18: 18, 19 Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, <i>even</i> God.
10: 23 How hardly shall they that have riches enter into the kingdom of God!	19: 23 It is hard for a rich man to enter into the kingdom of heaven.	18: 24 How hardly shall they that have riches enter into the kingdom of God!

IMPORTANT WORDS CHANGED.

Mark.	Matthew.	Luke.
8: 31 The Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.	16: 21 He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.	9: 22 The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and THE THIRD DAY be raised up.
10: 21 One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.	19: 21 If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.	18: 22 One thing thou lackest yet: sell all that thou hast, and DISTRIBUTE unto the poor, and thou shalt have treasure in heaven: and come, follow me.
14: 36, Father, all things are possible unto thee; remove this cup from me.	26: 39 My Father, if it be possible, let this cup pass away from me.	22: 42 Father, IF THOU BE WILLING, ... remove this cup from me.

IMPORTANT WORDS ADDED.

Mark.	Matthew.	Luke.
2: 19 Can the sons of the bridechamber fast, while the bridegroom is with them?	9: 15 Can the sons of the bride-chamber mourn, as long as the bridegroom is with them?	5: 34 Can YE MAKE the sons of the bridechamber fast, while the bridegroom is with them?
4: 22 There is nothing hid, save that it should be manifested; neither was <i>anything</i> made secret, ... but that it should come to light.	10: 26 There is nothing covered, that shall not be revealed; and hid, that shall not be known.	8: 17 Nothing is hid..... that shall not be made manifest; nor <i>anything</i> <i>se-</i> cret, that shall not BE KNOWN AND come to light.

IMPORTANT WORDS OMITTED.

Mark.	Matthew.	Luke.
2: 8, 9 Why reason ye these things in your hearts? Which is easier, to say TO THE SICK OF THE Palsy, Thy sins are forgiven; or to say, Arise, AND TAKE UP THY BED, and walk?	9: 4, 5 Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?	5: 22, 23 Why reason ye in your hearts? Which is easier, to say, ... Thy sins are forgiven thee; or to say, Arise and walk?
9: 1 There are some here of them that stand <i>by</i> , who shall in no wise taste of death, till they see the kingdom of God COME WITH POWER.	16: 28 There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.	9: 27 There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

3. Passages Common to Matthew and Luke, but Different in Mark.

IMPORTANT WORDS CHANGED.

Mark.	Matthew.	Luke.
3: 24, 25 If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand.	12: 25 Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.	11: 17 Every kingdom divided against itself is brought to desolation; and a house <i>divided</i> against a house FALLETH.
8: 12 Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.	16: 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.	11: 29 THIS GENERATION IS an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

IMPORTANT WORDS OMITTED.

Mark.	Matthew.	Luke.
3: 26 If Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.	12: 26 If Satan CASTETH OUT SATAN, he is divided against himself; how then shall his kingdom stand?	11: 18 If Satan <i>also</i> is divided against himself, how shall his kingdom stand?

4. Passages Common to Mark, Matthew and Luke; in Identical Terms.

IDENTICAL IN WORDS.

Mark.	Matthew.	Luke.
2: 10 But that ye may know that the Son of man hath authority on earth to forgive sins.	9: 6 But that ye may know that the Son of man hath authority on earth to forgive sins.	5: 24 But that ye may know that the Son of man hath authority on earth to forgive sins.
12: 17 Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.	22: 21 Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.	20: 25 Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

ORDER OF WORDS CHANGED.

Mark.	Matthew.	Luke.
10: 14 Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.	19: 14 Suffer the little children, and forbid them not to come unto me: for to such belongeth the kingdom of heaven.	18: 16 Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.

IMPORTANT WORDS CHANGED.

Mark.	Matthew.	Luke.
2: 17 They that are whole have no need of a physicien, but they that are sick.	9: 12 They that are whole have no need of a physicien, but they that are sick.	5: 31 They that are IN HEALTH have no need of a physicien; but they that are sick.
10: 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	19: 24 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	18: 25 It is easier for a camel to ENTER IN through a needle's eye, than for a rich man to enter into the kingdom of God.

IMPORTANT WORDS ADDED.

Mark.	Matthew.	Luke.
2: 17 I came not to call the righteous, but sinners.....	9: 13 I came not to call the righteous, but sinners.	5: 32 I am not come to call the righteous but sinners TO REPENTANCE.
8: 35 Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake AND THE GOSPEL'S..... shall save it.	16: 25 Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake..... shall find it.	9: 24 Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, ... THE SAME shall save it.
8: 36 What doth it profit a man, to gain the whole world, and forfeit his life?	16: 26 What shall a man be profited, if he shall gain the whole world, and forfeit his life?	9: 25 What is a man profited, if he gain the whole world, and LOSE OR forfeit his own self?
10: 11 Whosoever shall put away his wife, ... marry another, commit-teth adultery against her.	19: 9 Whosoever shall put away his wife, EXCEPT FOR FORNICATION, and shall marry another, commit-teth adultery.	16: 18 Every one that putteth away his wife, ... and marrieth another, commit-teth adultery.
11: 17 Is it not written, My house shall be called a house of prayer FOR ALL THE NATIONS? but ye have made it a den of robbers.	21: 13 It is written, My house shall be called a house of prayer: but ye make it a den of robbers.	19: 46 It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

IMPORTANT WORDS OMITTED.

Mark.	Matthew.	Luke.
6: 11 Whatsoever place shall not receive you, AND THEY HEAR YOU NOT, as ye go forth thence, ... shake off the dust that is under your feet FOR A TESTIMONY UNTO THEM.	10: 14 Whosoever shall not receive you, NOR HEAR YOUR WORDS, as ye go forth out of THAT HOUSE OR THAT CITY, shake off the dust of your feet.	9: 5 As many as receive you not, ... when ye depart from THAT CITY, shake off the dust from your feet FOR A TESTIMONY AGAINST THEM.
13: 30 Verily I say unto you, This generation shall not pass away, until all THESE things be accomplished.	24: 34 Verily I say unto you, This generation shall not pass away, until all THESE things be accomplished.	21: 32 Verily I say unto you, This generation shall not pass away, until all things be accomplished.

5. Passages Common to Mark, Matthew and Luke; in Different Terms.

Mark.	Matthew.	Luke.
1: 40 There cometh to him a leper, beseeching him, and kneeling down to him.	8: 2 Behold, there came to him a leper and worshipped him.	5: 12 Behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him.
2: 6, 7 There were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth.	9: 3 Behold, certain of the scribes said within themselves, This man blasphemeth.	5: 21 The scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies?
4: 11, 12 Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand.	13: 11, 13 Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.	8: 10 Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.
4: 20 Those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.	13: 23 He that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.	8: 15 That in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.
4: 21 Is the lamp brought to be put under the bushel, or under the bed, <i>and</i> not to be put on the stand?	5: 15 Neither do <i>men</i> light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house.	8: 16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light.
4: 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.	8: 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves.	8: 23 And there came down a storm of wind on the lake; and they were filling <i>with water</i> , and were in jeopardy.
4: 40 He said unto them, Why are ye fearful? have ye not yet faith?	8: 26 He saith unto them, Why are ye fearful, O ye of little faith?	8: 25 He said unto them, Where is your faith?
5: 39 He saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.	9: 24 He said, Give place: for the damsel is not dead, but sleepeth.	8: 52 He said, Weep not; for she is not dead, but sleepeth.
9: 2, 3 He was transfigured before them; and his garments became glistening, exceeding white; so as no fuller on earth can whiten them.	17: 2 He was transfigured before them; and his face did shine as the sun, and his garments became white as the light.	9: 29 As he was praying, the fashion of his countenance was altered, and his raiment <i>became</i> white <i>and</i> dazzling.
14: 61, 62 The high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am.	26: 63, 64 The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said.	22: 66, 67 They led him away into their council, saying, If thou art the Christ, tell us. 22: 70 They all said, Art thou then the Son of God? And he said unto them, Ye say that I am.
15: 39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.	27: 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.	23: 47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
16: 2 And very early on the first day of the week, they come to the tomb when the sun was risen.	28: 1 Now late on the sabbath day, as it began to dawn toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary to see the sepulchre.	24: 1 But on the first day of the week, at early dawn, they came unto the tomb.

The foregoing list, extensive as it appears, does not begin to give every instance of parallelism in idea presented by the three synoptists, but is limited to the most prominent and representative ones. Many passages which exhibit parallelism in words as well as in ideas, and also those verbally identical in all three synoptics, have been omitted, since they do not come under the present head. A careful examination of this list will reveal several interesting features. In general, it affords a most instructive illustration of how the three synoptic Gospels were worked out; beginning with Mark as the original, followed by Matthew as based upon Mark, and ending with Luke as relying upon both Mark and Matthew. The number assigned to each group is as follows:—

Common to Mark and Matthew	18
Common to Mark and Luke	12
Common to Matthew and Luke	3
Common to Mark, Matthew and Luke, in identical terms . .	12
Common to Mark, Matthew and Luke, in different terms . .	12

These figures, except those belonging to the fourth group, present the same proportion that would appear from a complete list of the parallel passages, as no attempt was made to increase or diminish any particular group;—the various passages being selected without any reference to their ultimate assignment. The threefold parallelisms in words however, presented in the fourth group, form a much smaller proportion of the total number of such instances distributed throughout the three synoptics; but as these are immaterial to the present inquiry, they need not be taken into account. As might naturally be expected, Mark and Matthew exhibit the largest number of verbal parallelisms, being to a great extent companion Gospels; while Mark and Luke come next in quantity, showing how much the latter depended upon the former in compiling his Gospel. The small number of parallelisms between Matthew and Luke is due to the fact that our list embraces only those passages found in all three Gospels. Had it also included those found only in the two mentioned, the number cited would have been far greater. The similarity in language presented by all three synoptists in the last group affords by itself a remarkable exhibit; showing how much Matthew and Luke retained, while seeking to vary from and improve upon the form of their predecessor.

But it is the verbal differences that claim our attention. For there we realize the significance of comparison in idea. It will not be necessary to go into a detailed examination of the cited passages, since that is the work of a commentary, while our own plan involves only comparison, with the view of proving the interdependence of the three synoptic Gospels. The various passages have been divided and subdivided under several heads, so that the variations in expression, which each evangelist applied to the same thought, can be easily distinguished. We need therefore only to point out a few representative passages as illustrations of the plan set forth. In the first group, Luke differs from both Mark and Matthew; and this difference is similar to what we find all through that Gospel. The idea of the first named evangelist was to produce a work, which, while containing the essential features of those written by his two predecessors, would present them under a new form. A good illustration of this appears in the account of the call of four disciples, (Sec. 5.) Where Mark and Matthew record Jesus as saying, "Come ye after me, and I will make you [to become] fishers of men;" Luke adapts the same idea to the wonderful miracle he has just described: "Fear not, from henceforth thou shalt catch men." Again, in the account of the visit of mother and brethren, (Sec. 18.) where Mark and Matthew represent our Lord as saying, "Whosoever shall do the will of God, [of my Father who is in heaven,] the same [he] is my brother, and sister and mother;" Luke puts it, "My mother and my brethren are these who hear the word of God, and do it." Lastly, in the account of rejected by the Nazarenes, (Sec. 29.) where Mark and Matthew record Jesus as saying, "A prophet is not without honor, save in his own country, [and among his own kin,] and in his own house" Luke condenses the remark into "No prophet is acceptable in his own country." Such instances clearly show that Luke must have had the two preceding Gospels before him when he wrote his own, and that the change in language was intentional.

In the second group, Matthew differs from Mark and Luke. Sometimes the main idea is given a different turn. Thus in the account of the rich young ruler, (Sec. 55.)

where Mark and Luke represent the lawyer as saying, "Good Teacher, what shall I do that I may [to] inherit eternal life?" Matthew applies the term good to the question, rather than to the person addressed. "Teacher, what good thing shall I do, that I may have eternal life?" Again, the original expression is paraphrased. Thus in the same account, where Mark and Luke represent Jesus as saying, "One thing thou lackest [yet]:" Matthew puts it in the form of "If thou wouldest be perfect." Lastly, another sense is imparted by the alteration of a single word. Thus in the discourse on time for fasting, (Sec. 12.) where Mark and Luke record the words of the Teacher, "Can [ye make] the sons of the bridechamber **fast**, while the bridegroom is with them?" Matthew reports it, "Can the sons of the bridechamber **mourn**, as long as the bridegroom is with them?" These examples are sufficient to show that Matthew must have made his changes from Mark for what seemed to him a good reason; though Luke apparently did not consider such reason sufficient, since he preferred to follow Mark.

In the third group, Mark differs from Matthew and Luke; but there seems no reason for such difference otherwise than a desire on the part of the two latter evangelists to improve upon the expression of the former. Thus in the discourse on seeking a sign, (Sec. 42.) where Mark represents Jesus as saying that no sign would be given to that generation, Matthew and Luke record Him as adding, "but the sign of Jonah." The improvement in this instance seems to have been original with Matthew, and to have resulted from his well known propensity for introducing Scripture references wherever practicable. Again, in the discourse on casting out demons, (Sec. 17.) where Mark represents Jesus as saying, "If a kingdom . . . or a house be divided against itself, etc." Matthew and Luke report His words as "Every kingdom . . . or house divided against itself, etc." thus transforming a conditional expression into a positive one. In this latter case, the change appears more formal than real, and hardly called for by any resultant effect. Variation for the mere sake of variety thus appears to be the keynote of this class of passages.

In the fifth group, we have various illustrations of how the three synoptists presented the same idea in different terms. Thus in the account of restoring life to the daughter of Jairus, (Sec. 28.) we have the words of remonstrance, addressed by Jesus to the mourners, given under three distinct forms:—by Mark, "Why make ye a tumult, and weep?" by Matthew, "Give place:" and by Luke, "Weep not;" where but one form could have been originally uttered. Throughout the remainder of the story, Luke follows Mark almost word for word, while Matthew differs only in his omissions. Again, in the account of cleansing a leper, (Sec. 9.) the action of the man is described by Mark as "kneeling down to him," by Matthew as "worshipped him," and by Luke as "he fell on his face," while in every other respect all three accounts closely parallel. Examples like the above would seem to prove that each synoptic evangelist drew from a different source, were it not for the fact that they are too few in number, and too isolated in position, to warrant any such assumption. While the general harmony between all three writers far outweighs any such conflicting evidence.

The fourth group, where Mark, Matthew and Luke agree both in idea and words, affords grounds for comparison rather than contrast, and was introduced merely for the sake of completeness. It is not necessary to comment on any of the passages there presented. They show for themselves, and, what is more important, prove beyond doubt that all three evangelists must have drawn from a common written source. What that source was opinions may differ, but if not the present Mark, it must have been the original draft of that Gospel, which, in these respects at least, coincided exactly with what we now have. To contend that mere verbal tradition will account for such close resemblance is absurd: for unless that tradition had first been committed to writing, and then learned by rote, it could not possibly have fulfilled the conditions as presented to us. And even if the hearers of Jesus had been able to treasure up in their minds all the sayings transmitted to us, they could not have retained those sayings for any considerable length of time, and repeated them to Mark and Luke word for word as originally uttered. And if the apostle Matthew did after some years write down those sayings as he remembered them, then we have a written tradition from which the authors of our Matthew and Luke undoubtedly drew. There seems no way of escape from the contention that whether the present Mark be an original or merely edited Gospel, it certainly was the

basis on which the present Gospels of Matthew and Luke were constructed. For in the written evidence handed down to us we have the most infallible proofs that Mark, in its present form, was prior to our Matthew and Luke, and being prior, must have been consulted and used by his successors.

But parallelism in idea affords stronger proof of interdependence than parallelism in form, since it allows for the peculiarities of each writer. Had neither Matthew relied upon Mark, nor Luke upon both Mark and Matthew, but have drawn their material from another and distinct source, it is not probable that either would have reproduced so much of what appears in the compilation of their predecessor; since they would naturally have selected out of the fund of legend, tradition, and documentary record, what appealed to their own individual judgment, rather than what appeared suitable to Mark. This is evident from their introduction of so many things that are not found in that Gospel, and were either rejected by, or more probably unknown to its author. Had they on the other hand, depended upon the same source from which Mark drew, there would have been no call for any variation from the original language, since ignorant that this writer had delved in the same field, they would not have felt disposed to reject a form, because already used by him. It is true that the large amount of verbal parallelism is a strong argument, and has been repeatedly urged as such, that all three synoptists drew from the same original source; and were this the only phenomenon presented by their writings, that argument would possess considerable force. But, as it must be taken in connection with the fact that the three Gospels parallel one another not only in language but also in arrangement, the acceptance of both would necessarily imply the existence of a written source very similar to our present Mark. If then we admit a harmony between all three writers, it is very natural to assume that the two who followed Mark, made use of his work, and, in doing so, sought to vary from his form, in order to give their own productions an original appearance. A complete work like Mark would have a much wider circulation than a lot of miscellaneous documents, which could only have been collected by diligent search: and there would naturally be a greater desire to vary from what was so well known, than from what was necessarily known to a very few. Consequently, the reproduction of Mark's ideas in different language is a strong proof that he must have been relied upon to the extent of those ideas; and the wide acquaintance with his work another proof that those who relied upon it would naturally seek to change the wording of their extracts. Even in the fourth group, where all three synoptists present the same form, we find trifling variations, sufficient at least to show the same attempt at modifying the adopted passages.

It is to the introduction of the same ideas then, that we find the true harmony between the synoptic Gospels; for while a prior document, used in common by the synoptists, might account for a similarity in language, it could not account for a similarity of selection; because that would involve the impossible feat of three independent writers adopting the same idea, not once or twice, but in numerous instances. In only one way could this be done, viz., by making one of those Gospels a basis for the construction of the other two, and by adopting the bulk of its material, with such changes in detail and expression as a knowledge of the original traditions might suggest, or a desire to present a more direct and explicit form would warrant, combined with the general design of producing a new and independent work.

CHAPTER XII.

THE DIVINITY OF CHRIST.

IN presenting this and the two subsequent chapters, the author wishes it distinctly understood that he has neither desire nor intention to cast the slightest doubt on the doctrines of the Divinity of Christ, the Nativity, and the Resurrection, as put forth by the Church. Those doctrines have become too firmly established in the minds and hearts of Christian believers to warrant the least reflexion on their verity. And they will remain so, till it pleases an Almighty Father to grant mankind a new revelation, and a clearer insight into the mysteries of the kingdom of heaven. This, however, need not debar us from studying those great questions under every possible light, and with every assistance that research, discovery and investigation may offer towards their complete solution. We should be able to know as well as to give a reason for the faith that is within us; and this knowledge can only be attained by a personal study of every matter pertaining to that faith. In his consideration however, of the above noted doctrines, the author is limited to the views entertained concerning them by the New Testament writers, and more especially to the Gospel support for their acceptance. Any further investigation would lead into the domain of theological polemics, which is not the object of the present work. The following chapter treats of the divinity of Christ, as shown through the genealogy and titles of Jesus.

THE GENEALOGY OF JESUS.

Two genealogical tables of our Lord's ancestors appear in the Gospel narratives; one given by Matthew, and one by Luke. Matthew, writing for the Jews, begins with Abraham, enumerates the head of each family to David, thence through Solomon to Joseph the husband of Mary, "of whom was born Jesus, who is called Christ." Luke, writing for the Gentiles, begins with Jesus, "the son [as was supposed] of Joseph," goes back to David through Nathan, thence to Abraham, and thence to Adam. These genealogies are supposed to have been compiled partly from the Old Testament, and partly from tables preserved in the temple archives. They do not however, accord perfectly with Scripture record as it has come down to us; several omissions being discovered in Matthew, and some additions to Luke. Three of Matthew's omissions, viz., Ahaziah, Joash and Amaziah, found in I Chron. 3: 11, 12, are attributed to his use of the Septuagint Version, where the son of Joram is called Ozeia, which the evangelist mistook for Uziah [Azariah], and then passed on to Jotham, overlooking the three intervening names. This would indicate that the compiler of the genealogy was a Greek, who used the Septuagint in preference to the Hebrew Scriptures, and consequently not the apostle Matthew, who must have understood Hebrew, and would naturally prefer that Version. Again, in Luke 3: 27 we find introduced "the son of Rhesa;" but as there was no such person as Rhesa, and as the meaning of the word is prince, it was probably the official title applied to Zerubbabel mentioned immediately after, and mistaken by some copyist for a proper name.

Elaborate efforts have been made to correct such errors, though the tables are still far from being perfect. In the "Harmony," (Sec. 91.) we have arranged the revised tables parallel with those given by the two evangelists, so that the several changes can be seen at a glance. Whether Matthew and Luke undertook the work of compilation, whether they availed themselves of the labors of others, or whether the tables were afterwards inserted in their Gospels is immaterial. One thing appears certain; that who-

ever compiled them, or caused their insertion in those Gospels, could not have been aware of our Lord's divine conception, since that doctrine removed Joseph from all connection with the paternity; and if Jesus was not the natural son of Joseph, He could not be the legal son and descendant of David through Joseph. Had the story of our Lord's supernatural conception and birth been known and believed at that time, there would have been no occasion to compile any such tables, or to introduce them in the sacred record, for one plainly contradicts the other. If, on the contrary, they were compiled before the story of the Nativity had been published, and on the ground that Christ was generally admitted to be and publicly recognized as the son of David, then we can understand the reason for their insertion in the Gospels. It seems probable then, that the genealogical tables were compiled first, and the present stories of the Nativity at a later time.

Now let us take up the case of Mary. Neither Scripture nor tradition give us any clue to Mary's descent, beyond the supposed connection with Luke's genealogical table. This is the modern attempt to bring Mary in the line of descent by making her the daughter of Heli son of Matthat; while Joseph, in Matthew's table, was the son of Jacob son of Matthan; — the two names of the grandfather in each case being so nearly alike, as to reasonably apply to the same person. Joseph and Mary would thus become cousins. Neither evangelist however, offers any ground for such an assumption, but both distinctly trace the line of descent from Abraham and David to Joseph; giving Mary no place in that line, and making her simply the wife of Joseph. If Mary then conceived Jesus by the Holy Spirit, there appears no connecting link whatever with the given descent. And while the Son of God, He may not be also regarded as the son of David. It may be true that Jesus, by the marriage of Joseph to Mary, became the son of Joseph "by the law, and according to the flesh." But no such relation was deemed necessary in the present case, since the Jews universally regarded Jesus as the natural son of Joseph. It might also be claimed that as our Lord was the reputed and recognized son of Joseph, He became therefore the son of David, according to Matthew, through royal succession, or, according to Luke, through family descent. But if we believe in His divine conception, we cannot recognize Him as the son of Joseph, nor consequently as the royal or family descendant of David. If the descent of Christ from David through Mary had been a known fact when the Gospels of Matthew and Luke were originally written, we would have had a clear statement to that effect from one or both those evangelists; for it would have removed one of the strongest arguments against the divine conception of Jesus. As it is, Matthew is entirely silent on that point, while Luke makes only an indirect reference to the matter, by citing the prediction of the angel to Mary that her promised son would be given "the throne of his father David:" (Luke 1: 34) and that too, in the part of his Gospel which has been regarded as a late addition.

St. Paul, in his Epistle to the Romans, expressly states that Christ "was born of the seed of David according to the flesh." (Rom. 1: 3) If this be so, then Christ must have been a lineal descendant of David through Joseph. And therefore Joseph must have seemed to this apostle the real as well as the reputed father of Jesus. Any other construction, like that which finds here an evidence of Mary's descent from David, appears forced and unnatural. Nor does this assumption conflict with what Paul says immediately afterwards, "who was declared to be the Son of God:" for he goes on to say, "according to the spirit of holiness by the resurrection from the dead." (Rom. 1: 4) If this passage refers to both the Incarnation and the Resurrection, it is unfortunate that the first part was not couched in clearer terms, for then there could have been no doubt of Paul's belief in the divine conception, as well as the divine nature. But the "spirit of holiness" does not necessarily mean the Holy Spirit, and throughout the entire extent of Paul's epistles there is nothing to confirm such a view, nor the slightest allusion to the supernatural birth as an historical event. So far as this apostle reveals the extent of his knowledge, the present story of the Nativity was an unknown quantity, and could not have been developed until after his death.

Now let us consider this supernatural birth from a natural point of view. The early Church believed that the divinity of Christ required a divine conception, for the Son of a Divine Father to become the son of an earthly mother; and hence she taught the virginity of Mary. But this hypothesis does not necessarily follow. The mere fact that

there seemed no other way of explaining how Christ could be both divine and human, does not make the explanation true, since the power of God is not limited by human knowledge. The same end could have been attained by means utterly beyond our comprehension. Jesus, in one of his discussions with the Pharisees, puts the same question to them; how Christ, whom they acknowledged as the son of David, could be addressed by that king as his Lord? And since Jesus declined to enlighten the Pharisees on that mystery, so has He left us in the same darkness. Again, so far as we know, every purpose of the Almighty with respect to the earth and its inhabitants has been achieved by natural means. This is the only event in the known history of the world, where a method outside of the usual course of nature seemed necessary. That we have no reason for disbelieving either in God's ability or intention to adopt such a course is not the question. But we may be pardoned for asking whether that course was necessary to accomplish the end in view. That Christ's divinity required a sinless humanity is admitted. That the natural race of men is far from being sinless no one can deny. Hence His incarnation seemed to demand something beyond the usual course of nature. And that was thought to have been attained by attributing His birth to a virgin through the Holy Spirit. But this device did not go far enough. Because perfect sinlessness in the offspring could only have resulted from the sinlessness of both progenitors. And we know that Mary was mortal and sinful, like the rest of mankind. The doctrine of the Immaculate Conception might seem to overcome this difficulty, did it not imply the invention of a second mystery to explain the first. And why force a supernatural process upon the Almighty when He could have achieved the same result in a natural way. By such doctrines we merely apply a human explanation to a divine proceeding. The explanation may be true, but within the province of God not necessarily so. Our ability to explain is simply limited by our power to understand.

THE TITLES OF JESUS.

Throughout the Four Gospels various titles are ascribed to Jesus. They may be divided into the following classes:—

1. Titles of respect or courtesy.....Teacher, Master, Rabbi or Rabboni, Lord.

Used by the disciples, (Mark 4: 38, 10: 35, 11: 21, 14: 45; Luke 5: 8, 10: 17; John 13: 36, 21: 15): by individual Jews, (Mark 9: 17, 10: 17, 51, 12: 32; Matt. 8: 2, 19): by Pharisees and Sadducees, (Mark 12: 14, 19).

2. Titles of reverence.....Saviour, Lamb of God.

Used by an angel, (Luke 2: 11): by John the Baptist, (John 1: 29, 36): by the Samaritans, (John 4: 42).

3. Titles of rank.....King, Prophet, King of Israel, King of the Jews.

Used by the Magi, (Matt. 2: 2): by the disciples, (Matt. 21: 11; Luke 19: 38; John 1: 49): by the Jews, (John 7: 40, 12: 13): by the priests and scribes, by Pilate, and by the Roman soldiers, (Mark 15: 2, 18, 32).

4. Titles of descent.....Word, Son of David.

Used by John the Evangelist, (John 1: 1, 14): by the people, (Mark 10: 47; Matt. 9: 27, 12: 23, 15: 22).

5. Titles of office.....Christ the Lord, the Lord's Christ, Messiah or Christ, Holy One of God, Christ of God.

Used by an angel, (Luke 2: 11): by Simeon, (Luke 2: 26): by an unclean spirit, (Mark 1: 24): by the disciples, (Mark 8: 29; Luke 9: 20; John 1: 41, 6: 69): by the Jews, (John 7: 41): by the rulers, (Luke 23: 35).

6. Titles of divinity.....Son of God, My Beloved Son, My Son, My Chosen, Son of the Living God, Son of the Most High God, Son of the Blessed. Son of the Most High, Lord and God.

Used by the angel Gabriel, (Luke 1: 32, 35): by a voice from heaven, (Mark 1: 11, 9: 7; Luke 9: 35): by John the Baptist, (John 1: 34): by the devil and evil spirits, (Mark 3: 11, 5: 7; Matt. 4: 3; Luke 4: 41): by the disciples, (Matt 14: 33, 16: 16; John 1: 49, 11: 27): by the high priest, the Jews and rulers, (Mark 14: 61; Matt. 27: 40): by the centurion at the cross, (Mark 15: 39): by Thomas, (John 20: 28).

These titles were addressed to Jesus sometimes in mere ceremonial usage, sometimes in fear and subjection, sometimes in esteem and veneration, sometimes in acknowledgment of super-eminence, and sometimes, by His enemies, in accusation or derision. Some of them were claimed by Jesus, as that of "Christ," in Mark 9: 41, Matt. 23: 10, Luke 24: 26, 46; and that of "Son of God," in John 3: 18, 5: 25, 9: 35, 10: 36, 11: 4, 17: 1. The former claim agrees with our Lord's function as the Messiah, on which all Christians are agreed. The latter claim will be considered further on. But the most common appellation assumed by our Lord is that of "Son of man." This name was applied to Him by no one else, and therefore may be truly regarded as His individual title.

The same designation is used for and addressed to the prophet Ezekial over ninety times in the course of his book. In like manner, the evangelists represent Jesus as adopting the name, and applying it to Himself on some forty different occasions. These need not be enumerated; though for purposes of comparison we will state that eight of them are noted by John, and the remainder by the synoptists.

It will be noticed that while Jesus calls Himself the Son of man in all Four Gospels, it is only in John's Gospel that He directly claims to be the Son of God. Throughout Mark, Matthew and Luke, He refrains from mentioning the latter title, though allowing others to do so. From which we may reasonably conclude that, whatever His innate consciousness regarding this divine relationship, the synoptists at least did not wish to represent Him as making a direct claim to the Sonship, but were content in recording utterances which might lead to such claim being inferred. Three instances of this are noticeable. Thus in Matt. 11: 25-27, we find what may be termed the prayer of Jesus, — an address to the Father as "Lord of heaven and earth," who is referred to as "My Father," alone knowing and known only by the Son. The entire passage bears a close resemblance, both in style and idea, to John 1: 18, and 3: 35, and might well have been taken from that Gospel. Luke 10: 21, 22 repeats this passage almost word for word. In Mark 13: 32, the Son is again referred to by Jesus as being subordinate to the Father, in not knowing the time appointed for His second advent. Matt. 24: 36 copies the same statement verbatim. In Luke 23: 34, 46, Jesus is represented as exclaiming from the cross "Father, forgive them; for they know not what they do;" "Father, into thy hands I commend my spirit." In each of the above instances, Jesus either addresses or refers to God as His Father; thus intimating a close relationship between the two. Now it is evident that the terms Father and Son employed by our Lord gave origin to the belief that He was the divine Son of a divine Father, and so established His divinity on the basis of His own words. Of course no stronger evidence of that divinity could be required, since Jesus must have known His relationship with the Deity. Yet may we not assume that these terms were used in a relative sense, to give us an idea of such relationship rather than its actual condition? As the earthly connection between father and son is so well understood, the disciples would naturally conclude that the heavenly connection between Father and Son was identically the same; and consequently the idea of the disciples would become the doctrine of the Church. Being only human our knowledge is limited by our comprehension: and even if Jesus had declared the exact nature of this divine relationship, it is not likely that those who heard Him would have understood His words, or that from their interpretation the Church would have been able to formulate an intelligible article of belief.

In opposition to this theory it will be claimed that our Lord actually declared Himself to be the Son of God, and thus afforded us direct and undeniable proof of His divinity. Only one occasion of such utterance however, is recorded by the synoptists, viz., the trial of Jesus before the Jewish council. According to Mark, the high priest puts to Jesus the question, "Art thou the Christ, the Son of the Blessed? And Jesus said, I am." (Mark 14: 61, 62) According to Matthew, the high priest is more emphatic in his demand: "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said." (Matt. 26: 63, 64) According to Luke, the question proceeds from the Council: "They all said, Art thou then the Son of God? And he said unto them, Ye say that I am." (Luke 22: 70) Here is presented practically the same question, but with quite different answers. In Mark the acknowledgment is direct; in Matthew it is indirect; while in Luke it is transferred. From such variety of record no idea of our Lord's exact words can be formed; so that it is only by inference we can regard them as proclaiming the Sonship. But the most conclusive argument against accepting this answer as proof that our Lord claimed to be the Son of God rests in the fact that the evangelists themselves were not agreed as to its precise terms; since each of the synoptists gave a different form, while John records an entirely different question and answer. Throughout the first three Gospels we discover numerous instances wherein our Lord's words, as recorded by Mark, are repeated verbatim by Matthew and Luke; yet to us His most important and significant utterance seems to have been regarded by their authors as of such little consequence that each gave it a different rendering. Had Mark's version been considered authoritative, both Matthew

and Luke would no doubt have repeated it, as they did on so many other occasions. But there does not seem to have been any official evidence respecting this trial, outside of what the enemies of Jesus chose to furnish. John 18: 15 would lead us to infer the presence of that apostle as well as of Peter, but how much either heard or saw is problematical. Certainly, Peter was in no fit state of mind to take much notice of the proceedings, and could not have been near enough to hear what was said. And although John gives us a very plain and credible account of the trial, he omits its most important feature. Since then we cannot be certain as to the exact nature of Jesus' answer to the high priest's question, no conclusion may be drawn from it respecting His claim to the Sonship.

Taking up John's Gospel, we find emphatic testimony on this point. John 3: 16-18 presents that beautiful passage beginning with the words, "God so loved the world, that he gave his only begotten Son." John 5: 25 assures us that "The hour cometh, and now is, when the dead shall hear the voice of the Son of God." John 11: 4 represents Jesus as attributing the sickness of Lazarus to the end "that the Son of God may be glorified thereby." While these three passages offer strong grounds for inference, they can hardly be considered as indicating a direct claim to the Sonship; since the Son of God is mentioned as a distinct person, who might be other than Jesus. Three additional passages are more explicit in their testimony, and connect our Lord more closely with the claim. Two of them however, admit of qualification. John 9: 35-37 reports that Jesus, in conversing with the man whose sight He had restored, explains His allusion to the Son of God, by the words "he it is that speaketh with thee." For the Son of God here named many ancient authorities read the Son of man, so that the evidence obtained from this passage cannot be regarded as altogether conclusive. John 10: 34-36 shows how Jesus charged the Jews with inconsistency when they accused Him of blasphemy "because I said, I am *the* Son of God." He does this by citing from Ps. 82: 6 the phrase "Ye are gods," as addressed by the Almighty to the Jews, in order to justify His own adoption of a similar term. John 17: 1-3 introduces that beautiful prayer wherein Jesus, addressing God, says, "Father, the hour is come; glorify thy Son, that the Son may glorify thee:" and further on, refers to this Son as Jesus Christ. Here we find a distinct and unqualified claim to the Sonship by our Lord in His own proper person, and in words that cannot be given any other meaning.

It would seem therefore, that of all Four Gospels, John's is the only one which affords us any direct evidence of this claim. And even in that only a single passage can be found which presents that evidence in unmistakable terms. But unfortunately, this Gospel is the least reliable on the actual words of Jesus; since its treatment of the discourses is so radically different from that of the synoptists, that we are forced to regard the latter as presenting the truest record. John's testimony therefore, as to what Jesus said, while no doubt reflecting the spirit of His utterances, cannot be accepted as any authority on the letter; and in allegorizing the divine discourses, he deprived them of whatever value they may have possessed as exhibits of the actual sayings. With the loss of this evidence, there is nothing to show that Jesus claimed to be the Son of God. Consequently, all essential proofs of His divinity must be sought for outside of His recorded utterances.

CHAPTER XIII.

THE BIRTH OF CHRIST.

THE story of our Lord's conception, birth and infancy, as found in the Gospels of Matthew and Luke, will be best understood by dividing it up into the several incidents which comprise each narrative, and considering them in the light presented by each evangelist.

MATTHEW.

- Annunciation to Joseph.
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- Birth of Jesus.
- Adoration by the Magi.
- Flight into Egypt.
- Massacre of the Innocents.
- Return to Nazareth.

LUKE.

- Annunciation to Mary.
- Visit of Mary to Elizabeth.
- Song of Mary.
- Birth of Jesus.
- Visit of the shepherds.
- Circumcision of Jesus.
- Presentation in the Temple.
- Return to Nazareth.

The most cursory examination of the above outlined narratives will show that they must have been written by two persons, not only entirely independent of one another, but with the purpose of presenting distinct and opposite stories. For in only three particulars do these narratives harmonize, viz., that Jesus was conceived by the Holy Spirit, that He was born in Bethlehem, and that His parents were Joseph of the house of David, and Mary a virgin. In all other respects do they differ; both as to the presentation of new incidents, and the varying description of apparently the same incidents: while the chronological order given to each narration is so conflicting, that by no reasonable hypothesis can the two accounts be reconciled with one another. Consequently we are forced to the conclusion, either that the story of the Nativity formed no part of the original Gospels of Matthew and Luke (being written independently of, and afterwards prefixed to those Gospels), or that Luke had good reason for doubting the historical accuracy of Matthew's account, and so devised another which seemed more in accord with the earliest traditions, and more consistent with the requirements of the Jewish law. Both conclusions seem warranted by the facts at our disposal, and either might be accepted on the strength of the supposed probabilities. The latter however, appears the most reasonable. Let us consider these two accounts in detail.

ACCORDING TO MATTHEW.

It must be borne in mind that when Matthew wrote his Gospel, Luke's had not been thought of, while Mark's contained no reference to the birth of Jesus. While there may have been other accounts of this event, as there were certainly traditions, nothing authoritative, or written during the first century has come down to us; so that we are compelled to consider Matthew's account entirely by itself. This account, as given in the first two chapters of his Gospel, appears to have been compiled from two distinct sources. The first part, embraced by Matt. 1: 18-25, presents the general features adopted by Luke, and is undoubtedly the earliest and most authentic tradition of our Lord's conception and birth. There is no call for any detailed consideration of this part, and what may be said belongs more properly to Luke's account of the Nativity. The second part however, embraced by Matt. 2:, appears to have been derived from an entirely different source, and presents a new and strange account of our Lord's infancy.

This section records four separate incidents, all so closely related that they form harmonious parts of one consecutive narrative. These four incidents are the adoration by the Magi, the flight into Egypt, the massacre of the innocents, and the return to Nazareth.

Adoration by the Magi. (Sec. 96.) These wise men are said to have come from the East, and are therefore supposed to have been Persian magi, living in the region beyond the Euphrates, and involving a journey of at least one thousand miles. As the mode of travelling in those days was very slow, it is computed that these men were four months on their journey; and if they reached Jerusalem shortly after the birth of Jesus, the star which guided them thither appeared four months previous to that birth. Some commentators have supposed, from Herod's order to slay all the children of Bethlehem from two years old and under, according to the time when the star was first seen by the wise men, that if it appeared at the time of the birth, they must have remained in their own land nine months, then have begun their long journey, arriving at Jerusalem four months afterwards, making thirteen months in all as the interval between that birth and their arrival, or the least amount of time indicated by the term two years. Informing Herod that the star had first appeared to them thirteen months earlier, the king would naturally suppose that to be the age of the child, and hence his command to slay all of two years old and under would include the dreaded new born rival.

We are thus brought face to face with two very improbable if not impossible suppositions. If the star first appeared to the wise men at the time of the birth of Jesus, and they at once began their journey, arriving at Jerusalem four months afterwards, why did Herod order the slaughter of all the children at Bethlehem under two years of age, when under one year would have been amply sufficient to reach the child born four months before? If the star first appeared to the wise men thirteen months before their arrival at Jerusalem, why did they linger nine months under its constant reminder before setting out on their journey, and, when brought into the presence of Herod, acknowledge that long delay. For we are bound to assume that the first appearance of the star and the birth of Jesus were understood by all to be coincident; else how could the wise men know when to begin their journey, or how could Herod have been able to determine the age of the child? In view of the controversy that arose among the apostles in the early days of Christianity about admitting other than Jews into the Church, it seems probable that the story of the Magi was designed to controvert the theory which limited the Gospel to the lost sheep of the house of Israel; and that an event, which has been aptly termed the manifestation of Christ to the Gentiles, was put forward to show that these despised aliens were favored with a divine revelation of the coming Messiah, and were among the first to tender homage to the infant Jesus as Prophet, Priest, and King.

Flight into Egypt. (Sec. 96.) Ever since the invasion of Judæa by the Assyrians, seven hundred years before Christ, Jews, singly and in companies, had been going down into Egypt, as a place of refuge against their enemies, and had established many flourishing cities in that land. Frequent caravans traversed between the two countries, on a well established course. The road lay southward from Jerusalem through lower Judæa, thence southwesterly to the borders of Egypt, thence through that country to the point of destination. The entire distance was estimated at three hundred miles, or about thirty days journey, of which the greater part extended through wild and desert regions. It was very natural then to imagine that Joseph was caused to flee into Egypt; for there he would find not only a safe dwelling-place, but large colonies of countrymen to receive and assist him. Still, preparation for the journey must be made, and that very speedily, since at any moment Herod's soldiers might pounce down upon the village, and prevent his escape. Had that journey been northward, through a cultivated and populous land, it would have been comparatively easy; but the long stretch of wilderness that lay between Judæa and Egypt, and which would require several weeks to traverse, demanded careful preparation. Camp-equipage and provisions must be purchased, pack animals and servants hired, and every precaution taken against the dangers and difficulties of the route. To Joseph, it would prove an arduous task.

Was there sufficient time for all this? We are told that Joseph was warned in a dream, presumably while asleep in the night, and that "he arose, and took the young child and his mother by night, and departed into Egypt." A strict construction of these words would lead us to infer that the warning and flight took place the same night. But as this would not have allowed the slightest preparation, it is more reasonable to suppose that the flight was begun on the following night, which would have given Joseph twelve hours to get ready. Whether one or two days were consumed in the preparation it could not have been longer, because the warning given was to flee at once, before Herod could send and destroy the child. Even the longest time possible seems far too short for what was necessary to be done. As Matthew fails to notice here any other children of Joseph and Mary, though later on in his Gospel he mentions both brothers and sisters of Jesus, we may take it for granted that these last were younger members of the family born at Nazareth, while Jesus alone is represented as born at Bethlehem. The old contention, that they were children of Joseph by a former wife, involves us in such difficulties as to their care during the exile, that it can no longer be entertained.

Again, was there sufficient means to do all this? Matthew later refers to Joseph as a carpenter. He must have been dependent then upon his daily labor for a livelihood. Nor was this trade one that allowed much chance for the accumulation of money; so that we may not be far wrong in regarding Joseph as a poor man. Being a mechanic, he was not likely to have friends or relations in any better circumstances than himself; so that, when suddenly compelled to make ready for a long and expensive journey, he was not only thrown upon his own resources, but found those resources far too inadequate for what must be done. Such an objection may seem trivial to those who claim that the Almighty always provides a way for carrying out divine commands, and that whenever His servants are commissioned to do any particular work, the means thereby come from some source or another. That thought is very comforting: but while there are cases on record which point strongly to supernatural intervention, such conferred assistance is not the general experience of mankind; nor is there any intimation in the present case that God afforded Joseph extraordinary aid in carrying out the divine behest. Under these circumstances, we are again forced to doubt the probability of the story.

Massacre of the Innocents. (Sec. 96.) This event was in perfect accord with the cruel, jealous, bloodthirsty disposition of Herod. There was nothing improbable in the massacre, considering the character of the man who ordered it. His entire reign was full of just such wicked, remorseless deeds. The man, who, in a fit of jealous rage, caused his own wife, and three of his sons to be executed, was not one to shrink from ordering the slaughter of a few obscure children in Bethlehem. What seems improbable however, was his neglect to have the magi followed, when they left him to resume their search for the new-born King, and the young child slain the moment He was found. Herod never hesitated to put to death those whom he feared might have aspirations to his throne; so that to show any delay in searching for and killing the predicted King of the Jews was not in keeping with his usual course. It is probable that Herod may not have attached any importance to what the wise men told him, or to what the Jewish priests and scribes explained about the predicted Christ, and so put the matter off until the former had returned with more definite intelligence about the object of their search. But it took very little in other cases to arouse his jealousy, and one does not see how he could have been lax in this.

The slaughter of the innocent children of Bethlehem did not apparently excite any general interest, nor does there seem to have been any record of it kept. Perhaps the number of victims was so small, that they appeared quite insignificant alongside of the multitudes caused to be executed on other occasions. But while it is true that such a little town could not have furnished more than twenty or thirty cases of children under two years of age, still the event was so unique and so different from any massacre that had ever happened in the history of the Jews, that one would naturally expect some public mention of it to have been made. But Josephus, who gives us a full account of the life of Herod, and mentions his cruelties in detail, passes over this event in silence; nor can we find the slightest reference to it anywhere outside of Matthew's Gospel.

Is it unfair to regard such silence as a most significant circumstance, and to thereby entertain doubts as to the historical accuracy of the story? May we not regard it as resulting from that desire among the early Christians to make every possible event in the life of Jesus the fulfilment of prophecy? One is almost tempted to believe that the description of certain events was made conformable to the prophecies which foretold them.

Return to Nazareth. (Sec. 96.) Elsewhere in his Gospel, Matthew (21: 11) mentions the multitudes as proclaiming Jesus the prophet from Nazareth of Galilee. This accords with the general practice of referring to the Teacher as Jesus of Nazareth. As Matthew here intimates that the parents of Jesus belonged to Bethlehem, it became necessary to show how afterwards their son was regarded as coming from Nazareth; and this is done in the concluding passage of the chapter devoted to the above story. But the attempt appears like adapting an incident to a circumstance. Matthew knew very well that Christ was invariably mentioned as Jesus of Nazareth, and never as Jesus of Bethlehem. The mere fact of His having been born in Bethlehem would not have constituted that His native town, unless His parents belonged there, which seemed to be the opinion of the writer who originated this story. But, since He afterwards was known as Jesus of Nazareth, it became necessary to show why the change of abode was made. When the evangelist then speaks of Joseph being providentially turned aside from Judæa, where Bethlehem was situated, and led to dwell in Nazareth, we can't help regarding the statement as a device to account for that place being looked upon as the native town of Jesus.

This conclusion is strengthened by the prophetic declaration introduced at the end of the story, "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene" (Matt. 2: 23). Now this statement is not borne out by any prophetic utterance in the Old Testament; nor is there a single verse which by any interpretation can be given such a meaning. The apparent reference to Judges 13: 5 "for the child shall be a Nazirite unto God from the womb," which some commentators have insisted was intended by Matthew, cannot be regarded in any such light. For the term Nazirite applies to a Jewish sect, and is quite different from a Nazarene, or inhabitant of the town of Nazareth. And even if the evangelist had the word Nazirite in mind, its application would have been more appropriate to John the Baptist than to Jesus. Nor can the various prophecies which indicated that the Messiah was to be of humble life, despised and rejected, be connected with the word Nazarene, or inhabitant of Nazareth, as there is no evidence that the Jews entertained any such low opinion of this town or its people. The only reasonable supposition then is that the author of this story wished to confirm and fortify its various incidents by quotations from the prophets; and not finding any passage which connected Jesus with the town of Nazareth, assumed that the general tenor of the prophecies referring to Him indicated that He was to be brought up in some lowly, insignificant village, rather than in the royal city of Jerusalem.

The above consecutive story was undoubtedly designed to set forth Jesus as the Messiah of prophecy; and it is abundantly supported by citations from Scripture. So close is the connection between prophecy and event, that special pains seem to have been taken to adapt the particulars of one to the other, even to the final effort being rather far-fetched. As this appears to have been the general design of Matthew's Gospel, it is quite likely that this story formed part of the original work, though from its distinct character and isolated position, it might have been introduced afterwards by another writer. In the former case, it would have been found in the copy used by Luke; so that, in writing his own account of the Nativity, this evangelist most probably had knowledge of the complete narrative put forth by Matthew. The contrast between the two stories may therefore be attributed to Luke's intentional design of varying from Matthew; and this fact should certainly be kept in mind when investigating the character of each. If the story of the Magi be eliminated from Matthew's narrative, what is left may be regarded as the nearest approach to the original tradition that has reached us. Luke's story would then become an elaboration of Matthew's, rather than a contrast.

ACCORDING TO LUKE.

We can readily understand how devoted the early Christians were to the memory and character of their Lord and Master; and how eagerly they accepted every story which tended to consecrate that memory, to elevate that character, to place Christ on a pedestal far above the level of mankind. When Luke began to write his Gospel, he was amazed at the abundance, and variety, and richness of the material offered him at every hand. And dependent as he was on the reports of others, we can but admire the skill and discernment with which he culled out of this mass of legend and story, of myth and tradition, what was necessary to give his readers a fair idea of the life and ministry of Jesus. Among the stories presented by Luke, that of the Nativity is undoubtedly the masterpiece of his Gospel. In the combination of grandeur and simplicity, it may be regarded as one of the sublimest productions of the New Testament, and must have been written by one filled with the spirit of intense Christian devotion. Though differing widely in sentiment, its literary excellence places it on a par with the best stories of the Old Testament, as that of Joseph and his brethren, Ruth and Naomi, David and Goliath, Elijah and the priests of Baal. In medieval times, the world's great artists devoted their genius in depicting beautiful conceptions of Mary, the mother of Jesus. These pictorial delineations represent her as endowed with all that is sublime and adorable in human beauty. Looking upon them we feel entranced and lifted up into a state of heavenly blessedness. While not one of these paintings depict the real features of Mary, yet we want to think of her as they appear, and for that reason will ever cherish them as priceless legacies. There is no doubt that most of these artists were influenced by Luke's story of the Nativity, and sought to depict in colors what he so vividly described in words. We may therefore justly regard Luke as the source and inspiration of many artistic treasures of the Church.

No one will deny the intrinsic value of this story as a literary production; but whether the same opinion of it as a historical record can be entertained is another question. To begin with, the story is in direct conflict with that told by Matthew, if we include the visit of the magi as a material part of the latter. And although many elaborate schemes have been proposed to reconcile the two productions, it would seem as if one or the other must be dropped; since there is no further record of equal authority by which the credibility of either can be tested; nor is there the slightest corroborative evidence throughout the New Testament, by which a single assertion (outside of the Divine relationship and Messianic office) can be proved. All the proofs we have are found in later writings, and these merely repeat what had already been given by Matthew and Luke. Now in view of such disagreement, which of these two evangelists had the better opportunity for obtaining the real facts of the case? On the ground that Matthew the apostle and Luke the follower of St. Paul wrote the respective Gospels that have come down to us under their names, it would undoubtedly seem as if the former had the best chance of arriving at the truth; since he was acquainted with the mother of Jesus, the only person who could furnish positive information. But, as it is a doubtful question whether our present Gospels of Matthew and Luke can be attributed to the original possessors of those names (whatever their contributions to those Gospels may have been), that supposition need not be taken into account.

Both Matthew and Luke then, stand on equal ground as to the source of their knowledge; and this will be found in the current traditions which were accessible to each. As Luke followed Matthew, and was most probably cognizant with his story, we may credit the first named evangelist with exercising a critical judgment on the work of his predecessor. The points on which both agreed must have had traditional support; the points on which they differed must have been the result of individual opinion. The question then becomes narrowed down as to whether Matthew or Luke possessed the best critical faculty, and was the best able to decide on the truth or falsity of any statement brought to their notice. This of course is beyond the ability of any one at the present day to determine, since no estimate can be formed as to the discrimination exercised by these evangelists beyond what may be inferred from the Gospels which bear their name. This much however is certain, that if we admit the superior discernment of Matthew,

Luke must be relegated to the background, while if we regard Luke as possessing the best judgment, Matthew, as an authority, must be rejected. Of course, this rule is only applicable to those cases, like the present, where the two evangelists are in conflict with one another. That Luke ventured here to disagree with Matthew is very evident. Thus, while Matthew represents the angelic annunciation as being made to Joseph, Luke declares most explicitly that it was made to Mary. Again, while Matthew intimates that the parents of Jesus had their home in Bethlehem, Luke follows the general opinion that they belonged to Nazareth. Still further, while Matthew explains the birth of Jesus in Bethlehem as the fulfilment of prophecy, Luke shows that it was the result of a decree of enrolment issued by Cæsar Augustus. Here in the main points of traditional report, there is not only a lack of harmony between the two evangelists, but such direct opposition, that no way of reconciling their diverse statements seems possible.

Howbeit, the greatest difference occurs in the chronological arrangement; and to meet this difficulty many theories have been offered. Thus, it has been strenuously maintained that Matthew and Luke merely supplement one another, and therefore, in the matter individual to each, can hardly be said to disagree. But, if the two accounts are carefully compared, it will be seen that the various events which each evangelist applies to the period following the birth of Jesus, cannot possibly have happened at the same time, since when Matthew represents the holy family as fleeing into Egypt, Luke tells about the presentation of the child in the temple, which, in the regular course, occurred about forty days after birth. And if we accept the usual explanation that Joseph and Mary, after the presentation, went back to Bethlehem to await the coming of the magi—whom they could have known nothing about—some three months later, or simply because they lived there, we must reject Luke's explicit statement that, immediately after this presentation, they returned to their home at Nazareth. There is no rational way to overcome these chronological difficulties.

It is fair to state however, that Luke does not appear always consistent in his own chronological arrangement. Let us examine this more particularly. Luke begins his Gospel with an account of the angelic announcement to Zacharias "in the days of Herod, king of Judæa." Six months later, a similar announcement is made to a virgin, Mary, betrothed to Joseph. Shortly after, Mary pays a visit to her cousin Elisabeth, wife of Zacharias, and remains with her three months, probably till Elisabeth's child is born, when she returns to Nazareth. Six months subsequent to this, Joseph, on account of the imperial decree, goes to Bethlehem, his tribal city, taking with him Mary, and while there Mary's child is born. It will be noticed that about fifteen months must have intervened between the announcement to Zacharias and the birth of Jesus; and we might naturally suppose that Herod still reigned were it not for Luke's positive statement that the imperial enrolment was made when Quirinius was governor of Syria. Now history informs us that Sentius Saturninus was governor of Syria B. C. 9—6, and Quinctilius Varus governor B. C. 6—4, during whose administration Herod died April 1, B. C. 4. No further mention of a governor of Syria is found till A. D. 6, when P. Sulpicius Quirinius was appointed to that office, and commissioned to make a general census, or survey of Judæa. It seems impossible then, to find any time between B. C. 9 and 4, when Quirinius could have been governor, that is, during the final years of Herod's reign. Nor could Quirinius have assumed that office in the early part of B. C. 4, and before Herod died; because it is expressly stated that Varus was obliged to suppress certain disturbances in Judæa, which immediately followed that event, and before Archelaus, the son and successor of Herod, had obtained control. It has been supposed that Quirinius may have succeeded Varus in the governorship sometime during B. C. 4, when the latter renounced his office; but while there is no proof of this it will not help matters any, even if true, because the succession would still have been after the death of Herod. Neither could Quirinius have occupied this position immediately before Saturninus, for we are told that M. Titius was appointed prefect of Syria in B. C. 13, and held the office till B. C. 9.

It thus becomes evident that if the imperial enrolment was made "when Quirinius was governor of Syria," it could not have been during the last years of Herod; and as Jesus was born while that enrolment was in progress, His birth must have occurred

after the death of Herod. Again, during the reign of Herod and of his son Archelaus, Judæa was independent of Syria, but on the deposition of the latter by the emperor Augustus in A. D. 6, the two provinces were united, and Quirinius became governor of both. Consequently, up to A. D. 6, the governor of Syria would have had no jurisdiction over Judæa, and nothing whatever to do with any enrolment of its inhabitants; while Luke would have had no occasion to mention Quirinius in connection with such an enrolment, or even to mention him at all. The inference seems plain then, that Luke could only have had in mind the general census, or survey in A. D. 6, which Quirinius was especially commissioned to undertake. This inference is strengthened by the fact of Luke terming such census the first enrolment, and of Josephus reporting that, as a great innovation, it occasioned alarm and revolt among the Jews. Neither historian seems to have known of any earlier enrolment in Judæa, which is the usual method proposed to overcome that difficulty. We are therefore compelled to admit either that Luke committed a chronological error in naming Quirinius as governor at this time, or that Jesus was not born till Herod had passed away. The latter alternative would invalidate Matthew's story of the Magi, and help to explain why Luke rejected that story, and so arranged his own account of the Nativity that no time was allowed for the incidents there set forth to happen. The author of Luke may not have known anything more about the real facts of the case than the author of Matthew, but he certainly was better informed than we are, and in a better position than investigators of the present day to determine, from the traditions handed down to him, what may have consistently happened, or what was the probable course of events at the birth of Christ.

Many elaborate theories have been devised to overcome this difficulty, but only one seems to offer any satisfactory explanation. It is as follows:—Quirinius was appointed governor of Syria and Judæa in A. D. 6, and commissioned to undertake a census or survey of the latter province, because, on the deposition of Archelaus in that year, it had come under direct Roman control. Luke, knowing the settled belief of the Jews that, according to prophetic utterance, their Messiah should come out of Bethlehem, and impressed by the Christian tradition that Jesus was born there, could find no other reason why Joseph and Mary should leave their native town of Nazareth, and make an eighty mile journey to the city of David, than the imperial decree of enrolment which Quirinius was sent to execute, combined with the Jewish custom of requiring heads of families to assemble at their tribal towns for all purposes of registry. As Luke could find no historical mention of any enrolment in this province previous to that under Quirinius, he supposed that the imperial decree was issued during the last year of Herod's reign, and that an attempt had been made to carry out its provisions under Jewish auspices, by issuing a call to the heads of families to assemble at their tribal towns; but that the sudden death of Herod, the disturbances that followed shortly after, and the resignation or recall of Varus from his governorship had compelled the postponement of the census, till Quirinius could be sent there for that purpose. The preliminary and final enrolment would then be regarded by Luke as only one, and that one "the first enrolment made when Quirinius was governor of Syria."

Reasonable as this solution may appear, it is surrounded by difficulties that seem hard to overcome. During the interval between the retirement of Varus about B. C. 4, and the accession of Quirinius in A. D. 6, two names of Roman officials in connection with Jewish administration are mentioned; one of whom, Censorinus, is supposed to have been prefect of Syria, and the other, Volusius Saturninus, is known to have occupied that office. But, in neither case is there the slightest reference to any suspended census, or enrolment. So that, even if one were begun at the close of Herod's reign, no attempt to resume it could have been made either by them or Archelaus. Again, in a Roman census every man reported at his place of residence, while no other instance is known to us where the citizens of a country migrated to the ancestral home of their family in order to be enrolled. Besides, there is no record of any such census, as this supposed earlier one, having been ordered by the Roman emperor Augustus, or undertaken by the Jewish king Herod: while, according to Josephus, the census under Quirinius in A. D. 6, was the first one that embraced Judæa. Furthermore, the census entrusted to Quirinius does not seem to have been the carrying out of a decree issued ten years before, but is mentioned as a newly ordered project. Lastly, even if there were a

Jewish custom requiring individuals to report at their tribal towns (which is very doubtful), it was a well known principle in ancient law that the male head of a family represented all its members. Mary then would not have been obliged to accompany Joseph, since she was not even his wife, but only betrothed to him; and as she was not descended from David, she could not have been enrolled in Bethlehem, the city of David. However then we may regard the matter, Luke becomes involved in a historical error, which on any rational grounds is impossible to explain.

The recent discovery of periodic enrolments by households in Egypt every fourteen years, supposed to have been instituted by Augustus, and applied to the entire Roman world, has been thought to solve the problem. But there are no means of identifying any of these enrolments with the one mentioned by Luke; while the various reasons against such identification are most conclusive. First:—There is no reference in any history of that period to the institution of such periodic enrolments by the emperor Augustus. Four enrolments are mentioned as having taken place during his reign, but all of these seem to have been specially ordered. One was a census of the Roman people completed in B. C. 28, while Augustus was consul, and a year before he became emperor. Another was a census of Roman citizens, concluded in B. C. 8. A third census of Roman citizens was concluded by Augustus in A. D. 14, about three months before his death. The fourth was the census, or survey of Judæa by Quirinius, in A. D. 6. The intervals between the three Roman enrolments were respectively twenty and twenty-two years, indicating no regular period; while that under Quirinius occupied a distinct position. Second:—None of the periods of the Egyptian enrolment correspond with the estimated year of Christ's birth. Of those which come nearest to that event, one is reckoned to have occurred in B. C. 8, which was too early, while another would have occurred in A. D. 6, which was too late. An attempt has been made to connect the first with the probable birth of Christ in B. C. 6, by supposing that for some reason it was delayed by Herod. But this necessitates making an exception in the case of that particular enrolment, which the circumstances do not warrant; while it also compels us to antedate the generally accepted time of that birth by two years. Again, if one of these periodic enrolments occurred in A. D. 6, there would have been no occasion to commission Quirinius to undertake a special one, since the regular census would have answered every purpose of the Roman emperor. Third:—Luke says, "This was the first enrolment made when Quirinius was governor of Syria;" which would inaugurate this project in A. D. 6, while Augustus, who began to reign in B. C. 27, would have instituted such a general census as here described at the beginning of his administration, instead of in its very midst. But even admitting that the Egyptian enrolment extended back to the beginning of Augustus' reign, or the year B. C. 22, as has been claimed, there is no warrant for applying it to Judæa, or for supposing that it was a regular institution in that country, simply because one of the periodic years happened to coincide with the time set for the census under Quirinius. Certainly, Josephus would have known about such a periodic enrolment if held in Judæa, and not have led us to suppose that the census under Quirinius was the first one ever instituted in that country. The Egyptian periodic enrolment cannot then be regarded as any factor in the solution of the problem presented to us by Luke, and may therefore be safely dismissed from consideration.

Luke's story of the Nativity shows evidence of careful construction. Its details are skilfully introduced. They follow one another in logical order. They accord with the probable course of events. They are so consistently arranged as to present a genuine aspect. There is such an intermingling of the natural and marvellous, the ordinary and extraordinary, that the reality of the one impresses us with the likelihood of the other. Luke must have devoted considerable study to the customs and practices of the Jews in the days of Jesus. He shows a thorough familiarity with the details of their civil and religious life. He has made such a realistic use of these details in his story, that it has every appearance of having been derived from the reports of eye-witnesses. To the Eastern mind, filled with devout enthusiasm, it must have appealed with telling force as authentic in every particular. And yet when we analyze its various features, we can detect the source whence some of those features were derived, recognize the motive which caused others to be introduced, and conceive how the story was constructed.

Take for instance, the parallelisms with Old Testament narratives. Thus as both Zacharias and Elisabeth were old and "well stricken in years," so Abraham and Sarah "were old, *and* well stricken in age" (Gen. 18: 11), at the time they were promised sons. As Zacharias made the doubting remark, "Whereby shall I know this?" so Sarah exhibited similar doubt by the question, "Shall I of a surety bear a child, who am old?" (Gen. 18: 13). As an angel promised Zacharias that his wife should bear him a son, so an angel assured the wife of Manoaah that she would conceive, and bear a son (Judg. 13: 3). As John, the son of Zacharias, was said to be "in the deserts till the day of his showing unto Israel," so Sampson, the child of Manoaah, was ordained to be "a Nazirite unto God from the womb" (Judg. 13: 5). As Zacharias burst forth in a hymn of praise at the circumcision of his child, so Hannah, the mother of Samuel, offered up a prayer of joy, when consigning her boy to the care of the high priest (I Sam. 2: 1-10).

Again, there is a close harmony between its various parts. As an angel of the Lord announces to Zacharias that his wife shall bear him a son, so the angel Gabriel announces to Mary, that she shall bring forth a son. In both cases, doubt is expressed as to the natural possibility of a birth. In both cases, the predicted child is named by the angel. Zacharias pronounces a hymn of blessing, while Mary utters a hymn of rejoicing. John "grew, and waxed strong in spirit," while Jesus "grew, and waxed strong, filled with wisdom." It would seem then, as if these parallelisms were intentional, so that the first part of the story would mate with the second part, thus adding to the force and significance of both.

Furthermore, there are three beautiful hymns introduced — one as spoken by Zacharias, another as uttered by Mary, and a third as pronounced by Simeon. Can we conceive that Luke imagined these hymns to have been really composed by the persons to whom they are attributed? Words so sublime, so laudatory, so prophetic, so indicative of divine mercy, so expressive of divine power, so symbolic of divine goodness, could hardly have proceeded from an ordinary Jewish priest, a simple village maiden, or a humble aged Israelite. They are more likely to have originated from some devout and learned Jewish convert to Christianity in after years. The "Benedictus" breathes a spirit of hope and expectation, more consistent with the time when Christ's return, as the deliverer of Israel, was anxiously awaited. Luke is the only one of the evangelists who connects this expected deliverance with Jesus (Acts 1: 6). The "Magnificat" presents a strong communistic sentiment, pointing to the time when the Church was endeavoring to establish a socialistic community among her members. It is full of exultant joy in the prospect of God's interposing hand for the benefit of His servants. The "Nunc dimittis," by its expression "a light for revelation to the Gentiles," seems referable to the time when the apostles were in doubt about extending the Gospel to other than Jews. May not Luke, in his search among the early traditions, have come across these songs, and deeming them most appropriate to his story of the Nativity, assigned them to the persons by whom they are said to have been uttered? It is somewhat significant, that all three contain expressions which bear close resemblance to a Jewish Messianic psalm, written some fifty years before the birth of Jesus.

Luke's story of the Nativity then, presents the aspect of a carefully designed and consistent narrative. In the absence of any definite record of that event, he was compelled to rely considerably upon his own judgment, and to set down what he deemed to have happened rather than what actually occurred. There was no attempt to produce a mere imaginative story, since he must have devoted much study to arrive at the probable facts. And we may fairly conclude that he believed in the material parts of what he wrote, deeming it his privilege as an author to embellish them in any way and to any extent that seemed proper. We must bear in mind however, that the historic character of this story has nothing whatever to do with its acceptance. It was designed to show the feeling of love, reverence and devotion, entertained by all followers of Christ for their Lord and Master, to invest His infancy with a halo of glory which met a responsive chord in every Christian heart. As such, it is true in spirit, if not altogether in fact; since it achieves, what simple details might have failed to accomplish, the adoration of an infant Saviour by a believing world.

CHAPTER XIV.

THE RESURRECTION OF CHRIST.

THE resurrection of Christ from the dead is as great a mystery to us, as it was to His immediate disciples. Nor is it probable that the mystery will ever be solved in this life. The original facts in the case are very few and simple. Early in the morning after the Jewish sabbath, certain women, who had ministered unto Jesus during His earthly mission, went to the sepulchre where His body had been laid thirty-six hours before. To their surprise and astonishment, they found the huge stone, which had closed the entrance to the tomb, rolled away, and the body of their Master missing. Instead, there appeared to them a strange person, variously described as a young man in white apparel, or an angel in white raiment. Thus far all four evangelists agree, though John mentions only one woman — Mary Magdalene, while Luke and John add a second strange visitant. According to the three synoptists, this person seeks to reassure the frightened women, by telling them that Jesus is not there but has risen; while John limits that conversation to a single question and answer of different import, and shows the fact of the resurrection by the appearance and manifestation of Jesus to Mary. Mark and Matthew also record the angel's assurance that the risen Jesus would meet His disciples in Galilee, though this seems a designed confirmation of a remark to the same effect which both evangelists attribute to Jesus shortly before His arrest. Luke, who wished to retain the Saviour in the vicinity of Jerusalem, omits both the remark and its confirmation. All of the remaining incidents given in the story are peculiar to each evangelist, and were probably added to the original tradition.

ASSUMED SOLUTION OF THE MYSTERY.

Regarding the Resurrection in the light of a mystery, there seems to be only three possible solutions. The first, which has become the universal belief of the Christian Church, is that Christ, by His divine power, restored life to His inanimate body, burst through the closed opening of its tomb, and appeared before the affrighted Roman guard as a living person. Those however, who testified to His several appearances, seemed inclined to regard them as spiritual rather than material; and their various descriptions, as recorded by Matthew, Luke and John, all point to such appearances as a vision, or apparition, suddenly presenting itself to view, and as suddenly vanishing, disregarding such physical limitations as space, matter, weight etc., exciting fear and creating doubt among the many witnesses. Perhaps the best and most reliable account of these appearances, as it was also the earliest, is that found in St. Paul's First Epistle to the Corinthians 15: 3-8, where he simply notes the fact that Christ, after being raised from the dead, appeared to various persons at various times, including that to himself on the journey to Damascus, using the same Greek word to indicate every one of such appearances. But we know that Jesus must have manifested Himself to St. Paul in a vision, since those who journeyed with Saul at that time saw nothing. It is therefore very reasonable to assume that the Apostle to the Gentiles regarded the appearance to himself as identical in character with those to the other apostles. The various incidents recorded by Matthew, Luke and John, in which the risen Jesus is represented as speaking and eating, both characteristic of a physical body, seem rather the result of traditional development, and do not override Paul's earlier and truer conception of the exalted Saviour. At the time those Gospels were written, such reports were deemed necessary to confirm the doctrine of our Lord's bodily resurrection.

Again, St. Paul, in his elaborate and thorough description of the resurrection of the dead, is careful to state that while "it is sown a natural body, it is raised a spiritual body," and as Christ has become "the first fruits of them that are asleep," it is evident that in rising from the dead, He assumed a spiritual and not a physical, or natural form (I Cor. 15: 44, 20). So also, when that apostle undertakes to convince his Corinthian converts that Christ rose from the dead, the mere statement that He appeared first to Cephas, and afterwards to other of the disciples is deemed amply sufficient, without any of the physical accessories which the evangelists, in later times, thought it necessary to introduce. All of which is perfectly consistent with the theory that His natural body may have mouldered away in the grave, just like that of every human being who has lived and died on this earth, and that in rising from the dead, He retained His own personality, by which those who knew Him in the body could recognize Him in the spirit. At the same time, He became invested with a form which could not be earthly because superior to all physical laws, and therefore must be heavenly, or appertaining to a higher state.

The second solution of this resurrection mystery was that advanced by the Jewish authorities, when, according to Matthew, they bribed the Roman soldiers appointed to watch the sepulchre, and who told them what had happened there, to spread about the report that the disciples of Jesus came by night, and stole His body while they slept. This story however, is inconsistent with every known circumstance. First:—Any Roman soldier found sleeping at his post was immediately executed. And to acknowledge such remissness would have been equivalent to signing one's death warrant, as no Roman officer, however persuaded, would have dared to overlook so great a negligence. Second:—The great stone, which closed the opening of the sepulchre, could not have been rolled away without considerable noise, sufficient to awake the soundest sleeper, and to cause the instant arrest of the daring perpetrators. Third:—No such motive as that ascribed to the disciples, viz., securing the body of their Master in order to claim His resurrection from the dead, could have been entertained at that time, as neither the Jews, nor the immediate followers of Christ understood, or believed in a bodily resurrection. Fourth:—The story itself seems to have been the product of a much later period, when Christ's resurrection became officially proclaimed as a cardinal doctrine of the Church; and was probably designed to meet some view, then entertained, that the body of Jesus may have been secretly removed, and buried elsewhere. The above solution may therefore be dismissed as untenable.

The third solution seems very plausible when we take all the known facts into consideration. The body of Jesus may have been secretly removed from its sepulchre under order of the Jewish authorities themselves, either by Roman soldiers, or by members of the temple guard. Crucified persons generally hung upon a cross for several days before death relieved them from their sufferings; while their bodies were allowed to remain suspended till nothing but the frame was left, as a warning to passers by. It must have been a matter of astonishment then to the Jewish officials, just as it has been to the Christian world ever since, that Jesus should have died so quickly—within three hours of His being nailed to the cross. The story, told exclusively by John, that in order to effect speedy death, the legs of the two robbers were broken, but Jesus appearing already dead, His side was pierced with a spear instead, presents too many doubtful features to receive unqualified acceptance. In fact, it seems designed rather to confirm prophetic utterances, than to record historical facts. It may have been also intended to confute some story then current in the Church that Jesus had only fainted on the cross, and was afterwards restored to life. Mark gives an entirely different version of this legend, to the effect that Pilate deferred permitting Joseph of Arimathæa to remove the body, until assured by the centurion that Jesus was actually dead; though, according to John, he had some time previously given orders that the legs of the victims should be broken, and their death thus hastened.

Dismissing then the story of John as apparently designed for some special purpose, we are forced to conclude that the Jewish leaders, as well as Pilate, must have doubted the actual death of Jesus, believing that He had probably fainted from pain and exhaustion; and that, when the body was in the hands of His friends, some attempt might be made to restore life, or that, after a few hours rest in the sepulchre, signs of life might

become manifest, and then the body removed for medical treatment. Jesus, thus restored to life, would naturally be regarded as a special object of divine favor, and so command the support of the people at large. To prevent the popular rising that would naturally ensue upon such an event, the hostile Jews may have determined to make sure that life was really extinct. A band of soldiers was sent to the tomb shortly after the burial; not as reported to prevent the disciples from stealing the body, and claiming that their Master had risen from the dead—which was an after-thought, but in reality, to guard against any such attempt being made as that above noted. At the same time, secret orders may have been given to the leader of this band for another and deeper scheme, which would effectually bar any move by the friends of Jesus. On the night following the sabbath, the tomb was probably entered, the body removed to some secret place, and buried in the ground. Care would be taken to prevent this removal from becoming known; but in course of time some of the details would be revealed, affording a natural origin for the story of the Roman guard that afterwards appeared in Matthew's Gospel.

The first ones to discover that the body had been removed from the sepulchre were the women who arrived there early the next morning; and not knowing the cause, they could only wonder, and become afraid. Mark states explicitly that these women were too frightened to even tell any one what they had found: from which we may infer that the apostles could not have known at first about the empty sepulchre. Nor is it likely that they did know until their return to Galilee, when they were not in a position to verify the report which then reached their ears. Again, the various manifestations of their risen Master could only have awed and mystified them; and even if they connected those strange appearances with the reported disappearance of His body, they were too unlearned and simple minded to have any clear idea of the matter, or to undertake its serious investigation. It was only in after years, when the original witnesses had all died, that the various possibilities of such an event began to be discussed, and stories of the resurrection began to develop, and assume the shape they now possess in the Gospels. We know nothing about the controversies in the primitive Church, beyond the allusions to them in the New Testament. But it is not unreasonable to infer that many strange statements which appear in these sacred writings, and especially in the Gospel narratives, were introduced for the very purpose of putting an end to discussions which could not otherwise be quieted. The magic words "Jesus said" were sufficient to invest any statement with a strength and assurance that overcame all resistance. And whatever act could be attributed to the Saviour, was imbued with a sacredness that placed it beyond all doubt.

Modern critics have sought to deny the empty sepulchre, asserting it to have been an invention of later times to support the doctrine of the resurrection of the body. They claim that the apostles, having dispersed on the arrest of their Master, were too frightened to remain in the vicinity of Jerusalem, and quickly went back to Galilee. Hence, when told what the women had discovered, they were not able to confirm the report by any personal investigation; and when finally, they ventured to visit the Holy City, it was too late to do so. However plausible this theory may appear, it still fails to account for the original story which seems to have been fully accepted when the evangelists began to write. While the third assumed solution may not be warranted by anything found in the New Testament, it has at least the merit of being natural; and since, according to Matthew, the chief priests and Pharisees accused the disciples of wishing to steal the body of their Master, it is not unreasonable to assume that these same priests and Pharisees may have devised and actually performed that very thing themselves.

In opposition to such a theory it might be urged—and very fairly too—that Saul, the enemy of all Christian believers, and an associate of the Jewish leaders, must have known about such a removal of Christ's body from the tomb, and would therefore have experienced some doubt as to the reality of Christ's resurrection. But there is no certainty that even Saul was informed of an act whose knowledge, for prudential reasons, would be confined to a very few persons. However bitterly opposed the chief priests and leading Pharisees were to Jesus, not one of them would dare to have it known that their enmity extended to stealing His dead body. Such a vile act would have aroused

a revulsion of feeling among the fanatic populace difficult to suppress, and no explanation of it, however plausible, would ever have been accepted. But even if Saul had become cognizant of such an act, it would not have affected the after belief of St. Paul in the resurrection of Christ, since, to the testimony of numerous competent witnesses, was added his own revelation of the risen Saviour. And we must remember too, that St. Paul, in arguing for the resurrection of the dead, refers to the body as being "sown in corruption," in other words, as mouldering in the ground, while it is "raised in incorruption," in other words, as lifted up in spirit; and declares that "flesh and blood cannot inherit the kingdom of God" (I Cor. 15: 42, 50), which, in the estimation of this apostle, must have been as true of the Saviour as of His humblest follower. According to St. Paul's belief then, corruption of the body was not incompatible with resurrection of the soul; so that the idea of Christ's mortal frame decaying in the grave need not be deemed inconsistent with the fact of His spiritual essence entering upon a new life. It is not the outward visible part of the seed which produces the flower or fruit, but the principle of life within, which can neither be seen, nor detected by any physical test.

Then again we must bear in mind, that when St. Paul wrote his Epistles, nothing seems to have been known about the attendant circumstances of Christ's resurrection. No report of them ever reached his ears; or if it did, the various details could not have been credited. All that the Church then knew or cared to know was that Christ had risen from the dead, and that the fact of this resurrection was amply confirmed by His several appearances. It was not till after the death of St. Paul, when the vivid impression caused by those appearances had passed away, that doubt arose concerning the reality of that resurrection. It was then that the need became felt for some additional and more convincing evidence; and it was then most probably that stories about the empty tomb, the vision of angels, the partaking of food, the spoken word, the draught of fishes, the final charge, the visible ascension, began to be told. How these stories originated, it is needless now to inquire. What facts prompted them cannot be definitely determined. That numerous reports of the same nature must have been published during the early years of the Church is very evident from the many apocryphal accounts of the Saviour that have come down to us. Their miscellaneous origin is fully shown by the desultory character of those we now possess. That they are necessary to a belief in the resurrection of Christ need not be assumed. With the testimony of St. Paul, the earliest and best offered us, we may rest content, for no additional assurance can make our faith in this great Christian doctrine any stronger.

MANIFESTATION OF THE RISEN JESUS.

The resurrection of Christ from the dead is the foundation of Christian belief. Upon its reality depend all our spiritual hopes and expectations. As St. Paul well said to his Corinthian converts, "If Christ hath not been raised, then is our preaching vain, your faith also is vain" (I Cor. 15: 14). There is no doubt that this apostle spoke from actual knowledge. He was not the man to accept current stories without rigid investigation. Nor was he the man to ask others to believe what he did not fully and freely believe himself. Moreover, in addition to the testimony of those who were favored with manifestations of Jesus after death, he had the evidence of his own senses in actually beholding the risen Saviour. Let us examine these various testimonies from the several persons who gave them. The one direct witness is St. Paul; while the testimony of the others can only be regarded as hearsay, since it comes to us indirectly, through the Gospels of Matthew, Luke and John. According to these authorities, the several appearances of Jesus after death were as follows:—

- 1 To Mary Magdalene at the tomb; described only by John (20: 11-18).
- 2 To the women returning from the sepulchre; described only by Matthew (28: 9, 10).
- 3 To Cleopas and another disciple at Emmaus; described only by Luke (24: 13-35).
- 4 To the apostles at Jerusalem; described by Luke (24: 36-49), and John (20: 19-25).
- 5 To the apostles again at Jerusalem; described only by John (20: 26-29).
- 6 To the apostles in Galilee; described only by Matthew (28: 16-20).
- 7 To certain apostles at the Sea of Tiberias; described only by John (21: 1-14).
- 8 To the apostles at Bethany; described in Luke 24: 50, 51, and Acts 1: 6-11.

It is important to note that none of these appearances are mentioned by Mark, whose Gospel really ends at 16: 8, the remaining twelve verses [9-20] being added in later times. Why this evangelist should have ended so abruptly, at the most interesting point of his narrative, and without the slightest allusion to the wonderful events that transpired soon afterwards, cannot be explained. There could have been no lack of confirmatory evidence, since he must have met many of the actual witnesses of those mysterious appearances. Nor could he have had any doubt as to the reality of such appearances, since both St. Peter and St. Paul, with whom he associated, could render personal testimony. Why then he failed to record facts so well known and so thoroughly substantiated can only be left to conjecture. It has been supposed that the real ending of Mark's Gospel contained an account of Christ's manifestation to Peter, but that being couched in such vague language, it was suppressed, and another and more explicit ending substituted. This may be inferred from the fact that the last genuine verse of this Gospel, which reports the women as being too frightened to tell any one what they had seen, intimates that what probably followed in the same strain must have been far from assuring to those who wished to believe in the bodily resurrection of Christ.

If we accept all of the above statements Jesus must have appeared eight different times to one or more persons, but only a slight examination will show that some of the manifestations must have been duplicated, and others not sufficiently attested. Thus, the accounts of the first two appearances are probably different descriptions of only one. When the women were returning from their early visit to the sepulchre, Matthew says that Jesus met them with the salutation "All hail." John however, singles out Mary Magdalene, and makes her the recipient of a special visit. As Mary had accompanied the other women to the sepulchre, she could not have returned with them to the city, or she would have seen the Saviour when they did. And if Jesus appeared to her at the tomb, she must have lingered there for no conceivable reason. It is evident then, that these two accounts must have been based on only one manifestation at this time.

During the afternoon of that day, Cleopas and another disciple went on a short journey to Emmaus, where Jesus suddenly manifested Himself to them in the stranger who had met them by the way, and as suddenly vanished out of their sight. This account however, conveys the impression of having been designed by Luke to introduce the discourse there attributed to Jesus, and thus becomes open to question. Origen's assumption that the other disciple was Peter, which would identify this appearance with one mentioned by the eleven apostles, does not agree with the invariable practice of referring to Peter by name, nor with the fact that the appearance, thus announced, must have been much earlier.

On the evening of that same day, Jesus suddenly appeared in the midst of the assembled apostles, convinced them both of His identity and reality, and bid them remain in the city till endowed with power from on high. Both Luke and John substantially agree in their accounts of this appearance, but its repetition by John, eight days afterwards, seems hardly warranted by the particular purpose set forth. These two recorded manifestations may therefore be safely regarded as only one.

The course of events now shifts to Galilee, whither Jesus, according to Mark and Matthew, was to precede His apostles. Mark is silent as to what took place there, but Matthew gives an account of what purports to be a final appearance on a mountain; closing his Gospel with the farewell charge of Jesus. John however, presents a minute description of another appearance at the Sea of Tiberias, which seems to have been intended to exhibit two remarkable and significant incidents, viz., the miraculous draught of fishes, and Christ's special charge to Peter. Whether one or two manifestations are here indicated cannot be definitely determined.

Luke now takes us back to Jerusalem, which, in fact, he had not left, and represents Jesus as leading His apostles to over against Bethany, and ascending out of their sight into heaven. Two further appearances are mentioned, but they show Christ in heaven—one to the martyr Stephen, the other to the persecutor Saul. The eight manifestations of Jesus after death, reported by the evangelists, may therefore be reduced to six, and if we discard the two doubtful ones, to probably only four.

Let us next consider St. Paul's statement. It is generally acknowledged that the assurance of this apostle to his Corinthian converts is the most exact and reliable testimony we have to the manifestation of the risen Jesus. The material part of the passage referred to reads as follows: — "He appeared to Cephas; then to the twelve; then he appeared to above five-hundred brethren at once; . . . then he appeared to James; then to all the apostles; and last of all, . . . he appeared to me also" (I. Cor. 15: 5-8). These words were written in A. D. 57, or only twenty-seven years after the event to which they referred took place. They thus constitute the earliest evidence afforded us to those wonderful appearances. They were written also by one who exercised the greatest care over his expression, and who never put forth a statement unless perfectly sure of its truth. So that this testimony alone is amply sufficient to prove that Jesus manifested Himself to His disciples on various occasions after He had risen from the dead. We may safely accept it therefore, not only as part, but in place of every other evidence offered us. What then are the characteristics which render it so valuable?

First: — It is the earliest testimony. Twenty-seven years is not a long time to carry in one's memory so wonderful a thing as the appearance in human form of one who had died, and been buried, and now seemed alive again. And the majority of those who had undergone such an experience were still living to bear infallible testimony to what they saw on those occasions. So St. Paul had abundant evidence to sustain his own experience, and convince him that it was a true revelation, and not a mere phantasy of the brain. At the same time, twenty-seven years were hardly sufficient to invest those appearances with the details which afterwards crept in, and were the result of a natural traditional growth. Hence we find that St. Paul says nothing about what was noticed when the risen Jesus manifested Himself to His disciples. The sudden appearance and disappearance, the bodily aspect or condition, the act of eating, the words uttered, the charge given, the miracle performed are entirely wanting from his statement. Even in his own case, all he tells us is that he was "caught up even to the third heaven," or "Paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II. Cor. 12: 2, 4). And this absence of detail is the best confirmation we need that St. Paul simply proclaimed the truth, withholding whatever might be due to an excited imagination. At the same time, he told everything he knew, or was permitted to reveal, since he wished to convince the Corinthian doubters of the reality of Christ's resurrection, and would therefore put its evidence in the strongest possible light.

Second: — It is the most reliable testimony. St. Paul became a Christian, not from individual choice, but in deference to divine impulse. All his early training, natural prejudice, and party feeling had made him thoroughly Jewish, and firmly opposed to every belief at variance with that religion. Hence on being converted to Christianity, he was not disposed to accept at once the new doctrine, until by strict investigation convinced of its truth. When the question of Christ's resurrection from the dead began to be considered, this apostle would naturally devote every faculty he possessed, every means at his disposal to its proper solution. And that he became firmly convinced as to the reality of such resurrection is evident from the most casual reading of his Epistles. His testimony therefore, to the various appearances of Jesus after death was undoubtedly the result of personal conviction, and can be unhesitatingly accepted. We could not ask for better evidence, nor find any on a higher plane. And so it becomes superior to that of every other New Testament writer. Besides all this, there is no question as to either the genuineness or accuracy of St. Paul's testimony; while grave doubts exist as to whether the same qualities can be attributed to the Gospel evidence. From the very day of their delivery to the Church at Corinth down to the present time, the two Epistles above noted have been ascribed to St. Paul by every Christian writer, and their present text acknowledged as practically identical with that penned by him. Moreover, St. Paul is perfectly consistent in his two pertinent statements, while the three evangelists vary considerably from one another in their respective descriptions. This alone would show that while the former represent a single definite idea, the latter must have been based on various distinct and independent traditions. If there is any preference among these several writers, it certainly belongs to the first named; and in all attempts to harmonize his statements with those of his successors, he must be given the first place and higher credence.

When then St. Paul enumerates six appearances of the risen Jesus, including the one to himself, we know that he fully believed in the genuineness of every one cited, and are disposed to make them the basis for confirming the Gospel record. In comparing the respective accounts however, it is not always easy to establish a complete identity between the different appearances mentioned by Paul on the one hand, and those reported by the evangelists on the other. Thus, since there is nothing in either Matthew or John to show that the risen Jesus manifested Himself to Cephas, or Peter, biblicists have been forced to assume that the other disciple mentioned by Luke, in his account of the journey to Emmaus, was Peter himself, and that the words generally attributed to the assembled apostles, "The Lord is risen indeed, and hath appeared to Simon" (Luke 24: 34), must have been uttered by these two. No proper construction of the passage however, can admit of any such assumption. The next appearance, or that to the Twelve—meaning the collective body of the apostles, rather than of any particular number, is fully corroborated by what we find in both Luke and John, and therefore, needs no further comment. The third appearance, or that to above five-hundred brethren at once, cannot be so easily identified. The nearest approach is that described by Matthew, where Jesus appeared to the eleven apostles on a mountain in Galilee. It is possible however, that St. Paul may have given the most correct account, but that Matthew singled out the eleven from the large number present, in order to introduce, and render appropriate the special directions of Jesus. The fourth appearance, or that to James, is another event on which the evangelists are silent; but possibly it may be identified with the manifestation at the Sea of Tiberias described by John, where James was one of the two disciples mentioned but not named. The fifth appearance, or that to all the apostles, can only refer to our Lord's final meeting with His apostles at Jerusalem, previous to His ascension into heaven. The sixth appearance, or that to Paul himself, is distinct from every other, and does not come within Gospel record.

It would seem therefore, as if the appearances described by the evangelists and noted by St. Paul were the only ones that could be implicitly accepted. But, of the nine appearances recorded by the former, only two, viz., those to the apostles on the resurrection and ascension days agree in every particular with what is given by the latter. Of the seven remaining, one agrees in name, viz., that to Peter, or Cephas, and two may be made to agree by a forced construction, which at the best is unsatisfactory. It would thus appear as if the list presented by the evangelists was, in a measure, distinct from and independent of the list presented by St. Paul. Which of the two may be accepted is a matter of opinion, but it seems difficult to accept both with any prospect of making them concur throughout. Perhaps, the account in the First Epistle to the Corinthians agrees more closely with the original story, while many of the particulars found in the Gospels may be the result of traditional growth. At any rate, there is no doubt that St. Paul comes first, and that he speaks from personal knowledge and experience; while the three final evangelists were compelled to depend upon reports emanating from persons intermediary to the actual eye-witnesses. Only Mark can be credited with coming in contact with those eye-witnesses, and perhaps, with being one himself, and he says nothing about such appearances. But, however much the stories of Matthew, Luke and John may have become loaded with details, their main statement, as confirmed by St. Paul, testifies to the one great truth that Christ rose from the dead. How He arose, or how He appeared, or how He acted is of no consequence in the certainty that He emerged from the tomb, that He presented Himself to the disciples, and that He was recognized by all as their Lord and Master, who had lived with them, and died for them, and now lived again. And to this belief the very existence of the Church, the faith, and hope, and expectation of all her members has become pledged.

When did Jesus rise from the dead? According to a fair deduction from the Gospel narrative, early on the first day of the week. And, in the absence of any evidence to the contrary, this has become the established belief of the Christian Church. There were no earthly witnesses to that resurrection except the Roman guard set by the Jewish rulers to watch the tomb, and it has been shown that their evidence is as apocryphal,

as the character of it was undoubtedly false. In order to fully understand the testimony of the four evangelists in detail, we must bear in mind that there were two kinds of days referred to, viz., the Hebrew day, and the Roman day. According to the Jewish mode of reckoning, their day extended from evening to evening, so that the seventh day of the week began on our Friday at sunset, and lasted till our Saturday at sunset—the length of the day being thus exactly the same throughout the year, whatever might be the moment of the sun's setting. According to the Roman mode of reckoning, their day extended from midnight to midnight, thus beginning and ending at the same instant throughout the year. Now whoever wrote the present Gospel of Matthew, it is admitted by every Christian writer that he must have been a Jew. While there is no doubt that John, who was a Jew also, must have written a Gospel on which the present one of that name is based, whether it be ascribed to him or not. Hence we would naturally infer that both these Gospels would adopt the Jewish mode of reckoning.

What then do we find to be the case? According to Mark, the women came to the tomb "very early on the first day of the week, . . . when the sun was risen" (Mark 16: 2). According to Luke, they came "on the first day of the week, at early dawn" (Luke 24: 1). According to John, Mary Magdalene came "on the first *day* of the week . . . early, while it was yet dark" (John 20: 1). There is a slight discrepancy here as to the state of the atmosphere, whether light, as Mark declares, or dim, as Luke intimates, or dark, as John states, but otherwise, the three evangelists exactly agree as to the time of day when the women arrived at the tomb. And that they all referred to the Roman day is likewise evident, though why John should have done so is difficult to understand, except we assume that his original text was changed to make it more intelligible to the Greek, or Asiatic Christians, for whom that Gospel was ultimately designed. Now let us take up the case of Matthew. Whether or no he wrote the present Gospel of that name, it is agreed, as aforesaid, that the real author must have been a converted Jew, and that he wrote exclusively for the Jewish Christians. Now no Jew, Christian, or Hebrew, would have written the statement which we find in Matthew, "Late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28: 1). Here we have a literal reference to the two modes of reckoning, Jewish and Roman. "Late on the sabbath day" could only have been written by a Jew, and would have meant Saturday afternoon, anywhere between 4 and 6.30 o'clock, when the Jewish sabbath ended at that season of the year. "As it began to dawn toward the first *day* of the week" must have been written by a Gentile, or for the benefit of Gentile Christians, and undoubtedly meant Sunday morning, between 4 and 5.30 o'clock, when the sun rose at that period of the year.

We find here a grave discrepancy, both as to the day referred to, [being Saturday in one instance, and Sunday in the other,] and also as to the time of day, [being, say 6 o'clock Saturday afternoon according to the first reference, and 5 o'clock Sunday morning according to the second—a difference of at least eleven hours.] But no Jew could have made such a mistake, and so we are forced to the conclusion that the writer must either have been a Gentile who intended his book for Jewish readers, or that the words "late on the sabbath day" were inserted by some copyist. But even in the latter case, no Jew would have written "as it began to dawn toward the first *day* of the week," because, according to Jewish custom, that was a misnomer; since their day began at evening, and dawn always refers to morning. And even if the Greek word for dawn were so construed as to mean the approach of night, or the beginning of a Jewish day, according to Luke 23: 54, that would fix the resurrection late on Saturday instead of early on Sunday, and so offer another discrepancy. A Jew, living in the time of the evangelist, and accustomed to only one mode of reckoning, would have said on reading this passage, that it fixed the day and hour of the resurrection as the sabbath or Saturday, at about 5 o'clock in the evening. And, did we not have the testimony of Mark, Luke and John to the contrary, we would be compelled to say the same thing. It is evident therefore, that the writer of this passage must have been a Gentile, who inserted the words "late on the sabbath," so that the clause might appear as a continuation of the preceding paragraph, and, not accustomed to the Jewish mode of reckoning time, used the word "late" in its Roman sense as towards morning. This would remove the discrepancy between Matthew and the other evangelists, and make the four accounts agree.

Without such qualification, and taking the passage just as it stands, Matthew's note of the time when the resurrection of Christ probably took place is in direct contrast to that assumed by his brother evangelists. The event itself seems to have been involved in so much obscurity, that these evangelists, in the absence of any specific report, were obliged to rely upon their individual judgment. The general plan was to follow Christ's own words, and make Him rise on the third day after His death. According to Jewish computation, this would be the day that followed the sabbath, and presumably at some time during the night which began that day. With this conception all the evangelists agree, if we make the necessary change in Matthew's testimony; and with this conception we must rest content.

INDIRECT TESTIMONY.

One of the best evidences of the resurrection of Christ is the feeling of fear, doubt, wonder and perplexity experienced by the disciples after the occurrence of that event, and they began to realize that something strange had happened. All four evangelists record the several predictions of Jesus that He would be put to death, and within three days rise again. Now while those predictions are perfectly clear to us, they do not seem to have made any deep impression upon those who heard them. In fact, the enemies of Christ appear to have been more affected by His words than the apostles themselves, when, according to Matthew, they petitioned that a guard might be placed at the tomb to prevent the body being taken away, and a report circulated that the crucified Jesus had risen from the dead. All the circumstances, as recorded, point to the fact that not one of Christ's disciples believed in, or expected His resurrection. The women who went early to the sepulchre, with spices to embalm the body, so far from anticipating any such thing, questioned among themselves how the stone which closed its entrance was to be rolled away. Peter and John who, on the report of these women, hastened to the tomb and found it empty, returned in amazement to their own home, not realizing what had taken place. The two disciples who journeyed that day to Emmaus did not recognize their Master in the stranger who overtook them, and conversed with them, till their eyes were suddenly opened in the breaking of bread. When Jesus appeared to the apostles assembled at Jerusalem, they were affrighted, supposing it to be a spirit, and could not be assured until He had asked for and eaten part of a broiled fish. Even the two appearances of Jesus to His disciples in Galilee, after all these things had happened, were regarded by some with doubt, and at one of them, according to John, Jesus was compelled to perform a miracle before they would recognize Him as their risen Lord.

Now we must bear in mind that the same evangelists who, in the course of their narratives, recorded the predictions of Jesus that He would rise from the dead, also recorded all this fear, doubt, wonderment and perplexity; so we must accept both statements as true, and reconcile them by the theory that the disciples did not understand the predictions of their Master, nor realize the fact of His resurrection for some time. That such was actually the case we have first, the assurance of both Mark and Luke—"They understood not the saying, and were afraid to ask him" (Mark 9: 32): "They understood none of these things; and this saying was hid from them, and they perceived not the things that were said" (Luke 18: 34). Second, the general incredulity of the disciples indicated by Luke, when the women reported what had happened at the tomb, and by John, when Thomas refused to believe that Jesus had appeared to his associates. Now as the reality of Christ's resurrection had become firmly established when the different evangelists wrote their Gospels, this testimony to the state of ignorance and doubt at the time that event happened accords so well with what might be naturally expected, that we are vividly impressed with the truth of the several narratives. And, even if some extraneous details did afterwards creep in, as occurs with all traditional history, it does not affect the main fact that the disciples actually witnessed and recognized the risen form of their Master. They feared and doubted, they wondered and were perplexed, yet, in spite of all this adverse feeling, they became firmly convinced that Christ had risen from the dead. There was no attempt to verify this conviction by any scientific inquiry, for the disciples were neither qualified, nor disposed to undertake such a work; but, supported by the evidence of their own senses, they accepted the fact without question, imparting to others their own implicit faith.

Another indirect evidence to the resurrection of Christ is based upon the reported finding in the sepulchre of the linen cloths in which the body of Jesus had been wound. It is true that only John mentions these cloths specifically, as seen both by Peter and the other disciple who accompanied him. [Luke's words to the same effect being evidently taken by some copyist from John.] But, whether this report was based on an actual fact, or resulted from after development, it is very evident that when Jesus emerged from the tomb, He left behind the linen cloths which enshrouded His body. What mysterious process that body underwent we are unable to conceive, but those to whom Jesus revealed Himself saw nothing unnatural about His appearance. He seemed to be clothed, not in His usual garments, for they had been appropriated by the soldiers who crucified Him, but in the ordinary costume of the day. The only strange thing noticed by the disciples was His sudden appearance and disappearance. The bruises made by the nails and spear, and the acts of speaking and eating may have been exhibited to convince the disciples of His identity, but they conflict with the rational idea of the resurrection form, as freed from all physical infirmities, and as independent of material laws. Were we to admit that Jesus carried the evidences of the wounds inflicted on His mortal body into His spiritual state, we should have to believe that every defect, infirmity, and peculiarity that stamp our earthly frame would be perpetuated in our future condition. Now, let us assume that the appearance of Jesus varied according to the mental conceptions of those who beheld Him, and every difficulty will vanish. Whatever may have been His actual condition, all observers would regard Him from their own spiritual insight, and see Him as He appeared to them individually. So that the idea entertained respecting the risen Saviour would depend entirely upon the point of view from which each disciple regarded Him.

As to the acts of speaking and eating, it must be admitted that they constitute a strong presumption that Christ appeared to His disciples in His physical body, since those acts are quite inconsistent with the conditions of a spiritual form. Unfortunately, we cannot feel assured that the accounts handed down to us are an exact description of what really happened at that time. The evangelists who wrote them do not seem to have derived their information from the actual witnesses, but at second or third hand, and after a long course of traditional development. Scientists will naturally deride the idea that a spirit can talk and eat; but, if we accept the theory that our resurrection body will be identical with our Lord's supernatural form, the admission of such acts in the case of the risen Jesus opens the question whether, in the future life, we will have vocal organs, and be subject to the sensation of hunger and thirst. It may be that the doctrine of the resurrection of the body bears a close, though as yet, unrecognized affinity with that of reincarnation, whereby souls are designed to undergo a certain course of discipline in this world, and, when deprived of it by an early death, are sent back here to assume other bodies, and so complete their earthly education.

Jesus, on His death, entered the spiritual, invisible world which coexists with the material, visible world wherein we live. Both of these worlds have their bounds, conditions and phenomena peculiar to each; but while the souls which occupy the former can apprehend the creatures who remain in the latter, these last are debarred from all perception of the first. Still, those who have passed into the higher state can and do, to a great extent, exercise an influence over those who remain in the lower sphere, and to whom they are bound by intimate ties of friendship or relationship; while, as these latter rise occasionally to an appreciation of that influence, so are they enabled to recognize the existence of this spiritual world. The vision of the Saviour which appeared at various times to the astonished disciples was merely the opening of their eyes to a world which surrounded them, but had, up to that time, remained invisible. Jesus, by His supernatural power, could enable them to see Him in His spiritual condition. But as some of the disciples still remained gross and dull, it is possible that their perception of Jesus was not very clear, and so, we are told, they doubted. As time went on however, and the influence exerted upon these grew stronger, their spiritual eyes became opened, and they realized the constant presence of their Master. Thus the fact of the Resurrection was like a growing quantity, small at first, and evident to only a few believers, but gradually developing till it pervaded the entire Church.

CHAPTER XV.

PECULIAR FEATURES OF JOHN'S GOSPEL.

WHEN we take up the Fourth Gospel we enter an entirely different atmosphere to that which surrounds the other three Gospels. We find here a record, not merely supplementary to that presented by the synoptic evangelists, but so entirely changed in spirit, material and structure, as to force a belief in its composition under wholly diverse influences. And yet this Gospel is the most beautiful, elevating, comforting and spiritual of the entire four. From the very day of its publication, it has taken deeper hold upon human desire and affection than any other writing in the New Testament. Without this work one-half of our religion would be lost. Many years ago, at the time of the Colenso controversy, a well known clergyman, in the course of a sermon, said, that he would willingly give up every other book in the Bible, rather than lose John's Gospel. And there is no doubt that this reflects a very general feeling. Now we are often told, that the only way to preserve the integrity of the Bible is to accept everything it contains, from Genesis to Revelation, without the slightest reservation. Since, if you once begin to eliminate what seems inconsistent with scientific and historical truth, there will be no end to the elimination, and that, book by book, the sacred canon will be diminished till nothing is left, and our most precious treasure has vanished in the darkness of unbelief. One might as well say that the character of a good man will disappear because somebody discovers he has faults. The Bible, as coming from God, is perfect truth, and can never be overthrown, but, as delivered to the world through the medium of man, it necessarily reflects man's infirmity, and, to that extent, is fallible. It is unfair then to assume that, because the sacred record is found to contain scientific and historical errors which certain scholars wish to eliminate, they are conspiring to overthrow its credibility, and bring about its final rejection. No better friends of the Bible can be found than these same scholars, because they are endeavoring to remove from it some of the stumbling blocks to human belief, and to place it in a light which will never be dimmed, and on a pedestal which can never be destroyed.

1. THE INCIDENTS.

Taking up the incidents in the ministry of Christ described by John, we find that about one-half of them appear in Mark, Matthew and Luke, while the remainder are entirely new. This shows that, to the extent of the first half, the accepted story of our Lord was followed by John. But, when we come to compare the several accounts of those incidents by the first three evangelists with that of the fourth, so great a difference is found, that the latter must have been written entirely independent of the former. Not only do the stories vary in detail, but different words and expressions are employed to describe similar incidents; and it is only in a comparative few instances that we find any attempt at imitation. There is but one possible explanation of this, viz., the compiler of John wished to produce an independent Gospel, and so wrote irrespective of what Mark or Matthew had written before him. While he may have been acquainted with their works, there is no evidence that he was at all influenced by them, but on the contrary, every indication that he designed something quite different. It is true that several of the incidents which he gives in common with his predecessors, bear a general resemblance, and even contain verbal parallelisms, but it is also very probable that those incidents were derived from an earlier record, to which Mark and Matthew may have been indebted. At any rate, John's Gospel is distinct from every other.

The various incidents of our Lord's ministry, found in John but not recorded by the other evangelists, are as follows:—

1	<i>Manifestation of the Word</i>	John 1: 1-18.
2	<i>Call of Andrew and Simon</i>	John 1: 35-42.
3	<i>Call of Philip and Nathanael</i>	John 1: 43-51.
4	<i>Changing Water into Wine.</i>	John 2: 1-12.
5	<i>Visit of Nicodemus to Jesus</i>	John 3: 1-21.
6	<i>Sojourn of Jesus in Judæa</i>	John 3: 22-36.
7	<i>Jesus and the Woman of Samaria</i>	John 4: 1-42.
8	<i>Healing the Impotent Man</i>	John 5: 1-18.
9	<i>Murmuring against Jesus</i>	John 7: 1-13.
10	<i>Discussion in the Temple</i>	John 7: 14-24.
11	<i>Attempt to arrest Jesus</i>	John 7: 25-52.
12	<i>The Woman taken in Adultery</i>	John 8: 1-11.
13	<i>Restoring Sight to Man born Blind</i>	John 9: 1-41.
14	<i>Jewish Hostility to Jesus</i>	John 10: 22-41.
15	<i>Raising Lazarus from the Dead</i>	John 11: 1-44.
16	<i>Washing the Disciples' Feet</i>	John 13: 1-20.

Incidents of the Crucifixion.

17	<i>Jesus commending His Mother to John</i>	John 19: 25-27.
18	<i>Piercing the Side of Jesus with a Spear</i>	John 19: 31-37.

Manifestations of the Risen Jesus.

19	<i>To Mary Magdalene at the Sepulchre</i>	John 20: 11-18.
20	<i>To Thomas and other Apostles at Jerusalem</i>	John 20: 26-29.
21	<i>To Seven Apostles at the Sea of Tiberias.</i>	John 21: 1-24.

Here are twenty-one incidents, not only peculiar to John's Gospel, but so unique in spirit and significance as to indicate that their writer was under a different influence from that which controlled the other evangelists. Written from an independent standpoint, and removed from the glamour of tradition which overshadowed the other Gospels, this Fourth Gospel ought to present a more accurate and faithful account of the life and ministry of our Lord than any of its contemporaries. Written too, as claimed, by the apostle who was best acquainted with Jesus, and knew more about Him than any of the others, who constantly referred to himself as the disciple whom Jesus loved, and to whose care and protection the mother of Jesus was committed by her dying Son, we should naturally expect a biography that would exhibit the Saviour in His best and truest light. But the present Gospel of John, so far from affording us any realistic picture of the divine life, comes nearer to being a mere allegorical representation designed to illustrate and enforce certain doctrinal theories. Not only is it entirely silent concerning our Lord's birth and early years, where so much insight could easily have been given, but it passes over many of the most important events of His ministry, while introducing others that demand the utmost stretch of faith to accept as historical. The plea, advanced by the early Church writers, and maintained as a stock argument ever since, that all this anomaly will pass away when we consider that the Fourth Gospel was intended to supplement the other three cannot be consistently accepted. Since, the sole purpose of a supplement is to supply new material, or to make up deficiencies in old statements; while the insertion in John's Gospel of so much that had already been given by his predecessors removes that book from the category of a supplement, and causes it to rank as a new production based in part on old stories. Besides, it is an open question whether the original work, from which this Gospel undoubtedly sprang, may not have antedated all the other Gospels, so that, instead of coming last in the usual order of these books, the compilers of our canon would have been singularly justified in putting it first. Instead of going into a general consideration of the above noted incidents, our main purpose will be achieved by examining the most prominent ones, and discussing the various reasons which tend to show their unhistorical character, and general aspect of unreliability.

CALL OF FOUR DISCIPLES.

We have alluded to the old idea that the Fourth Gospel was designed to supplement the first three, by supplying various incidents and discourses in our Lord's ministry which they had omitted. We also cited the answer that while John gave many new and unrelated events of that ministry, he introduced several already described by Mark, Matthew and Luke, whose repetition did not seem called for in a supplementary work. But, in addition to this, it is very evident that John's Gospel was meant to be independent of the other three, since, in some of the parallel cases, he presents distinct and even conflicting statements. A notable instance of such contrariety appears in his very first chapter. There John sets out to describe the beginning of our Lord's ministry, and is so intent on being precise and explicit, that he takes up the various events in the order of their occurrence, and narrates their happening day by day. On the first day, John the Baptist appears at Bethany beyond the river Jordan, preaching to the multitudes, and proclaiming himself the forerunner of Christ. On the second day, Jesus appears, and is at once recognized by John, who calls Him "the Lamb of God, that taketh away the sin of the world!" and testifies that he saw the Spirit descending out of heaven as a dove, and resting upon Him. On the third-day, two of John's disciples, impressed by these words, follow Jesus to His abode; one of whom, Andrew by name, seeking his brother Simon, announces that the Messiah has been found, and brings him to Jesus.

On the fourth day, Jesus returns to Galilee, calls Philip of Bethsaida to follow Him, and commends Nathanael whom Philip had brought to Jesus, after telling him also that the one spoken of by Moses and the prophets had been found. Now the shortest distance between Bethany beyond Jordan and the southeastern corner of Galilee is fifty miles; and between Bethany and Bethsaida, the home of Philip, eighty miles. By the country roads the distance was much greater. Traveling on foot, the usual method pursued at that time, twenty miles a day would be considered excellent speed, at which rate it would have taken Jesus three days to accomplish the shortest distance, and four and a half days to accomplish the longest, yet the sacred writer estimates that it was all done in one day. On the fifth day, counting from the first when John proclaimed his mission, or the third day, as the Gospel states, counting from the third when three disciples were called, the marriage feast in Cana of Galilee takes place. The village of Cana is about twenty miles from the border of Galilee on the south, or the town of Bethsaida in the north. To reach this village before sunset, a company would thus have to start from either place very early in the morning. We are here confronted with an amount of traveling combined with leisurely work, as the call of Philip, and interview with Nathanael, whose stated performance by our Lord within two days is hard to believe, and beyond any adequate explanation.

Some commentators have endeavored to overcome this difficulty by substituting Bethabara for Bethany beyond Jordan, and locating it in Peræa, opposite the boundary line between Galilee and Samaria. In which case, Jesus might have been able to accomplish the specified journeys within the time allotted Him. But this conflicts with the explicit statement that John the Baptist preached in the wilderness of Judæa, some fifty miles south of that line, and also with the fact that as the majority of his hearers came from Jerusalem, and the country round about, they would not be likely to travel such a long distance, compelling them to spend, in going and coming, at least a week's time.

But the peculiarity of John's story appears in stronger light when we compare it with that given by the three synoptists. John describes the call of Andrew, Simon, and probably himself at Bethany, and the next day, the call of Philip and Nathanael at Bethsaida, omitting that of his brother James. On the other hand, Mark, Matthew and Luke relate the call of the first three and the last as being made at the Sea of Galilee, near Capernaum, failing to mention that of the others, and assign it to a period six months later. Harmonists have sought to overcome this discrepancy by assuming two distinct calls at different times. But it seems unreasonable to suppose that Jesus, according to John, would invest Simon with the distinctive and honorable title of Cephas,

and six months afterwards, according to the other evangelists, extend to him what has every appearance of being an original call. Besides, as John intimates, the three disciples, whom Jesus called at Bethany, accompanied Him to Cana, and witnessed the miracle performed there, but, for some unknown reason, left the Master, and returned to their regular occupation of fishermen; since, that is how they are described by the other evangelists when summoned to follow Christ. Or if we assume, with John, that these disciples accompanied their Master back to Judæa, and took part in His early ministry there, it would require us to believe that when Jesus and His disciples returned to Galilee, He found it necessary, as we are told, to summon again the very persons who had been associated with Him all that time. Moreover, Mark and Matthew, in their account of the call of Simon, Andrew, John and James at the Sea of Galilee, intimate that they were strangers to Jesus, which could not have been the case if He had received the first three in Bethany six months previous, as John declares. It is also difficult to conceive why these men who lived at the Sea of Galilee, and supported themselves by their labor at fishing, should have been found at Bethany, eighty miles distant, attending on John the Baptist. However great then may be our desire to harmonize the two narratives, it must be admitted that they are totally distinct from one another, and very probably drawn from two different sources of tradition.

CHANGING WATER INTO WINE.

The miraculous conversion of water into wine, performed at the marriage feast in Cana of Galilee, is not in accord with the true idea of the life and mission of Jesus Christ. In fact, it harmonizes more with that voluptuous tendency among certain of the early converts to Christianity who were loth to give up heathen practices, and whom St. Paul found it necessary to rebuke for their intemperate conduct at the Communion service (I. Cor. 11: 20-34). Many excuses have been made for this miracle, many apologies offered for its appearance in the Gospel, many explanations given for its performance by Jesus, but few seem to have had the courage to declare it unworthy of the sacred record. No objection is raised to our Lord's reported presence at such a feast. He often accepted invitations to social festivities, but always for some good purpose. When Matthew the publican gave a great feast to celebrate his call to the apostleship, and asked his friends and associates to attend, Jesus was present as a guest, but when reproached for sitting down with such a company, justified Himself by declaring that He "came not to call the righteous, but sinners" (Mark 2: 17). At various times Jesus was invited to dine at the houses of certain Pharisees, but in every instance He found occasion to administer a good lesson: (1) when He defended a woman—who was a sinner—for anointing His feet, by assuring her of forgiveness (Luke 7: 44-48); (2) when He rebuked His entertainers for laying great stress on ceremonial cleanliness, but ignoring inward purity and righteousness (Luke 11: 39-41); (3) when He reproved the Pharisees for their strait-laced application of the law by healing a man on the sabbath (Luke 14: 2-5). But at the marriage in Cana nothing is said about His conduct during the feast beyond the performance of a miracle; and that seems to have been done simply to prolong the festivities, which, however allowable under the circumstances, can hardly be considered praiseworthy. But let us examine the story in detail.

Shortly after the above noted call, a marriage feast takes place in Cana of Galilee. To this marriage Jesus and His disciples are invited. It seems to have been a family gathering, as the mother of Jesus was not only present, but invested with some authority. This is evident from her orders to the servants to do whatsoever Jesus said unto them. The six water pots were a familiar feature at the porch of every Jewish dwelling of any size, and as the water contained in them was used in cleansing the hands and feet of the guests, they would naturally be now found empty. These vessels being filled up to the brim with fresh water by direction of Jesus, a portion is drawn off and conveyed to the governor of the feast, who at once pronounces it wine of most excellent quality. The quantity of wine thus produced is estimated to have been over one hundred gallons; certainly a large amount for any ordinary gathering, and far more than could possibly be used at one ceremony. Now, the great difficulty in authenticating this miracle lies in the attempt to harmonize its various parts, so as to form a consistent and probable story. At the close of the narrative, we are expressly informed that

"This beginning of his signs did Jesus in Cana of Galilee," while in the former part it is said that the mother of Jesus came to Him with the report "They have no wine." The mother of Jesus, as an intimate friend, or near connection of the marriage party, would naturally feel anxious lest the feast be brought to a sudden end by the exhaustion of its principal element. It is evident, however, that Jesus regarded her words as an intimation that He was expected to do something towards procuring a fresh supply. And His reply to her, "Woman, what have I to do with thee? mine hour is not yet come," would seem to imply that this something was to be out of the ordinary course. That is, He would obtain the wine, not by the usual process of purchase, but by the exercise of some mysterious power He was supposed to possess. This is further evident from the words of the mother to the attending servants, "Whatsoever he saith unto you, do it."

Now, if Jesus had never performed a miracle before, why should His mother have expected one now? If He had never shown the possession of any wonderful ability, why should His mother look for its exhibition on the present occasion? It may be that Son and mother regarded the matter from two different points of view. Jesus, conscious of a miraculous power, may have thought that He was being urged to exercise it for the simple purpose of prolonging the feast. While the mother, long accustomed to rely upon Him as the head of the family, supposed, perhaps, that He would direct the servants where to procure what was needed. This supposition, however, would make Jesus assume that His mother was urging some miraculous manifestation, when no such idea had entered her head. We are forced then to believe, from the wording of the story, that the mother actually expected something marvellous when the Son had as yet done nothing to warrant any such expectation. Some commentators have rashly intimated that the whole thing was prearranged, that Jesus, foreseeing that the moderate supply of wine would give out before the feast had run its usual course, determined to renew the supply by His miraculous power, and had therefore prompted His mother beforehand what she should say and do, so as to give Him an opportunity for performing the miracle. But such an explanation is so foreign to our idea of the Saviour, that to entertain it for one moment would deprive Him of the esteem and reverence which is justly His due.

There is however, an unreality about the whole story which makes it hard for us to believe. Why should there have been, in the first place, an unexpected deficiency in the supply of wine? Why should the mother of Jesus have notified Him that the wine had given out? Why should she have expected her Son to do anything wonderful when He had not as yet manifested the ability? Why should Jesus have deemed it necessary to produce such an enormous quantity of the exhilarating liquor? And why above all should He have exercised a miraculous power merely to continue the merry-making of the company? It is said that Jesus was never seen to smile, though often to weep. Surely the most solemn, and serious, and soul stirring work ever undertaken by man would hardly be introduced by a marriage feast, and least of all by a supernatural achievement simply to prolong its festivities. Of all the miracles performed by Jesus, this one seems least indicative of His nature, least characteristic of His mission, least emblematic of His redeeming work. Those who defend its truthfulness may quote what our Lord said to the Jews on one occasion, "The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Matt 11: 19). But this was expressly designed to show that, while the social life adopted by Jesus differed greatly from the austerity practiced by John the Baptist, both were equally condemned by the unbelieving Jews; and therefore, the expression need not be regarded as referring, or intended to refer to the marriage feast at Cana.

Again, when certain persons complained to Jesus, that while the disciples of John the Baptist and of the Pharisees fasted, His own disciples did not fast, the answer was, "Can the sons of the bridechamber fast, while the bridegroom is with them?" (Mark 2: 19). One might naturally infer from this that our Lord regarded His work as possessing the character of a marriage, but it simply shows that the mission of Christ was placed on a higher level than that of John. John came as an ascetic, because that

was the only way to convince the people of his sincerity in preaching repentance. Jesus needed no such aid, because His display of divine power, and utterance of divine words were sufficient evidence of His divine character. At the same time there was nothing voluptuous in His way of living. He travelled about the country in the simplest manner, depending for support upon the kindly offices of others, and finding shelter wherever offered, whether in cottage or mansion. If driven from one place by sectarian prejudice, He went to another. If received by the humble peasant or proud Pharisee, it made no difference in His demeanor. But while treating all alike, He appeared more at home with the lowly than with the lofty. He gloried in being called the friend of publicans and sinners, and in acting towards them as their 'Good Physician.' We fail to see how such a life of utter self denial, of personal abnegation, of entire devotion to suffering humanity can consist with the part of a merry-maker, catering to the desire for sensual pleasure, prolonging the festivities of a marriage feast. Of all the miracles ascribed to Jesus, this is the only one performed for mere physical enjoyment. The feeding of the multitudes, the wonderful draught of fishes provided for human necessities. The changing of water into wine encouraged human intemperance. For that reason, if for no other, it should never have found a place in the sacred record. Viewed in the most favorable light, it was simply a miracle of ostentation, and so unworthy of being classed with the miracles of love and mercy which characterized the Saviour's work.

RAISING LAZARUS FROM THE DEAD.

The raising of Lazarus from the dead is the most wonderful event on record in the world's annals. Among the three restorations to life attributed to our Lord it stands pre-eminent, and is only excelled by His own resurrection from the dead. As a story, its details are perfect, the minutest particulars being given, apparently by an eye-witness. Every effort seems to have been made by the writer to ensure its acceptance. Were the same story to be told in any court of justice by a sworn witness as this has been told, it would be received without the slightest hesitation. And yet, wonderful as this miracle must have appeared, marvellous as its effects must have been upon the immediate witnesses, widespread as its report must have extended, not a word of the story can be found in the three synoptic Gospels, not a single allusion to it is made by Mark, Matthew, or Luke, no reference whatever appears to any such person as Lazarus, the brother of Martha and Mary, though Luke mentions the names of both sisters, and intimates that Jesus was a frequent visitor at their house. The existence of any such report in the time of Luke would have induced its examination, and insertion in his Gospel if found credible; especially as he recorded the raising to life of the widow's son, which does not appear in either Mark, or Matthew.

In John's solitary account of this miracle we are told that Martha, and Mary, and Lazarus were loved by Jesus, insomuch that when the report came to the Master, who had retired to the eastern side of the river Jordan, that Lazarus was sick, His disciples marvelled greatly that He did not go at once to the relief of His friend, but tarried in the same place for two days longer. John intimates that Jesus did this in order to enhance the glory of the intended miracle; but such an excuse is so at variance with the character of the Saviour, who was always ready and anxious to relieve suffering, that we cannot believe in its genuineness. The plea may have accorded with the evangelist's desire to glorify Jesus, but it certainly did not come from one who was actuated by entirely different motives, who aimed at the good of others rather than honor to Himself. We are again told, that several of the disciples were present, as well as the two sisters. Also, many friends from Jerusalem, less than two miles distant, who had come to Bethany to offer consolation; so that there could have been no lack of eye-witnesses. The raising of Lazarus then, must have been known to many persons, both those who saw the actual occurrence, and those who afterwards heard of it, and came to see the man thus wonderfully restored to life. It must also have invested Lazarus with an importance second to no one else among the followers of Jesus; yet when the apostles, only a few months later, came to select some one to fill the place of the traitor Judas, the name and claim of Lazarus were, to all appearance, completely ignored.

What stronger proof do we need then that the story of the raising of Lazarus from the dead was not known to the apostles, and that even if such a person existed, he was not deemed worthy to become one of the chosen Twelve.

Many reasons have been advanced why this story, told with such circumstantial fulness by John, was passed over entirely by the other evangelists, without the slightest reference to the event, or any allusion to such a man. Some claim that the omission was intentional, to protect Lazarus from a dangerous notoriety, seeing that the Jewish rulers were greatly incensed at him as a living example of the power of Christ. But the apostles themselves didn't hesitate to incur such notoriety, when they openly defied the Jewish Sanhedrin by continuing to preach Jesus. And at least fifty years had elapsed between that event and the publication of the first Gospel, by which time much of this bitter feeling had passed away. Others contend that the synoptists confined themselves to that part of Christ's ministry which embraced Galilee, and did not deem His career in Judæa necessary to a proper conception of that ministry. But they certainly devoted a large portion of their Gospels to the closing scenes of their Master's life, which occurred in and about Jerusalem, and would not have failed to mention an event which was said to have been performed at this time, and to have created much excitement in that city. Still others maintain that the miracle itself was of such a stupendous character, and so generally known and talked about, that any mention of it would be deemed superfluous. But this could not have been the case when the Gospels came to be written many years later: and if any such idea had prevailed it would have operated against publishing the account of our Lord's trial, death and resurrection, which was far wider known, and still more talked about. Only one valid reason then can be offered for the omission of this event by Mark and Matthew; viz., both evangelists must have been ignorant of its occurrence. In other words, it had not appeared in the traditional history of Christ when they wrote their Gospels.

While this event is likewise omitted from Luke's Gospel, we find in that work a curious coincidence which deserves to be noted. The name Lazarus is applied to only one other person in the New Testament, and that person appears in a parable recorded by Luke alone. We find also, a distinct reference to a resurrection from the dead in the verse which closes this parable — "Neither will they be persuaded, if one rise from the dead" (Luke 16: 31). There is something very remarkable here, both in the use of the name and in the introduction of the reference. It intimates that Luke must have known about the story of the raising of Lazarus, which he could only have found in John's Gospel, and not accepting the event itself as historical, presented the matter in the form of a parable; just as he did in the case of the fruitless fig tree. Some writers have urged that there can be nothing strange about such a coincidence, since both miracle and parable are attributed to our Lord, who in uttering the latter may have had in mind the achievement of the former. According to Luke however, the parable was delivered some time before the miracle occurred, and no one would venture to assume that the first could have suggested the second. Besides, the Lazarus of the parable is represented as a helpless beggar, full of sores, while the Lazarus of the miracle is in far different circumstances; and it is inconceivable that Jesus would apply the name of an intimate friend to one in such a wretched condition. Now let us take the view, that the author of the story in John designed it as an allegorical representation of Christ's power to raise the dead, and that Luke, regarding this account in the same light, presented it in the form of a parable as a better application of the original design; and we have a most consistent and probable explanation of the coincidence.

For what special purpose then, was the account of this miracle devised? It may be that some overzealous Christian teacher, finding it impossible to convince his hearers of our Lord's divine power by the first recorded miracle of raising from the dead, conceived this story to overcome all doubt. We can understand what objections might have been made to crediting our Lord with divine power from the report of His restoring to life the daughter of Jairus: because, similar objections have been often raised in our own time. The daughter of Jairus had apparently died only a few minutes before Jesus reached her bedside; so that, from the wonderful healing power which He undoubtedly possessed, and the marvellous efficacy of His touch, life might have been

easily brought back to her body. It is probable that Luke, in after years, may have met similar objections, and sought to overcome them by inserting in his Gospel the story of the widow's son. Here there could have been no doubt that death had really occurred, since the body was being carried to its burial. And when the Saviour called the young man back to life, it would naturally be regarded as the exercise of a divine authority.

We can readily conceive then, that it must have been found necessary to invest the story of the raising of Lazarus from the dead with such superior details as to meet all these objections. Among those details, the most significant were that Jesus was some distance away when word reached Him of the sickness of Lazarus; that, instead of hastening at once to the relief of His friend, He delayed for two days; that, when He finally arrived at Bethany, Lazarus was found to have been dead four days; that his body had been prepared for burial, and was now lying in the sepulchre; and that all hope had been given up of the Master being able to do anything. Yet, notwithstanding these apparently insurmountable obstacles, Lazarus, at the simple command of Jesus, came forth from the tomb, alive. Could any record be more perfect than what is here set forth? Everything is told down to the minutest particular, and no ground left for the slightest doubt. The miracle appeared, in all respects, utterly beyond human skill, and its performance could only be ascribed to supernatural power. As a testimony to our Lord's divinity it was irrefutable. The first sign of weakness appears in the writer's attempt to confirm and strengthen his narration by further references. In the following chapter we find the name of Lazarus mentioned three times. First, when he is noted as one of the guests at a feast which Martha and Mary gave to Jesus in their house at Bethany (John 12:2). Second, when the Jewish priests conspired to put him to death on account of the great commotion his restoration to life occasioned among the people (John 12:9,10). Third, when the eye-witnesses to this miracle bore record that it had been performed by Jesus (John 12:17). The natural impression created by these references is that the writer, fearing lest his story might seem too wonderful for ordinary acceptance, sought to prove its truth by showing how many persons—both friends and enemies—knew that Lazarus had been raised from the dead. But even admitting all this to be the fact, such general knowledge, as here indicated, could not have faded away by the time Mark and Matthew began to write their Gospels; nor could it finally have become vested in John alone. We are again forced to conclude that the first two evangelists knew nothing about the miracle, and that it was not known till the fourth evangelist published its story. As to Luke, there are strong grounds for believing that he was somewhat indebted to John, and that the Gospel of the latter was one of the documents examined by him. If this assumption can be proved, as we shall endeavor to do in a succeeding chapter, then Luke's silence, both as to the miracle and its beneficiary, might indicate his disbelief in the story, and cast serious doubts on the resurrection of Lazarus as an actual occurrence.

TWO INTERVIEWS.

Two incidents, peculiar to John, are really occasions for extended discourse, and properly belong to that head, but for convenience sake will be treated here. They are two interviews held by Jesus; first, with Nicodemus, and second, with the Samaritan woman. The report of the interview between Christ and Nicodemus is one of those stories whose object is so clear and explicit, that no doubt can be entertained as to the purpose for which it was written. In fact, the terms employed are so emphatic, as to create the impression that the story was designed for the particular purpose it sets forth. That purpose seems to have been to place in as strong a light as possible the doctrine of regeneration, or new birth. In this respect, it stands alone among the many discourses of our Lord, and occupies a unique place in the record of His ministry. Nowhere else among Christ's teachings can we find the slightest reference to the necessity of a new birth. The first allusion by any writer of the New Testament appears in St. Paul's Epistle to the Galatians, written about the year A. D. 55. "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6:15). And in his Epistle to Titus, written nine years later, he refers more definitely to "the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5). It is true that our Lord

made use of the term 'regeneration' in Matt. 19: 28, but there it refers not to any sanctification of the soul, but to the state of blessedness awaiting man in heaven. Next, we are told that Nicodemus, a ruler of the Jews, came to Jesus by night, as if he feared that a public interview might compromise him with his associates. But we must bear in mind, that this meeting is represented to have taken place at the very beginning of Christ's ministry, before the Pharisees had begun to oppose Him, or, in fact, knew anything about Him. Later on, when their hostility had reached its highest point, John tells us that Nicodemus spoke in favor of Jesus before the chief priests at one of the Jewish councils (John 7: 50). And when their victim hung dead upon the cross, it was Nicodemus who, according to the same authority, assisted Joseph of Arimathea in the burial of Jesus (John 19: 39). It would seem therefore, as if this man, who was afraid of being known as a disciple of Christ when no danger existed, did not hesitate to reveal himself as a friend of the despised and hated Nazarene at the very time when most notice of it would be taken by the vindictive Pharisees.

The meeting between Jesus and a Samaritan woman at the well of Sychar, took place shortly after the above noted episode, and is related in the very next chapter of John. Sychar is said to have been situated in the midst of Samaria, on the direct road between Judæa and Galilee, though it has never been identified. Jesus, on His journey to the latter province, being weary and thirsty, sits down by a well, but having no vessel to draw up the water, asks a woman, who comes provided with one, to give Him a drink. The woman, being a Samaritan, is naturally surprised at such a request from a Jew, since there was bitter animosity between the two races. Her reluctance leads to that discourse on 'living water' which so well expresses the refreshing influence of the Holy Spirit. Here again our Lord makes use of expressions which no one but John attributes to Him. The terms 'living water,' 'never thirst,' 'well of water' appear only in his Gospel and book of the Revelation. The other apostles never seem to have repeated them as familiar sayings of Jesus. This is another of those curious episodes in the life of Christ which He alone could describe, and which seems to have been repeated only to John. It may possibly have been suggested by the experience of Philip with the inhabitants of Samaria. In both cases, we find a people naturally hostile to everything Jewish, yet converted first, by the words of Jesus, and again, by the preaching of Philip. The synoptists represent Christ as ministering only in Galilee, Peræa and Judæa; yet, seeing how readily the Samaritans received the Gospel shortly after His death, it was natural to infer that He must have labored there also. The whole story however, has an idyllic aspect. Jesus is represented as seated at a well, the identical well that tradition reported was dug by Jacob. Jesus meets here a woman who has come to draw water; just as Abraham's servant encounters Rebekah on a similar errand. Jesus asks the woman for a drink; so does Abraham's servant ask of Rebekah. When Jesus announces himself to be the expected Messiah, the woman returns to the city to inform her neighbors. When Abraham's servant proclaims the name of his master, Rebekah returns to her home, and tells who has come (Gen: 24: 16, 17, 28). Thus in the account of the interview between Jesus and the woman of Samaria, we have "a poetical representation of His ministry among the Samaritans," based on the beautiful pictures of shepherd life taken from the Old Testament.

As to the incidents themselves, there is nothing improbable about their occurrence, nor any reason why we should not accept them as historical. And even if these two particular interviews did not happen at the exact time and place mentioned, there must have been many similar ones in the course of Christ's ministry, on which they could be based. The only question that arises in our mind is that the incidents do not occur in what might be regarded as the natural order of events, but seem to have been used for the express purpose of introducing the discourses which follow. And this accords with the general plan adopted by John in providing an occasion for each of those utterances; so that discourse would follow incident in logical order, and even appear to have been suggested by its occurrence. We may fairly assume then, that the main object of the fourth evangelist was to set forth the teaching of Christ, and that to give the various discourses an aspect of probability, he introduced them by such incidents as seemed most appropriate.

2. THE DISCOURSES.

The Gospel according to John contains ten discourses attributed to our Lord, not one of which, or any part thereof appears in the other Gospels. Nine of these discourses are assigned to Jerusalem, (six being placed at the close of His ministry,) and the remaining one located at Capernaum. Their subjects are as follows:—

1 <i>The Father and the Son</i>	John 5: 19-47.
2 <i>The Bread of Life</i>	John 6: 22-59.
3 <i>Christ's Oneness with the Father</i>	John 8: 12-59.
4 <i>The Good Shepherd</i>	John 10: 1-18.
5 <i>Glorifying Christ</i>	John 12: 20-36.
6 <i>Belief in Christ</i>	John 12: 36-50.
7 <i>Christian Faith</i>	John 14: 1-31.
8 <i>Christian Love</i>	John 15: 1-27.
9 <i>Christian Peace</i>	John 16: 1-33.
10 <i>The Prayer of Jesus</i>	John 17: 1-26.

It is not necessary to suppose that these discourses were all delivered at the exact time and place noted by John, or in the same order and arrangement as presented by his Gospel. Since we may fairly assume, that this evangelist, following the course of Matthew, arranged the various sayings after some definite plan, and in accordance with a specific purpose. This, however, will not interfere with their proper consideration, since every word therein recorded is ascribed to our Lord, and can be easily compared with His utterances, as reported by the first three evangelists. A slight examination will show that no comparison can be instituted between the two exhibits, and that the difference is so great as to justify a contrast instead. While a considerable amount of parallelism can be traced between the records of Mark, Matthew and Luke, the parallelism between them and John is so small as to be inappreciable. Not a single verse given by the latter among these discourses can be regarded as a quotation from the former. The nearest resemblance appears in a similarity of idea, which can be found in a few scattering verses. Outside of the above noted discourses, there are three apparent quotations from Matthew, but a study of the context in each case leads us to believe that they formed no part of the original Gospel of John, but were afterwards inserted by copyists. These passages are given as presented by each evangelist.

Matt. 13: 57... "But Jesus said unto them, A prophet is not without honor, save in his own country."
John 4: 44... "For Jesus himself testified, that a prophet hath no honor in his own country."

Matt. 10: 40... "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."
John 13: 20... "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

Matt. 26: 46... "Arise, let us be going."
John 14: 31... "Arise, let us go hence."

The assertion by Jesus in John 4: 44, "that a prophet hath no honor in his own country," does not harmonize with the account by the same evangelist of either what preceded, or what followed that remark. For Jesus had just left Samaria, and entered Galilee, in both of which provinces He is said to have been accepted by the people; so that, there was apparently no call for any such derogatory expression. Instead then of being without honor, Christ was actually welcomed by Samaritans and Galileans. As to the unhappy experience at Nazareth, where the above saying was originally uttered, and to whose inhabitants it justly applied, that event occurred at a later period, and is neither here, nor elsewhere mentioned by John. Again, the passage in John 13: 20, wherein Jesus declares, "He that receiveth me receiveth him that sent me," is in direct opposition to the remark uttered immediately before, and also to the warning uttered immediately after. Referring to one of those present, He quotes the Scripture, "He that eateth my bread lifted up his heel against me." Troubled in spirit, He announces to the astonished disciples that one of them would betray Him. Neither utterance accords in the slightest degree with that fidelity which the passage in question sets forth. Lastly, the direction in John 14: 31, "Arise, let us go hence," appears utterly meaningless, since it is followed by two long discourses and an equally lengthy prayer,

delivered at the same time and in the same place. And not till they are finished does Jesus leave that place, and retire to the garden of Gethsemane. The above three passages in John may therefore be regarded as interpolations.

The parallelism in idea is somewhat more extensive, but still hardly enough to show any definite connection between the two Gospels. It is chiefly found in the following quotations. We give the several verses just as they occur in John's Gospel, with the corresponding passage from Matthew directly above.

Matt. 11: 27.....	"No one knoweth the Son, save the Father; neither doth any know the Father, save the Son."	John 10: 15.....	"The Father knoweth me, and I know the Father."
Matt. 16: 25.....	"Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."	John 12: 25.....	"He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."
Matt. 26: 38, 39..	"My soul is exceeding sorrowful, even unto death: My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."	John 12: 27, 28..	"Now is my soul troubled: and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."
Matt. 15: 13.....	"Every plant which my heavenly Father planted not, shall be rooted up."	John 15: 2.....	"Every branch in me that beareth not fruit, he taketh it away."
Matt. 10: 24.....	"A disciple is not above his teacher, nor a servant above his lord."	John 15: 20.....	"A servant is not greater than his lord."
Matt. 10: 22.....	"And ye shall be hated of all men for my name's sake."	John 15: 21.....	"But all these things will they do unto you for my name's sake."
Matt. 7: 7.....	"Ask, and it shall be given you; seek, and ye shall find."	John 16: 24.....	"Ask, and ye shall receive, that your joy may be made full."
Matt. 26: 31.....	"It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."	John 16: 32.....	"Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own."
Matt. 18: 18.....	"What things soever ye shall loose on earth, shall be loosed in heaven; whose soever sins ye retain, they are retained."	John 20: 23.....	"Whosoever sins ye forgive, they are forgiven unto them; (transposed.)"

The above table affords an adequate idea of the parallelism between Matthew and John. [Mark and Luke being omitted as presenting nothing new for comparison.] Out of the great number of expressions attributed by them to our Lord, these nine couplets offer little ground on which to base any connection between the two writers. They do not indicate that the fourth evangelist made use of the Gospel ascribed to the first, since every one of those verses could have been formed out of some current saying of Jesus. The theory then that John idealized the words of Christ, that he presented the same discourses already recorded by Matthew, but clothed them in superior language is not tenable. Had such been the case there would have been a much greater similarity of idea than now appears, even if combined with a dissimilarity of expression. We would have seen the same spirit revealed in both testimonies. But the discourses recorded by John are entirely new in every respect. They present us with a new Christ; one displaying a new temper, actuated by new motives, exhibiting a new character. It is not the Christ of Mark, or Matthew, or Luke, but the Christ of John. While the discourses of our Lord, recorded in the first three Gospels, are generally of a practical nature, and describe the duties of a Christian life, telling how a man should live to gain the favor of God; those set forth by the last indicate the spirit that regulates a man, telling by what motives he should be influenced, what feelings should control him, what thoughts and affections should stimulate his mind. In John's Gospel our Lord presents the higher virtues of faith, devotion and holiness. The Christian proves his sincerity not so much by what he actually does, as by what he really feels. If his heart be right, his deeds will be right also. If his thoughts be turned to higher things, his work will exhibit a higher character. If his affections be pure, his life will be pure also. We may fairly assume then, that the discourses attributed to Christ by this evangelist represent the spirit of the Saviour in heaven, rather than His actual words on earth, that John, acting under the direct inspiration of his Master, wrote what that Master designed to impart for the consecration of His disciples, and that this Gospel thus became an emanation not from an earthly existence, but from a spiritual presence.

CHAPTER XVI.

JOHN'S CONTRAST TO THE SYNOPTISTS.

THE assumed position of John's Gospel as a supplementary work has been so generally recognized, that the discrepancies between it and the synoptics have to a large extent been lost sight of, and the actual differences between the two histories in a great measure ignored. Let us see then, how far, and in what respect John disregards the traditions followed by the other evangelists, and in his treatment of the same subjects pursues an independent course. In chapter IV. on "Repeated Incidents," we considered certain events, whose occurrence was assigned to different times by the four evangelists, and which have been, on that account, treated by harmonists as separate transactions. In taking up John's description of those events, it will therefore, be only necessary to note his variation from the synoptists as to the other recorded particulars.

VARIOUS EVENTS.

The Mission of John the Baptist (Sec. 1.) is described by all four evangelists, but while the first three present a plain and very similar narrative, the fourth indulges in a metaphysical description, followed by a story entirely different from the former one, with the exception of two short passages — one, a quotation from Isaiah, the other, a reference to the coming Christ. These two parallelisms would seem to indicate that all four narratives were based on a single traditional record, though why, in all other respects, the last should depart so completely from the first three is difficult to explain. One reason may be derived from the fact that each account apparently exhibits the personal bias of its writer. Thus, Mark is content with a few historical items. Matthew indulges in his animosity towards the Pharisees and Sadducees. Luke enters chiefly into the details of the preaching. While John presents the Baptist in his main function as the forerunner of Christ. We have here a plain and consistent story by the fourth evangelist, evidently based on information derived from an eye-witness. The sending of a delegation of priests and Levites from Jerusalem to John, to inquire about his mission, was a most natural proceeding, and just what we would expect to have happened under the circumstances.

The Baptism of Jesus the Christ (Sec. 2.) shows a great difference in its account by the three synoptists on the one hand, and John on the other; not only as to the details furnished, but mainly as to its general character. While the former present us with a specific narrative of the event, the latter foregoes all direct statement, and merely offers a personal testimony from the Baptist as to its occurrence. This would seem to show that he was acquainted with the work of the synoptists, and not wishing to repeat their story, gave it a different form. Another variation, however, appears to be a direct conflict of statement. According to Matthew, the Baptist at once recognized the superiority of Jesus, and expressed his unfitness to baptize the Saviour. According to John, the Baptist declared that he did not at first know Jesus until His divine character was revealed by the descent of the Holy Spirit. It is fair to note that the passage from Matthew has every appearance of being an interpolation. Again, the Baptist's testimony to Jesus as "the Lamb of God that taketh away the sin of the world" (John 1: 19), does not harmonize with the doubt experienced some months later, as to whether the expected Messiah had really come (Matt. 11: 3). So that, we may regard this testimony as characteristic of John's Gospel, in accordance with its general design to glorify Jesus, rather than as emanating from the Baptist.

The Call of Four Disciples (Sec. 5.) is made the occasion of presenting two entirely different stories, and a third amended one, by the four evangelists. Mark, Matthew and Luke are wholly arrayed against John; while Luke differs considerably from Mark and Matthew. This has led harmonists to devise two distinct calls;—one in Judæa by the river Jordan, described by John, and the other in Galilee by the sea of that name, described by the synoptists. Their principal reason for this was the apparent readiness with which the four disciples accepted the call at the Sea of Galilee, assuming that these same men had once been companions of Jesus, were now well acquainted with Him, and so, must have regarded the second call as a formal summons to the discipleship. There could have been, however, no necessity for a second call, since, according to John, these disciples had followed Jesus into Galilee, witnessed the miracle at Cana, went back with their Master to Judæa, aided Him in His ministry there for a period of several months, and returned to Galilee;—all of which events must have occurred before this second call was extended. Again, Luke had probably wondered at such readiness, and sought to explain it by introducing the miraculous draught of fishes, which so amazed its participants that they at once recognized the power of Jesus, and followed Him as a superior being. In respect to the locality of this call, we find that John adopted both Judæa and Galilee for the several disciples mentioned, though he did not choose the same names throughout. This makes it plain that the fourth evangelist followed a different tradition from any made use of by the other three. It is also probable that John's account was based on a more intimate knowledge of Christ's early ministry than his fellow evangelists possessed.

Healing the Nobleman's Son (Sec. 99.) described by John, is also given by Matthew and Luke under the guise of "Healing the Centurion's Servant." But the difference between the two descriptions appears so great that commentators have generally referred them to two distinct events. In the chapter on "Repeated Incidents" we showed how much reason there was for regarding them as based on different traditions of the same event. The great peculiarity of John's account, however, is in representing the cure as effected when a considerable distance intervened between Healer and healed. Both Matthew and Luke indeed state that Jesus performed the cure while on His way to the house of the sick man; but John, deeming this insufficient to prove the superior power of Jesus, declares that He pronounced the cure at Cana, over fifteen miles distant from Capernaum, where the patient lay. This would lead us to infer that the writer evidently sought to enhance the fame of the Saviour, by adding to the difficulty under which the miracle was achieved. If the cure was effected by mere word of command, and not in the presence of the sick person, it would certainly make no difference whether the physician was fifteen miles, or only a few rods away. But the mere fact of introducing the longer distance is sufficient to invest that circumstance with considerable doubt, and make it hard to believe.

The Feeding of the Five Thousand (Sec. 33.) is described by all four evangelists with very much the same details, and in almost the same order; being the one event in the whole course of Gospel history whose several accounts present the nearest approach to perfect harmony. The reason for this may be found in the supposition that John's account was actually the work of that apostle, and was introduced in his Gospel with very little change. At the same time, John presents some peculiar additions which are quite significant. Thus, he represents Jesus as asking Philip whence bread could be bought to feed the multitude. This is declared to be a trial of faith, which that apostle failed to meet by saying that two hundred shillings' worth of bread would not be sufficient. This reply seems to have been copied afterwards into Mark, as it is not found in Matthew who follows that evangelist very closely. It would appear also, as if Luke derived his idea of the miracle taking place near Bethsaida from this question being addressed to Philip, who, being a native of that town, would seem most likely to supply the desired information. Again, John mentions Andrew, another native of Bethsaida, as the one who called attention to the lad who had five barley loaves, and two fishes. This might suggest that the fourth evangelist had in mind a mountain near the town of Philip and Andrew as the scene of the miracle, rather than the desert place mentioned by Mark and Matthew. These additions give to John's account such an aspect of probability, that we are led to regard it as the most historical of the four.

Walking on the Sea (Sec. 34.) is described by Matthew and Mark almost word for word. John concurs in the general account, but adds two particulars, one of which is a minor detail, while the other does not seem warranted, and can only be explained by the desire of the writer to make this event still more wonderful. The "five and twenty or thirty furlongs" of John is a substitute for the "fourth watch of the night" of Mark and Matthew, and needs no comment. But the reported immediate arrival of the boat at its destination, on Jesus stepping aboard, is certainly a unique circumstance, and merits some consideration. Instant change of locality happens often in dreams, but is hardly expected in active life, or even in the life of Jesus; especially, when—as in the present case—no call arose for any such wonderful performance. While therefore, this particular statement may impart a mysterious charm to the narrative, we are compelled to regard it as forming no part of the original story told by the apostle John. If all such additions could be eliminated from the present Gospel of the fourth evangelist, it would facilitate our attaining a truer conception of the various recorded events in the ministry of Christ.

The Faith and Zeal of Peter (Sec. 45.) is given by Mark, Matthew and Luke in very similar terms, but by John in such different language, that one can hardly refer both descriptions to the same event. Even the synoptists do not altogether agree, for the very reply of Peter to the question of his Master, where we would expect perfect unanimity, is differently rendered by each evangelist. But this variation appears small in comparison with the complete divergence exhibited by John. That evangelist first assigns the event to a different time and place from what is given by the others: making it follow shortly after the feeding of the five thousand, and locating it at Capernaum; while the rest make the date much later, and the locality much farther away. Again, he connects the event with a discourse delivered by Jesus, which offended the Jews, and drove many of the disciples away; while the immediate occasion of Peter's words was not a simple question addressed by Jesus to the Twelve as to whom He was, but a remonstrance lest they too would desert Him. We are therefore constrained to believe that the compiler of this Gospel transposed the incident out of its proper place, so that it would logically agree with, and naturally follow the preceding discourse.

The Public Entry into Jerusalem (Sec. 60.) when, according to the synoptists, Jesus was surrounded by a large number of disciples, gave John occasion to describe them as a great multitude of people who had come to the feast, and now came out of Jerusalem to meet Him. As Jesus had many friends throughout the land, they would naturally desire to welcome their Teacher, especially when they heard of His approaching the Holy City in so unusual a manner. The quotation from Zech 9: 9, given by John, evidently suggested the similar quotation found in Matthew, where it was introduced by some late editor, as the passage is missing from Mark. John also calls attention to the fact that these things were better understood by the disciples in after times; so that his story appears both natural and consistent.

The Cleansing of the Temple (Sec. 61.) is another event where John presents an improved and reliable account. Thus, he speaks of the merchants as selling oxen and sheep in the temple; mentions Jesus as making a scourge of cords, and using it to cast out those merchants and their cattle; introduces a different Scripture quotation, and one less severe than that employed by the synoptists; and gives the occasion for that memorable remark of the Saviour, "Destroy this temple, and in three days I will raise it up," with the Jewish remonstrance, and its true application by the disciples in later times. These several amendments stamp John's account as unique, and distinct from every other. They also afford us a better, and, perhaps, more real conception of that event. The main objection to this account of the event is the time fixed for its occurrence. That, however, may have been the result of carelessness, by the final editor of this Gospel, in arranging its various parts. We shall have occasion to consider this point in a subsequent chapter.

The Anointing of Jesus, (Sec. 73.) in its fourfold account, presents considerable variation, but as that has been fully investigated in the chapter on "Repeated Incidents," it will only be necessary here to mention the several points wherein John conflicts with the first two synoptists. [Luke offers such a different story, that we will have to leave

him out of consideration.] Briefly, they are as follows: — According to John, the event occurred six days before the Passover, in the house of Martha and Mary; while both Mark and Matthew assign it to two days before the Passover, and in the house of Simon the leper. According to John, it was Mary who anointed the feet of Jesus; while both Mark and Matthew attribute the act to a strange woman, and expressly mention the head as the member anointed. According to John, it was Judas Iscariot who remonstrated against the waste of the precious commodity; while Mark and Matthew apply the words to some of those present. Here are certainly points of difference, not sufficient indeed to make out two separate anointings, but enough to show that John intentionally varied from the original tradition. Perhaps he wished to confirm the Lazarus story by a further reference to its characters. Perhaps he wished to exhibit the avaricious disposition of Judas Iscariot, leading to the betrayal. Perhaps he wished to make Jesus the typical Lamb of God. As the paschal lamb was chosen on the tenth Nisan, and eaten on the fifteenth Nisan, so he represented the Saviour as anointed on Sunday, and put to death on the Friday following; — the difference between the two events in either case being six days.

The Conspiracy against Jesus (Sec. 72.) is noted by all four evangelists, but John gives several particulars on which the others are silent. Thus, he makes the raising of Lazarus the immediate occasion of bringing to a head the long conceived plan of the Jewish rulers to get Jesus within their power. Again, he mentions the sinister remark of the high priest to the assembled priests and Pharisees, "It is expedient for you that one man die for the people;" the hypocrisy of which appears in the fact that it was not the people, but the rulers themselves who would profit by the death of Jesus. Lastly, he declared that Jesus was obliged to seek refuge in Ephraim, on account of this growing hostility. These things are said to have happened before Jesus made His public entry into Jerusalem, and intimate His presence within or near that city when, according to the synoptists, He was making His final journey thither. In fact, the fourth evangelist declares that officers were sent to arrest Jesus during the feast of the Dedication, or three months earlier; so that we might infer that the Saviour abode in these parts all that time. There is here a direct conflict between John and the synoptists, which can only be removed by discarding entirely the order of the former.

Announcing the Betrayal (Sec. 76.) is presented by John almost as a new story; agreeing with that told by the synoptists in only two small particulars. All four evangelists concur in assigning that event to the "Last Supper." John, however, introduces that beautiful episode about the disciple whom Jesus loved leaning on His breast, and asking, at the instigation of Peter, the name of the betrayer. John also declares that Judas Iscariot was the one who received the sop, which the synoptists failed to mention; — the connection between the two incidents appearing to have been revealed only to the beloved disciple. This is evident from the statement that when Jesus addressed to the betrayer those significant words, "What thou doest, do quickly," no one else understood what they meant. [Matthew's direct reference to the traitor is a plain interpolation.] We find here a manifest attempt to show that confidential relations existed between Jesus and John, in order, apparently, to increase the prestige of the party who looked up to that apostle as its leader. The synoptists never mention John as the disciple whom Jesus loved. In fact, they are more inclined to represent Peter as the favored disciple; thus supporting the claims of the party who followed him. May we not have a clue here to one object of the Fourth Gospel, in contrast to the other three.

The Betrayal by Judas (Sec. 80.) is another case where John presents an independent story, which agrees in only some minor particulars with that recorded by the synoptists. Thus, the evangelist tells us that Jesus was accustomed, with His disciples, to frequent a certain garden; so that when Judas issued from the city gate he knew where to find the Master. Again, he states that when the armed band drew near, Jesus went forth to meet them, instead of wishing to escape, as Mark and Matthew intimate. Furthermore, he declares that Jesus revealed Himself to the astonished officers, and submitted quietly to arrest. Lastly, he mentions Peter as the one who smote the servant of the high priest, and gives the name of that servant as Malchus. These may be small matters, but they could only have come from an eye-witness; thus assuring us that the story is based on known facts.

The Trial and Crucifixion of Jesus, (Sec. 81-89.) though narrated with extraordinary fulness of detail by all four evangelists, practically forms two independent stories. According to John, Jesus, upon His arrest, is led first to Annas who, as high priest emeritus, subjects Him to an examination. At its conclusion He is sent bound to Caiaphas, the reigning high priest, who, however, does not appear to have examined the prisoner. The synoptists, on the other hand, have nothing to say about this examination by Annas, but represent it as having been made before the high priest, whom Matthew names as Caiaphas. It would thus appear from John's story that both Annas and Caiaphas were high priests at the same time. There is no warrant, however, in Jewish law, nor any precedent in Jewish history for such a joint occupancy of the high priest's office; nor does Josephus, in his annals of that period, allude to any such double high-priesthood. As Luke 3: 2 and Acts 4: 6 make the same mistake, the explanation probably lies in the fact that tradition had invested Annas, from his former occupancy of the office, and from his family relationship to Caiaphas, the reigning high priest, with a sort of honorable supervision of the work, and an advisory control of its duties. By transposing verse 24 in John 18: which describes the sending of Jesus to Caiaphas, so that it will immediately follow verse 14 of the same chapter, this incongruity disappears, and John is made to agree with the synoptists, and also with historic probabilities, by representing the actual trial of Jesus as held before Caiaphas. According to the present arrangement, part of Peter's denial would have taken place in the courtyard of Annas, and part in that of Caiaphas, which is improbable.

When Jesus was finally led before Pilate, His accusers, according to John, refused to enter the palace, lest they defile themselves; but according to the synoptists, the whole company of chief priests, and scribes, and elders brought their prisoner to Pilate, and made direct accusation against Him. Again, John gives a lengthy account of the conversation between Jesus and Pilate in the judgment hall, which the other evangelists limit to a single question and answer. Jesus, on being condemned and delivered up to crucifixion, according to the fourth evangelist, is compelled to bear His cross; but according to the other three, it is borne for Him by one Simon of Cyrene. The inscription on the cross, which varies in all four accounts, is said by John alone to have been written in Hebrew, and Greek, and Latin. John alone represents the mother of Jesus, Mary the *wife* of Clopas, and Mary Magdalene as standing by the cross, and introduces that beautiful scene of the Saviour committing His mother to the care of the beloved disciple. Lastly, John alone mentions the breaking of the robbers' legs, and the piercing of Jesus' side, with the issue therefrom of blood and water. These last particulars are certainly important enough to have been noted by the synoptists, and we have no other means of accounting for their silence than the assumption that such particulars must have been added to John's original story. In that case, it becomes a mere personal opinion as to how far the narrative of the fourth evangelist is to be accepted.

Perhaps the following hypothesis may offer some explanation. The underlying idea of the Fourth Gospel was apparently to make the various incidents of Christ's last days conform—so far as possible—with ceremonial usage and prophetic utterance. If this is borne in mind, there will be no difficulty in accounting for the presence of certain statements in this Gospel, and their absence from the others. Thus, the Mosaic law enjoined that the paschal lamb must be chosen on the tenth Nisan, and slain during the afternoon of the fourteenth Nisan (Ex. 12: 3, 6); which were the very dates set by the fourth evangelist for the anointing and crucifixion of Jesus, the true Paschal Lamb. Again, the Mosaic law required that the bodies of persons who had been put to death and hung upon a tree should not remain there over night, but be taken down and buried the same day (Deut. 21: 22, 23). The fourth evangelist alone cites this as the reason why the body of Jesus was removed from the cross a few hours after being fastened thereon. The same evangelist also states that orders were given to break the legs of the crucified—the usual method of hastening death in such cases; but while this was done to the robbers, the soldiers, finding Jesus dead already, omitted that act, though one of them pierced His side with a spear. Why this indignity was inflicted upon a dead person we would be at a loss to understand, had it not been explained as the fulfilment of prophecy (Ps. 34: 20; Zech. 12: 10). Thus Scripture was drawn upon to substantiate events which the synoptists were apparently ignorant of, and certainly did not record.

The Resurrection and Manifestation of Jesus (Sec. 90.) affords greater contrast in its account by John as against those put forth by the synoptists, than was the case with any of the foregoing events. Yet, with the exception of the early visit of the women to the tomb on the first day of the week, noted by all four evangelists, each writer seems to have selected certain incidents for recording, and there is no general synoptic story which would form a basis for comparison with, or contrast to John. As the subject itself was fully treated in chapter XIV, there seems no occasion for any further comment than to call attention to the great variety of the incidents offered. That many new details would become attached to the original traditions is to be expected, and perhaps, we have in our present Gospels only a small selection from the numerous reports current among Christians at the time of their writing. A firm belief in our Lord's resurrection from the dead can be traced back to the very first days of the Church, and there must have been some wonderful occurrences at that time to warrant such belief. Probably, the apostles themselves did not understand and could not explain what was revealed to them.

RETURN OF JESUS TO GALILEE. (Sec. 4, 5.)

Between the expiration of our Lord's sojourn in the wilderness and His return to Galilee six months are supposed to have elapsed, concerning which interval the synoptists are absolutely silent, but during it harmonists have agreed to assign the introductory events in the ministry of Christ recorded by John. That some time probably intervened may be inferred from the words of Mark (1: 14), "Now after that John was delivered up, Jesus came into Galilee," and of Matthew (4: 12), "Now when he heard that John was delivered up, he withdrew into Galilee." But as these words follow immediately after both evangelists' account of the temptation, they cannot be regarded as indicating any lengthy interval. In fact, Luke's story would lead us to believe that the sojourn in the wilderness immediately preceded the return to Galilee; for there is no break in his narrative, and nothing that would imply any considerable lapse of time between the end of one event, and the beginning of the other.

According to the first three evangelists then, this interval must have been comparatively short, but according to the fourth, the following events intervened. Jesus withdraws from the wilderness, and appears again on the banks of the Jordan, where John the Baptist is still preaching, and is recognized as the Lamb of God. Accompanied by Andrew, Peter, and presumably John, He journeys into Galilee, where He selects two more disciples. The next day He attends a marriage feast at Cana, and changes water into wine. From there He goes to Capernaum, and at the approach of the Pass-over journeys to Jerusalem, where He cleanses the temple by casting out its desecrators. During this stay in the Holy City the memorable interview between Jesus and Nicodemus is said to have taken place. After this, He spends some time in various parts of Judæa, preaching, and allowing His disciples to baptize. Learning that the Pharisees, who followed John the Baptist, are incensed at what appears a rival mission, He leaves Judæa, and, passing through Samaria, reenters Galilee. Coming again to Cana, He heals the son of a certain nobleman who lived at Capernaum. This brings us to the time when, according to the synoptists, our Lord began His ministry by the call of four disciples at the Sea of Galilee.

It would thus appear, according to John, that Jesus spent six months in the various acts of a ministry before, according to the synoptists, that work properly began. Of these acts, only two seem to have been known to the other evangelists, viz., cleansing the temple, which they properly placed at the end of Christ's ministry, and healing the nobleman's son, which was put at the beginning; though John's assignment is somewhat earlier than that of Matthew and Luke. During those six months Jesus returned twice to Galilee, before the return noted by the synoptists took place. Of these two returns, the first might appear to agree with the synoptic one, because its account includes the call of three disciples in Judæa immediately before that return, and of two disciples in Galilee immediately after, were it not for the fact that the Baptist is there represented as still prosecuting his mission. Nor can the second return to Galilee, described by John (4: 3), be harmonized with the return noted by Mark and Matthew. For in the

passage immediately preceding the account of this second return, the fourth evangelist says distinctly that the Baptist was not yet cast into prison (John 3:24); whereas the synoptists expressly declare that Jesus did not return to Galilee till the Baptist was delivered up. And lest it might be inferred that some amount of time may have elapsed between these two references in the Fourth Gospel, it is stated that Jesus left Judæa, and departed again into Galilee, in consequence of and directly after what He heard concerning the Pharisees who were then with John. The two returns to Galilee mentioned in the Fourth Gospel must therefore be considered as both prior to the one return mentioned in the first three Gospels, and concerning which they do not afford us the slightest intimation. Since however, harmonists have generally made the second return noted by the fourth evangelist, coincident with the return described by the other three, we have adopted the same order in our own "Harmony," partly to compare the two accounts, and partly to contrast the different reasons for that return there given.

We may fairly conclude therefore, that our Lord spent some time in Judæa at the beginning of His public career; first, as an attendant on John the Baptist, and second, as an associate in the same mission. Whether this stay lasted one month or six months is immaterial. What concerns us more is that, for some reason, He gave up the work there, and spent the remainder of His ministry in Galilee; only going to Jerusalem on the occasions of the great feasts, which every male Jew was required to do. It might naturally be asked then, why did Jesus leave Judæa so abruptly, and at the very height of His work there? The fourth evangelist offers a reason for one departure, but it is so unworthy of the two persons chiefly concerned, as to merit little consideration. This writer would have us believe that a state of jealousy existed between the followers of John and Jesus. He hastens to show, however, that the Baptist entertained so much respect and reverence for his successor, as to be incapable of any such feeling; while it is not at all likely that the Saviour would pay the slightest attention to any such petty caviling, or be led by it to give up the field, and pursue His appointed work elsewhere. There must have been some other reason then, more appropriate to the character of our Lord and the circumstances in which He was placed.

What are the facts of the case? We are explicitly told by Mark and Matthew that Jesus did not return to Galilee till after John the Baptist was delivered up. It is also said that John was imprisoned by order of Herod Antipas, because he personally rebuked that tetrarch for presuming to marry Herodias, his brother Philip's wife. Josephus informs us that it was because Herod feared the Baptist's influence with the people, as a possible rival to his own authority. Whatever may have been the actual cause, the arrest was facilitated by John's presence in Peræa, on the farther side of the Jordan, which formed part of Herod's dominions. Now when this happened, Jesus, according to the Fourth Gospel, was in Judæa, over which Herod had no jurisdiction, and therefore, perfectly safe from the machinations of that monarch; but by returning to Galilee, He would have placed Himself directly in the power of Herod who governed that province also. The return, therefore, could not have been caused by any fear of Herod.

Perhaps a more natural reason may be found in the following scheme. When the news was received of Herod's marriage to Herodias, the Baptist became indignant at such a shameless violation of Jewish law, and seized upon the first opportunity to administer a personal rebuke or warning to that monarch. Herod became enraged at this interference, and ordered the arrest of John either then, or shortly after. The imprisonment of the Baptist put an end to his mission, and caused his followers to disperse to their several homes. One might naturally suppose that Jesus—who seems in some way to have been associated with John—would continue the mission, as the successor of the Baptist. According to the fourth evangelist, both were working together on the same lines, though in different provinces. But as our Lord was a stranger in Judæa, and not at that time much known, He probably thought that better work could be done in Galilee, among His own people, and for that reason departed there, when John's little company had broken up. Whether these be the real facts or no, they certainly accord with everything we find in Mark, Matthew and Luke, and do not conflict with any statement in John. Where the latter appears to be at variance, it is only by the introduction of events not found in, or transposed by the former.

Considerable stress has been laid upon the fact that whereas Mark states that Jesus came into Galilee, "after that John was delivered up," Matthew says that Jesus withdrew into Galilee, "when he heard that John was delivered up." There appears to be in this a direct antithesis between actual and hearsay knowledge by our Lord. According to the Fourth Gospel, John the Baptist began his mission "in Bethany beyond Jordan;" and while the synoptists declare that he preached "in the wilderness," they also say that he baptized "in the river Jordan." Now when arrested by the officers of Herod, John must have been in *Peræa*, on the farther side of the Jordan, since it is not likely that these officers would have crossed the river, and ventured into the territory of another governor to make the arrest. But the early ministry of Jesus, according to the Fourth Gospel, was conducted in *Judæa*, away from the Jordan, and some distance from where John was preaching. Therefore, He could not have been present when the Baptist was arrested; and if this arrest was made at Herod's palace in *Tiberias*, He certainly was not present. This explains Matthew's saying when Jesus heard that John was delivered up, and does not controvert Mark, who simply states the fact of the arrest, without mentioning how it became known to Jesus. The difference between the two evangelists is therefore merely nominal, and does not affect the credibility of either statement made by them.

It is true that Luke omitted the report of both Mark and Matthew that Jesus returned to Galilee after John the Baptist was delivered up. But this can be easily explained by his previous reference to the imprisonment of John (Luke 3: 20), which leads us to infer that very thing. Therefore, a repetition of the story at this particular place would seem to be unnecessary. Luke begins this section of his Gospel with an account of the mission of John the Baptist; and naturally concludes that account with all that was known concerning the end of John's public career. He then takes up the ministry of Jesus, giving first an account of the baptism and sojourn in the wilderness, and intimating that during the latter John had been arrested. At the completion of the sojourn, Jesus returned to Galilee, and began His work there. As this conflicts with the previous ministry described in the Fourth Gospel, it is very likely that Luke, in common with the other synoptists, regarded this early work of Jesus as preliminary, or part of the mission of John the Baptist; and that he did not consider the real ministry of the Saviour as beginning till the return to Galilee. Therefore, the three synoptists very naturally omitted all account of such early performance. Matthew puts this in a clear light when he declares "from that time"—viz., after the withdrawal into Galilee, and the removal from Nazareth to Capernaum—"began Jesus to preach;" as if what had been done before was only a preparation for the more important work to follow.

DENIAL BY PETER OF HIS MASTER. (Sec. 82.)

One of the most curious and significant episodes of the entire Gospel story is the threefold denial by Peter of his Master. This episode is described by all four evangelists, each of whom seems to have pursued an independent course, though there are evidences that Matthew followed Mark to some little extent. Such independent treatment however, lets in a flood of light upon the actual circumstances of that event, which we think will amply repay careful and minute examination. The event itself may be considered under two phases:—first, as to its general action; and second, as to the words uttered.

THE GENERAL ACTION.

In order to form an intelligible idea of what was done on this occasion, it will be necessary to understand the arrangement of Eastern houses, especially those of any pretension, as that of the high priest must have been. Eastern houses, tenanted by persons of wealth or position, occupied considerable ground space. They were entered from the street by a gateway or porch which sometimes, from its size, formed an outer court. Along either side of this porch were stone benches, for the use of visitors or others waiting to be admitted; while at one end was a door leading to the gatekeeper's lodge, and at the other, stairs, leading to the balcony or roof. This porch led through a gate or door, always kept closed, into an inner court of considerable size, along three,

or all four of whose sides, and a few steps above its level, were ranged the various offices, halls, rooms and porticos which made up the house. All the outer apartments opened on a veranda which surrounded the court, so that a person standing below could see what went on in any one of them. The inner apartments, designed mostly for the women, were kept closed by walls or curtains. When Peter, therefore, gained access to the inner court of the high priest's house, he could easily watch the trial of Jesus, held in one of the large halls or offices, and be also seen by Jesus when He turned His head in that direction. Numerous officers and servants were always standing around, or going about in the performance of their various duties, so that Peter naturally expected in such a crowd to remain undetected.

Now let us take up the story as presented by each of the four evangelists. According to Mark, Matthew and Luke, Peter, on the arrest of Jesus, fled with the other apostles, but having recovered from his temporary fright, followed, afar off, the crowd as it returned to the city, until he reached the porch of the high priest's house, when, by their simple statement, he entered within. According to John, however, his admission was obtained from the gatekeeper by the intercession of that apostle who, it is affirmed, was known to the high priest, and presumably to his household also, and had entered into the court with the company. This singular report opens a very interesting inquiry. How did John become known to the high priest? There were only two possible ways. All four evangelists tell us explicitly that John was one of the sons of Zebedee, that by occupation he was a fisherman, and that he lived in Galilee. As his father seems to have been a man of some property, and had an established business, we may infer that the family had their permanent home there, probably in Capernaum, by the Sea of Galilee. Now it is possible that Caiaphas, the high priest of John's acquaintance, may have lived during his early years in Galilee, near the home of that apostle; but as Caiaphas was appointed to his office in the year A. D. 17, and occupied it till A. D. 37, or several years after the death of Christ, it is more probable that his abode, previous to the first mentioned date, was in Jerusalem, or some part of Judæa, especially as he married the daughter of Annas, who became high priest A. D. 7.

Again, John could have become acquainted with Caiaphas through living himself at Jerusalem; but if such were the case, it must have been before he became one of our Lord's apostles, since after that event there was no opportunity for any long sojourn in the Holy City. That James and John, with their mother Salome, ultimately settled in Jerusalem is evident from the several allusions in the New Testament to their abode there; but the change must have been made after the Saviour's death, because we find them living in Galilee subsequent to that event. But there is not the slightest historical or traditional evidence of any sojourn in Jerusalem prior to the meeting with Christ, so that this hypothesis also becomes of doubtful character. At the same time, there are some unfavorable points against this claimed intimacy. It is inconceivable how an arrogant high priest, like Caiaphas, could have become acquainted with a simple fisherman of Galilee, like John; or, as the Galilæans were held in very low esteem by the Judæans, how a representative of the latter could entertain any friendly feeling towards one of the former. Again, John's reported acquaintance with the high priest did not protect him from after persecution; since on two occasions (see Acts 4: 1-22; 5: 17-42) he, with Peter and the other apostles, was arrested, put in prison, brought before the Sanhedrin, and threatened with further punishment for persistence in preaching Jesus. The conceit entertained by some commentators that he supplied the household of Caiaphas with fish is too absurd for consideration.

If then we may be permitted to doubt this method of securing Peter's admission into the inner court, how was it probably effected? Certain investigators have supposed that the venturesome apostle entered in with the throng of persons who accompanied the officers on their journey to arrest Jesus; but it is expressly said that Peter followed afar off, so that by the time he reached the gate the crowd would have all gone within. It is possible, however, that in the excitement of the occasion, whoever kept the gate may have merely pushed it to without fastening, and that Peter, finding he could open it, entered without being perceived in the darkness of the night. Such explanation sounds plausible, and may be the true one.

Three of the evangelists tell about the fire of coals which the servants kindled to warm themselves, and which Peter finally approached to warm himself; while all four concur in the statement that the first suspicious assertion proceeded from a maid;—the fourth evangelist alone declaring that it was the maid who kept the door, and at the time when the apostle was allowed to enter. Then the evangelists begin to vary. Both Mark and Matthew state that after Peter had replied to this assertion he went out into the porch, while Luke and John intimate that he remained by the fire. This might seem as if Luke casually varied from the other synoptists, but we soon discover the reason; for when the third evangelist wished to introduce a tradition, developed in later times, that Jesus, at Peter's third denial, turned and looked upon the repudiator, he saw the necessity of keeping Peter in the inner court, where Master and disciple could see one another. According to Mark, the next assertion is uttered by the same maid; according to Matthew, by another maid; according to Luke, by a strange man; and according to John, by some of the officers. Here is certainly a complete disagreement which cannot be reconciled. All three synoptists then testify to an intervening interval during which Peter was left to his thoughts, when the third assertion coming from certain that stood by set him to curse and to swear, as Mark and Matthew inform us, but which Luke very considerably omits. John, however, attributes the charge to a kinsman of the servant whose ear Peter cut off, thus introducing one of those confirmatory allusions which appear so frequently throughout his Gospel, and which seem always designed to attest the truth of some event previously related. As our Lord had predicted, immediately upon Peter's third denial the cock crew, to which all four evangelists bear witness. The strange record in Mark of two crowings—one after the first denial, and one after the third—appears to have been the work of a copyist, and therefore need not be considered. Peter's repentance is declared by all three synoptists, but omitted by John. These differences appear to indicate that each of the four evangelists followed a different tradition, though why they should have done so when Peter could have given, and probably did give a true version of the affair, is hard to explain. His story too would have been corroborated by John who claimed to be an eye-witness; so that we have the strange anomaly of an event related in detail by its two chief actors, yet presented to us under the form of four distinct versions. Does not this make it difficult to believe that the authors of those versions obtained their information direct from Peter or John?

THE WORDS UTTERED.

FIRST ASSERTION.

MARK - "Thou also wast with the Nazarene, *even* Jesus."

MATT. - "Thou also wast with Jesus the Galilæan."

LUKE - "This man also was with him."

JOHN - "Art thou also *one* of this man's disciples?"

FIRST DENIAL.

MARK - "I neither know, nor understand what thou sayest."

MATT. - "I know not what thou sayest."

LUKE - "Woman, I know him not."

JOHN - "I am not."

SECOND ASSERTION.

MARK - "This is *one* of them."

MATT. - "This man also was with Jesus of Nazareth."

LUKE - "Thou also art *one* of them."

JOHN - "Art thou also *one* of his disciples?"

SECOND DENIAL.

MARK - He again denied it.

MATT. - "I know not the man."

LUKE - "Man, I am not."

JOHN - "I am not."

THIRD ASSERTION.

MARK - "Of a truth thou art *one* of them; for thou art a Galilæan."

MATT. - "Of a truth thou also art *one* of them; for thy speech maketh thee known."

LUKE - "Of a truth this man also was with him; for he is a Galilæan."

JOHN - "Did not I see thee in the garden with him?"

THIRD DENIAL.

MARK - "I know not this man of whom ye speak."

MATT. - "I know not the man."

LUKE - "Man, I know not what thou sayest."

JOHN - Peter therefore denied again.

The first thing noticeable about these words is that while the synoptists make every utterance a direct assertion and denial, the fourth evangelist puts them all in the form of question and answer. This constitutes the general distinction between the two sets of records, and makes them occupy separate grounds. So far then as regards this feature, Mark, Matthew and Luke hold together, while John stands by himself. When, however, the members of the former set are compared with one another, we find as much difference between them individually, as between them collectively and the latter set. In the first assertion and denial, Mark and Matthew agree generally, while Luke presents the same idea in a different form. In the second assertion and denial, Mark and Luke approach more nearly together, while Matthew takes a somewhat distinct ground. In the third assertion and denial, Mark and Matthew again agree, while Luke combines the two records. These verbal differences, however, are of minor character, and do not affect the main presentment. They only show that each evangelist followed a general tradition, while, in the absence of all definite report, using his own judgment as to the precise words uttered. And since the matter affected one of the disciples rather than the Master, they did not deem it so essential to secure perfect accuracy. On the other hand, while John's record is undoubtedly clear and natural, it is so at variance with that of the synoptists, as to warrant the belief that he drew from an entirely distinct source. Whether that source was his own personal knowledge, or some confidential statement by the chief actor, may not be determined. It is certain that if Luke was acquainted with this version—which is quite probable—he preferred the other reports as apparently more consistent with the probable facts. We find then the same conflict between John and the synoptists in respect to the words, that was evident in reference to the action. As there seems no way of harmonizing the two records, we are compelled to choose between them; bearing in mind that if we accept John's, we must also accept a state of intimacy between the apostle and the high priest, which is not only devoid of proof, but appears on its face most improbable.

INSTITUTION OF THE LORD'S SUPPER. (Sec. 76, 77.)

This commemorative feast which, from the very beginning, was recognized as the great sacrament of the Christian Church, seems to have been entirely ignored by the fourth evangelist. In its place, we have an account of the supper which preceded that Institution, and which appears in some measure to correspond with the supper described by the other evangelists. This is evident from the allusion to the betrayal found in all four accounts; though the last refers more explicitly to Judas as the betrayer, and goes more minutely into detail than any of the others. Instead of the Institution, John describes the ceremony of Jesus washing His disciples' feet, which could have possessed no religious significance, and certainly was of far less importance than the sacrament.

But the great contrast between the first three and the fourth evangelist appears in the character given to the supper, and the time when it was eaten. All three synoptists concur in stating that Jesus gave directions for preparing the Passover on the first day of unleavened bread, which was the 14th Jewish Nisan, and that He sat down to the feast on the evening of the 15th Jewish Nisan. This was in accordance with the Mosaic law which required the paschal lamb to be eaten on the evening subsequent to the fourteenth day of the month Nisan. As our Lord was put to death on the following day,

that event, according to the synoptists, happened after the Passover. Now John expressly states that it was before the feast of the Passover when the supper above mentioned took place (John 13: 1, 2); and he enforces that statement by observing, in his account of the trial, that when the accusing Jews brought their prisoner at early morn to Pilate, "they entered not into the palace, that they might not be defiled, but might eat the passover" (John 18: 28). This would fix the date of the supper at the beginning, and the date of the crucifixion towards the close of the 14th Nisan, counting from sunset to sunset according to Jewish custom.

The date is further determined by that memorable day of our Lord's death being several times referred to as the "Preparation" (John 19: 14, 31, 42). Mark (15: 42), Matthew (27: 62), and Luke (23: 54) also mention the crucifixion as occurring on the "Preparation," but each of these evangelists evidently meant the ordinary preparation of the sabbath, as indeed Mark, from whom the others drew, explicitly declares. Besides, there is no mention throughout the Old Testament of any special preparation, either for the sabbath, or for any of the feasts, so that such use of the word is confined exclusively to the evangelists, and all evidence for its precise application must be drawn from them. We are not warranted then in choosing between John and the synoptists, as to whether the preparation, noted by all four writers, referred to the Passover, or merely to the sabbath. Nor is there any justification for capitalizing this word, as the revisers of the Authorised Version have done, thus making it appear as a special observance.

The usual way of harmonizing John's account with that of the synoptists is to assume that our Lord knew He was to be arrested on Thursday evening, and therefore antedated by one day His celebration of the Passover, so as to keep the feast with His disciples. But while this may be probable, it is certain that the disciples did not anticipate such arrest, that, as all three synoptists expressly state, they desired to eat the paschal meal at the usual time, and so made the necessary preparation "on the first day of unleavened bread, when they sacrificed the passover" (Mark 14: 12). As the meal was eaten on the evening subsequent to that day, in full accordance with Jewish law and custom, we are obliged to conclude that Jesus and His disciples kept the Passover at the same time as the entire Jewish nation, both priests and people. John's account, therefore, expressly contradicts that of the synoptists, since the day of preparation was undoubtedly the same day when two of the disciples made ready for the paschal feast, and not the day on which our Lord was crucified. It is probable that the fourth evangelist recognized this difficulty, and sought to overcome it by divesting the Last Supper of all characteristics of a paschal feast.

A second method of harmonizing John with the synoptics is by giving another interpretation to the passages in question, such as making to "eat the passover" mean to celebrate all the festivals of the Passover week. But the expressions are too clear and emphatic to admit of any double rendering; while the above instance is peculiarly inapt, since the paschal feast began the Passover, and must have been first thought of by the disciples. A third plan supposes that the present rendering of Mark 14: 12, which both Matthew and Luke followed, was an erroneous interpretation of the original passage, and that it should have read, "before the feast of unleavened bread, when they sacrificed the passover, his disciples say unto him, etc.," thus making it the day before the preparation, or the 13th Nisan. But it seems hardly possible that Jesus would commission His disciples to make ready the Passover, which was not to be eaten for more than twenty-four hours, and of which He would not partake; while the meal, which all sat down to that very evening, is expressly declared to have been the feast for which this preparation was made. The conflict between John and the synoptists thus remains clear and distinct, intimating that either one or the other must be wrong; and proving that when these Gospels were written, there could have been no positive knowledge as to the exact day in the Jewish calendar when our Lord was put to death.

To justify John's deferring the paschal feast till after the death on the cross, it has been often urged that, in assigning the arrest, trial, and crucifixion of Jesus to the first day of the Passover, the synoptists went contrary to the Jewish regulations of this feast, which made that day as sacred as the sabbath, prohibiting all unnecessary labor,

and debarring all legal or court processes. But we must bear in mind that the chief priests and scribes were so embittered against Jesus, and so desirous to get Him out of the way, that they would not be apt to let any ordinary regulations deter them, but, having eaten their own paschal supper, would consider themselves free to carry out their sinister design. Besides, all the labor attendant upon the final judgment and punishment fell to the Roman authorities, so that, they could not be accused of violating the law in their own persons. The trial before the high priest was a mere formality, and could only be rendered effective by the approval of Pilate; while the necessity of referring the matter to the governor before sentence of death could be passed, was a convenient way of escaping all responsibility. It is also probable that there was not so much publicity about the trial of Jesus as the Gospel story would lead us to imagine. The Jewish rulers, knowing how many Galilæan friends of Jesus were within the city, naturally feared that some attempt might be made to rescue Him, and so after a short trial, hurried their prisoner to Pilate, and demanded His death. The governor, knowing little and caring less about Jesus, but wishing to curry favor with the Jewish authorities, acceded to their demands, and ordered the prisoner to immediate execution.

The greatest difference, however, between John and the synoptists lies in the character given to the Last Supper. According to the latter, it was a celebration of the paschal feast; according to the former, it was a simple evening meal. Mark, Matthew and Luke tell us all about the special preparation for this feast. John says nothing about any preparation, leading us to infer that no significance was attached to the meal. At the conclusion of the feast, the three synoptists relate how it was changed into a Christian sacrament, and the Lord's Supper instituted. John's account omits all mention of this sacramental institution, nor is there the slightest allusion to it throughout the long discourse that shortly follows. The omission of any description of this sacred feast is the one fatal defect of the Fourth Gospel. It occupied the highest place among the offices of the Church, and John, along with the other apostles, must have recognized its importance, and joined in its celebration. Even St. Paul deemed an account of the Institution necessary; though the immediate occasion of the reference appears to have been a desire to rebuke his Corinthian converts for their intemperate conduct at celebrations of this rite, by setting forth its sacred character as a memorial of the deceased Saviour. The story, found in I. Cor. 11: 23-26, was probably the first record of that event given to the Christian world.

An allegation might be offered to the effect that if the design of John's Gospel was to allegorize Christ's ministry, we should not expect to find therein a detailed account of its various occurrences, but rather a presentation of the most important in figurative terms. Thus, as John 6: 52-56 contains the intrinsic idea of the Lord's Supper, and John 6: 62 plainly refers to Christ's ascension into heaven, though neither event is mentioned in that Gospel, the evangelist must have deemed the mere reference sufficient, without the need of further description. But he evidently did not entertain the same view respecting Judas Iscariot, as he certainly did not pursue the same course. Since repeated allusion to the treachery of that apostle is followed by detailed accounts of his exposure and betrayal.

However then we may regard John's Gospel, it is evident that in ignoring the Institution of the Lord's Supper, and overlooking the fact of its being a sacred memorial, the compiler or final editor of that work must be charged with an unpardonable neglect. If the plea be advanced that, by his purpose to represent Christ as the Paschal Lamb, slain for the Passover of the entire world, he was compelled to alter the character of this supper [since the Lamb could not be eaten until it was slain], our reply is that, by attempting to establish an individual conceit, he discarded the far greater fact of Christ Himself being the institutor of the Holy Eucharist. It is but fair to state, however, that the supper described by John partakes of the character of a love feast; and in the primitive Church the love feast, or '*agape*,' and the Eucharist went together.

CHAPTER XVII.

ORIGIN OF THE GOSPELS.

VARIOUS theories have been propounded to explain what peculiar origin of the Gospels could induce the many discrepancies revealed by their contrasted narratives. Perhaps the universal desire among the early Christians to glorify their Master was one of the causes that brought about this result. Since it would naturally lead them to accept every report that redounded to the honor of Christ, irrespective of any claim to authenticity. In this way many stories would come into favor that were afterwards deemed worthy of a place in the Gospels. Another cause was the course of tradition through different lines of descent, producing a variety of narrators, and inducing a variety of reports. By this means, the original story sometimes developed into quite a different form. Another cause was the action of each evangelist in accepting or rejecting such details as seemed foreign to the actual occurrence, but which could have happened at the time. All these are what may be termed incidental causes, and no doubt contributed to a greater or less extent in bringing about the present variation. There are, however, some general theories which have been advanced by different investigators, and to which our attention is now particularly directed. Of these, the two principal and in fact representative ones are the theory of oral tradition, and the sources of sources theory.

THEORY OF ORAL TRADITION.

Certain investigators have contended that the stories of Christ's ministry were at first told by the apostolic preachers to their various congregations, and afterwards repeated by trained catechists in the several churches; and that, in course of years, these oral statements developed into a current or standard record, on which Mark, Matthew and Luke based their respective Gospels. The differences between these Gospels are accounted for by the assumption that many years elapsed between their individual composition, during which time the current record underwent numerous changes, presenting diversified features on each occasion of use. Thus Mark, being the earliest compiler, would find a simpler and shorter record than Matthew who came next; while Luke, who came last of the three, would receive the record in its most developed form. According to this theory, Mark's Gospel must have been long in existence when Matthew wrote, and both Mark and Matthew must have been widely circulated, and become well known when Luke wrote; while both Matthew and Luke must have drawn from this oral tradition rather than from the work of their predecessor. The latter statement appears the more probable when we note how far, in respect to the sayings of Jesus, they are superior to Mark, and how many of those sayings are passed over in silence by that evangelist, as if ignorant of their existence.

Such a theory might be favorably regarded were it not for two indisputable facts. First, it is in direct conflict with Luke's own words, which expressly state that many written narratives of the divine ministry were in existence when he began to write, and that, noticing their imperfect state, he thought it best to produce a more accurate and complete record. Second, no candid comparison of the three synoptic Gospels can overlook the vast amount of verbal similarity which exists between them, or ignore the great fact of their close interdependence. That both Matthew and Luke present features peculiar to themselves does not overcome the fact that each contains the greater part of Mark's Gospel, in substantially the same form and order as given by that evangelist; thus making the work of their predecessor the basis of their own.

Among the several arguments advanced in support of the oral tradition theory, it will only be necessary to consider the three strongest ones, as the answer to them will meet all the others.

(1) Luke, in his Acts of the Apostles, has shown us how particular he was in recording the name of every person and place that was connected with the circumstance narrated. And yet it is claimed that out of one hundred proper names found in Mark and Matthew, he fails to mention thirty in his two works; thus apparently proving that he could not have used that Gospel as known to us, but must have drawn from some inferior source. For had he known all the names presented by Mark, his habit, as a careful historian, would have impelled him to include them in his own Gospel or Acts. At first sight this objection appears unanswerable, as the list of omitted names is too formidable to have been overlooked by Luke. The following table shows the strength of this position, but it is susceptible of explanation.

NAMES NOT FOUND IN LUKE.

1 Archelaus	Matt. 2: 22.	17 Jeremiah	Matt. 16: 14.
2 Abiathar	Mark 2: 26.	18 Josias	Mark 15: 40. Matt. 27: 56.
3 Herodians	Mark 3: 6. Matt. 22: 16.	19 Salome	Mark 15: 40.
4 Boanerges	Mark 3: 17.		
5 Thaddaeus	Mark 3: 18. Matt. 10: 3.	20 Beyond the Jordan	Mark 3: 8. Matt. 4: 15.
6 James	Mark 6: 3. Matt. 13: 55.	21 Idumaea	Mark 3: 8.
7 Josias		22 Decapolis	Mark 5: 20. Matt. 4: 15.
8 Judas		23 Dalmanutha	Mark 8: 10. Matt. 15: 39.
9 Simon		24 Magadan	
10 [Herod] Philip	Mark 6: 17.	25 Caesarea Philippi	Mark 8: 27. Matt. 16: 13.
11 Greek woman	Mark 7: 26.	26 Zebulun	Matt. 4: 13.
12 Syrophenician		27 Naphtali	
13 Bartimaeus	Mark 10: 46.	28 Gomorrah	Matt. 10: 15.
14 Timaeus		29 Canaanitish	Matt. 15: 22.
15 Alexander	Mark 15: 21.	30 Barachiah	Matt. 23: 35.
16 Rufus			

NOTE. In the above list the genealogy of Christ has not been included, as both Matthew and Luke adopted the same scheme, but used different lines of descent.

Archelaus (Sec. 96.) is omitted by Luke, because the name appears in connection with the Magi story which he either was ignorant of, or did not wish to recognize. The reference to that ruler by Matthew was simply to find a reason for the parents of Jesus choosing Nazareth as their place of future residence, instead of returning to Bethlehem, where, as he implied, they formerly lived.

Abiathar (Sec. 13.) is evidently an interpolation by some scribe, who wished to identify the statement recorded by Mark. The parallel passage in Matthew, which follows that evangelist almost word for word, contains no mention of this name, nor does the insertion logically connect with our Lord's utterance. Besides, the copyist seems to have been careless in his reference, as, at the time of the incident alluded to, Ahimelech was high priest, while Abiathar was a son who afterwards became high priest. The name could not then have existed in the copy of Mark used by Luke.

Herodians (Sec. 14.) are not mentioned by Luke, probably because they formed a small political party which had long ceased to exist when he wrote. He must have heard about them from other sources than Mark and Matthew, but may not have deemed them worthy of notice. At any rate, we are justified in regarding his silence as intentional.

Boanerges (Sec. 16.) may fairly be regarded as an interpolation. It is peculiar to Mark, does not seem warranted by the context, and there is no other evidence that our Lord ever applied the term to James and John. While Luke fails to mention the name, he alone records the incident which probably suggested its application (Luke 9: 54, 55). May we not have here an illustration of that desire to amend which so characterized the early copyists, and has produced so many otherwise unaccountable variations in the Gospel text?

Thaddaeus, (Sec. 16.) though apparently omitted by Luke in his list of the apostles, is really found there under the name of Judas the son of James. So that we cannot regard this as an omission.

James, Josès, Judas and Simon (Sec. 29.) are all found mentioned together by both Mark and Matthew, so that their omission by Luke would only count as one. There is no reason to doubt that the original text of each evangelist contained those four names. But there has been so much dispute concerning the identity of these persons, that we may well imagine the same dispute to have existed in Luke's time. Perhaps, that was the reason for his omission. The idea that our Lord had natural brothers and sisters was repellant to the early Christians, who wished to place Him far above the level of human conditions; and while the statement of Mark and Matthew was accepted, Luke probably thought that under the prevailing conditions it might fairly be dispensed with.

[Herod] Philip, (Sec. 32.) a brother of Herod Antipas, is mentioned by both Mark and Matthew, but not by Luke. There appears good reason for this silence. Luke (3:1) had previously referred to Herod's brother Philip, as tetrarch of Ituræa and Trachonitis; so now he refrains from specifying another brother of Herod, whom Mark and Matthew refer to as Philip, lest the two might be confused together. That they were different persons is evident from Josephus calling the latter by the name of Herod only. Luke could not have adopted this last designation without also confounding the two Herods; so he chose the simple alternative of not naming the Philip of Mark and Matthew, but merely referring to him as the brother of Herod.

Greek woman and Syrophœnician (Sec. 38.) occur in the story of the healing of that woman's daughter, given by both Mark and Matthew, but entirely ignored by Luke. Whether or no this story was found in Luke's copy of Mark's Gospel cannot be determined; but it is very evident that the third evangelist must have had good reason for the omission. The names themselves present every appearance of being a late addition. Mark's original Gospel probably contained the name "Canaanitish," as designating the race to which the woman belonged; just as we now find in Matthew's account. Some copyist or editor of Mark, knowing that this term would be unintelligible to western readers, for whom that Gospel was designed, omitted it, and introduced instead a clause explaining what he deemed to be the true nationality of the woman.

Bartimæus, and son of Timæus (Sec. 59.) are identical in meaning—both names referring to the same person; so that Luke here makes only one omission. This appears another case of some well meaning copyist seeking to supply what was absent from the original text. It is not at all likely that both Matthew and Luke, who followed Mark very closely in their descriptions, would leave out so important an item as the name of the person healed, if it was known to them. We can only ascribe the omission then to ignorance.

Alexander and Rufus (Sec. 86.) is admitted by many commentators to be an interpolation, based upon what was probably reported concerning certain disciples in the Church at Rome. There is no call for the mention of these persons. They have nothing whatever to do with the event described. And the introduction of their names causes an unnatural break in the narrative. All three evangelists give the name of the father as compelled to bear the cross, and that was, no doubt, the only name presented originally by Mark.

Jeremiah (Sec. 45.) appears once in the Magi story, which Luke rejected, once in the application of the prophecy about thirty pieces of silver to Jesus, which Luke also refrains from quoting, and once in the incident relative to the identity of Christ, which Luke gives, but, in common with Mark, omits that particular name. Its sole appearance in Matthew implies a late interpolation.

Josès (Sec. 87.) is named by Mark and Matthew in connection with his brother James, and both are introduced simply to distinguish their mother Mary from the other women of that name. As Luke mentioned this James for the same purpose, he evidently did not deem it necessary to include Josès in that reference. The omission therefore, is immaterial.

Salome (Sec. 87.) appears twice in Mark, here, and shortly after. But in the first passage, Matthew's corresponding portion contains instead "the mother of the sons of Zebedee;" so that commentators have agreed to regard Salome as the mother of James and John. Luke, however, fails to mention this name, either here or elsewhere in his

Gospel, though referring to other women whom Mark and Matthew neglect. He also omits all reference to either James or John, or their mother, in his account of the disciples contending for precedence. Perhaps there was some reason underlying this silence.

Ten of the concluding names are geographical, and properly belong to the subject of "Geography of the Gospels," which will be treated in the next chapter. The reasons for their omission by Luke will there be given. As to the three names which do not appear in that article, Idumæa is probably an interpolation introduced by some copyist to bring in the whole land of the Jews; while Zebulun and Naphtali occur only in a quotation from prophecy which the third evangelist found no occasion to use. The last name, or that of Barachiah, is an undoubted mistake by some copyist, and cannot be charged to the original Matthew. The Zachariah referred to was the son of Jehoida (II. Chron. 24: 20, 21), and not Zechariah the prophet, who was the son of Berechiah.

Thus the imposing list of thirty omissions by Luke, which do not admit of satisfactory explanation, dwindles down to two or three, and even these are doubtful; so that the argument based upon those grounds that Luke could not have used a written Mark and Matthew, but was forced to depend upon an oral tradition, becomes of small value. On the other hand, the documentary evidence of such use is so overwhelming, that by no process of intelligent perception can it be ignored. Every comparison that is made between Mark Matthew and Luke tends to prove their close interdependence. And in the face of such a simple and natural solution of the synoptic problem, it seems a foolish waste of time and effort to contend for some elaborate scheme which does not afford a satisfactory explanation, and can only be regarded as a makeshift.

(2) The one great advantage of the oral tradition theory consists in its carrying the formation of the Gospels back to the early years of the Church, and thus giving them a reliability which would not be warranted by any late origin. That various stories concerning what our Lord said and did must have existed from the very days of His ministry, and been current among the people of that time is quite evident; as otherwise, there would have been no groundwork for the Gospel narratives. But that these stories were early arranged in some orderly form so as to present a consecutive account of that ministry is not quite so patent. Though this is what the oral tradition theory defenders maintain. They would have us believe that Mark, for instance, preached an oral Gospel which was substantially identical with the one we now possess, except such changes as naturally crept in during the long interval that elapsed before it was committed to writing. Why Mark should have composed a Gospel in the early apostolic days, arranged it in sections suitable for Sunday reading throughout the year, and had it memorized by trained catechists for repetition in the various churches, as has been maintained, when the writing it out in the first instance would have been so much easier, while proving more reliable and less subject to change, is an intellectual problem that we confess ourselves unable to solve. We can understand how one person may write out a discourse and then commit it to memory, or how another can arrange in his mind the general form and much of the detail of an address, and then compose its sentences at the time of delivery. Memorizing one of the Gospels, or even all four, is no great intellectual feat. In fact, instances are on record where the entire Bible has been memorized. But all this requires a fixed or written form to begin with, so that in the process of learning there will be no variation in the order or sameness of the words to be learned. To repeat verbatim what one has just heard delivered is a far more difficult task; and if the discourse is of considerable length, or some time has elapsed since its delivery, such verbal repetition would be well nigh impossible.

Now ask an extemporaneous speaker, whose discourse had not been previously committed to writing and learned by rote, to repeat the next day, word for word, what had been uttered on the spur of the moment, and he would declare it beyond human power. Yet, this is exactly what Mark is assumed to have done, i. e. repeated the same story [or rather a series of stories, for the entire Gospel is embraced], which he had framed in his mind, and delivered to a body of catechists, not only once, but again and again, till they had memorized it, and were able to repeat it in turn to their various congregations, word for word, as they had it from their teacher. It would not have been sufficient for Mark to merely repeat the substance of his story, making slight changes

each time in particulars and phraseology. He must adhere to the self same statement on every occasion of delivery, detail after detail, word for word; as otherwise, there would be as many versions as repetitions. And the only way to do this would have been to first commit the story to writing, and then learn it by heart. But this would destroy the hypothesis of oral tradition, and so will not be allowed. For if committed to writing what would have been the use of memorizing such statement, since copies could be so easily made, and circulated among the various churches. While the identical words of Mark would be far more satisfactory and convincing than any that proceeded from mere catechists. It is extremely improbable then, that the Gospel story in its present complete form was handed down from early times as an oral tradition, since there is no imaginable way by which such a feat could have been accomplished. And even if we conceive its possibility by endowing the apostolic preachers with extraordinary memories attained under divine influence, their assumed dependence upon oral statements, when written ones would have proved so much better to rely upon, can hardly be realized. While detached and incidental reports may have been preserved in this way, the compilation of these separate portions was left to the first evangelists, whose works became the basis for those that followed.

(3) Another apparently strong argument in favor of oral tradition is based upon the political condition of Christians in early times. That they must have been an ostracized community wherever they abode is evident both from the enmity of the Jews, who regarded them as seeking to supplant Judaism, and from the unfriendliness of the Gentiles, who suspected them of aiming at the overthrow of heathen institutions. It has been urged then, that these early Christians were in the habit of having the records of the Church memorized by trained catechists, and preserved in this way, rather than commit them to writing, and incur the danger of such documents being found in their possession. But such danger would not prove serious till the times of persecution, when the Roman authorities turned against their Christian subjects, while allowing religious freedom to every other class. Since whatever enmity the Jews might entertain towards Christians, they would be debarred from all violent measures by the Roman governors placed over each province. The first of these persecutions was under Nero, and lasted from A. D. 64 to 68. The next was under Domitian, and continued during A. D. 95 and 96. The third was under Trajan, and lasted from A. D. 104 to 117. No more occurred till A. D. 161, but as the Four Gospels are universally admitted to have been written and in general circulation by that time, the above contention would apply to only the first three persecutions, and is limited to their actual duration.

By A. D. 64, most, if not all of St. Paul's Epistles were written, and many copies made and distributed among the several churches. Yet by this theory we are asked to believe that on the approach of danger these writings were memorized and all copies destroyed, since it would be dangerous to be found with them in one's possession. When Nero's persecution ceased, the Epistles could safely be rewritten from the memory of those to whom they had been committed, and again read in the churches without fear of molestation. But at the beginning of the Domitian persecution, not only the Epistles, but such Gospels as had been written by that time, as well as other Christian documents then in existence, would all be subjected to the same process of memorizing and destruction, to be again restored when the danger had ceased. This, however, would be for only a short time, or until the Trajan persecution began, eight years afterwards, when the now familiar process would have to be repeated. The above conceit might be justly deemed a fanciful picture, unwarranted by any known fact, but it is the logical result of a theory urged by learned critics. There is no doubt that memorizing was practised by the early Christian teachers, and applied to the instruction of their pupils; but that it was used for any such purpose as above mentioned can hardly be credited. There is also no doubt that during these persecutions many Christian books were seized and destroyed by the Roman authorities, since the imperial edicts always enjoined this as the best means of stamping out the new faith; but that any wholesale destruction by friend and foe took place is incredible of belief. Reproduced one by one by the laborious process of hand copying, these books were neither lightly esteemed nor willingly sacrificed. On the contrary, they were deemed a most precious treasure, and guarded with the utmost care.

The theory of oral tradition thus loses another of its strong points, since it is certain that the Church was more disposed to save than to lose the documentary evidence of the life of Jesus entrusted to her care; while we have every reason to believe that such evidence must have begun to accumulate from her earliest days. At the same time, we are not debarred from assuming that many traditions concerning the ministry of our Lord were never committed to writing, but handed down by word of mouth from one person to another. This is evident from the material changes which such traditions underwent, and which are now manifest in the Gospel record; since each evangelist would naturally choose what he considered the truest account of the event described. Oral tradition therefore, while debarred from serving as the exclusive source of the Gospels, becomes an important agent when applied to certain portions of those works, since it enables us to understand the variations which otherwise would prove inexplicable. The evangelists then, outside of what they drew from one another, may be said to have depended upon miscellaneous oral and written testimony, while Mark, who came first, was compelled to rely entirely on that source; since, with the exception of John's original Gospel, to which he had no access, and Matthew's "Logia," which he refrained from using, there is not the slightest trace of any earlier work that might form the basis of his own. The whole strength of a complete oral tradition thus rests upon Mark; and unless it can be shown that he constructed one himself prior to his written work [which is very improbable], such theory has no claim for support.

SOURCES OF SOURCES THEORY.

To account for many irregularities which appear in the several Gospels, and which do not seem to be adequately explained by any former theory, it is now sought to show that there must have been sources of sources from which the original matter in these Gospels was drawn, and that these various sources were used by the different evangelists, not all together, but only in selected cases. In other words, that there were certain original statements, which had undergone revision by succeeding editors, and that each of the evangelists had access to and made use of different sets of these original and revised manuscripts. Hence, circumstances which appeared in Mark, but not in Matthew or Luke, could be accounted for on the ground that the former had possession of documents which did not reach the latter, and vice versa. By this hypothesis, the canonical writers were not dependent entirely upon so called original Gospels, but had also at their disposal the various sources from which those Gospels were derived; by which they compared the different stories narrated, and either added to or omitted from them such particulars as they deemed best. The above theory appears to be a new form of the narrative hypothesis first propounded by Schleiermacher. His idea was that, in the earliest times, there were a considerable number of short leaflets scattered around, upon which various persons had written down their recollections of Jesus, or whatever they had heard about Him from others; and that the three synoptists had made use of different sets of these leaflets, thus depending upon diverse sources. Perhaps an illustration taken from the article on "Gospels" in the *Encyclopædia Biblica*, may set this theory in a clearer light. It is based on Mark 9: 33-42; Matt. 18: 1-6; Luke 9: 46-50; composing the story entitled "As Little Children." (Sec. 50.)

In this section very diverse things are combined in one presentment.

- 1 The dispute as to precedence. Mark 9: 33, 34; Matt. 18: 1; Luke 9: 46.
- 2 A little child placed in the midst. Mark 9: 36, 37; Matt. 18: 2, 5; Luke 9: 47, 48.
- 3 A stranger casting out demons. Mark 9: 38, 40; Luke 9: 49, 50.
- 4 The cup of cold water rewarded. Mark 9: 41.
- 5 Causing little ones to stumble. Mark 9: 42; Matt. 18: 6.

(1) The answer on precedence (Mark 9: 35) is not found in Matthew here, but in 20: 27; nor in Luke here, but in 22: 26. The same answer appears also in Mark 10: 44. All three passages occur in the allied account of Contending for Precedence. (Sec. 58.) It thus becomes evident that Mark 9: 35 was drawn from Mark 10: 44, and interpolated in the first noted passage by some editor of that Gospel, who thought to make a better connection than appeared in the original statement, but which both Matthew and Luke were content to follow.

(2) The mention here of a child by Mark and Luke does not settle the dispute, since the child is not brought forward as an example of humility, but as a person to be received. Matthew (18: 3, 4), however, presents an addition to this incident, which makes it a fitting settlement of the dispute; and which would not have been passed over by Luke had he found it in his copy of that evangelist. As Matt. 18: 3 was apparently suggested by Mark 10: 15, where it appears in the story entitled "Blessing Little Children," (Sec. 54.) and as Matt. 18: 4 seems to carry out the same idea, it is a question whether both these verses were not afterwards introduced in that Gospel for the purpose above specified.

(3) The account of a stranger casting out demons, presented by Mark and Luke, must have been omitted by Matthew as not in harmony with the context; though Luke seems to have found the account in his copy of Mark, since he introduced it in exactly the same place. A not improbable supposition makes the incident original with Luke, and its appearance in Mark the result of a late addition. This would account for Matthew's silence.

(4) The cup of cold water rewarded (Mark 9: 41) is not found in Matthew here, but in 10: 42, where it appears in quite another connection. The reference there, however, is to little children, while Mark makes the application to the disciples. Both insertions are thus foreign to the context, leading us to infer that they were interpolated.

(5) The threat against causing little ones to stumble (Mark 9: 42; Matt. 18: 6) is not found in Luke here, but in 17: 2. This was in accordance with the design of the third evangelist to invest the final journey of Jesus to Jerusalem with supreme importance; for which purpose he transferred sundry passages from other parts of the Gospel narrative to this particular section. The above case is only one instance out of many which underwent this change.

The three stories noted above, As Little Children, Blessing Little Children, and Contending for Precedence present so many points of resemblance, and are told in such similar ways by the three synoptists, that we may well conceive them to have been parts of one and the same original tradition, separated into three different narratives. The strangest thing about them is that expressions, which apparently belong to one story, have been transferred to another, thus producing an interchange of passages which is very confusing. It hardly seems probable that the evangelists themselves divided the event into three parts, for while that might have happened in the case of one writer, it would not be likely to happen with all three. And if Matthew relied upon Mark, while Luke followed both Mark and Matthew, we can hardly understand how they got the original parts so intermixed. The only consistent solution then appears to be that the division came about gradually by different persons repeating the same story; while the interchange of expressions was no doubt due to the work of editors or copyists aiming at clearer and more comprehensive statements.

The explanation of these various anomalies, based on the sources theory, is as follows:—In a source, designated as A, were combined only those two parts common to all three Gospels, viz., the dispute on precedence, and a little child set in the midst. But no connection between them had yet been established. This primitive form appears in Mark 9: 33, 34, 36; Matt. 18: 1, 2; Luke 9: 46, 47. Another source, designated as B, added the reception of a little child, found in Mark 9: 37; Matt. 18: 5; Luke 9: 48. An amended source, designated as Ba, added the promise of reward for a cup of cold water, given alone by Mark 9: 41. Another amended source, designated as Bb, added the threat against causing little ones to stumble, given by Mark 9: 42; Matt. 18: 6. A further source, designated as C, interpolated the story of casting out demons, given by Mark 9: 38-40; Luke 9: 49, 50. Canonical Mark, therefore, rests on A, B, Ba, Bb and C, adding the latter part of verse 39 from some alien source, and of verse 35 from Matt. 20: 27. Canonical Matthew rests on A, B and Bb, changing verse 1, adding verse 3 from Mark 10: 15, and verse 4 from some alien source. Canonical Luke rests on A, B and C.

While this explanation may satisfy all the requirements, it is not indispensable, as we have already shown. But even admitting the hypothesis to be perfectly satisfactory in this and various other cases that have been brought forward, it is too elaborate

and complicated to ensure ready acceptance. The multiplication of sources, instead of solving the synoptical problem, rather tends to make that problem more difficult by interposing assumptions which are incapable of proof. It also lowers the synoptists to the rank of mere copyists, simply using what they found elsewhere, and barring them from all individual conception. Is it not more natural to suppose that each writer exercised his own judgment, regulating details according to his personal idea of the occurrence? And is it not more probable that each succeeding editor may have pursued the same course by endeavoring to improve upon each story as reached in his editing?

There seems no doubt that many of the changes which now confront and puzzle us, are due to this successive editing, and that investigators would be spared much worry and perplexity if they took such editing more into account. For here is a matter that is susceptible of proof, and although the evidence handed down to us is very meagre, it all points to the continual changing of the sacred text for a period of several hundred years, or until the formation of the New Testament Canon in A. D. 397. To quote one unbiased and most competent authority, Origen, in his Commentary on Matthew (tom. 15.) written about A. D. 240, says "It is now manifest that the diversity of the copies has become so great, whether from the carelessness of certain scribes, or from the rashness of some who make corrupt emendations, or also from those who in emendation add or take away what they think fit." If such was the case in the middle of the third century, the situation could not have improved much one or two hundred years later, when the earliest existing codices — on which our present text is mainly based — are supposed to have been written. Clearly we have intimated here an amount of change and development that has never been adequately realized, and which is enough to make us question how far our present Gospels reproduce the original autographs.

Clement of Alexandria, who preceded Origen, and published his *Stromata*, or *Miscellanies* about A. D. 202, presents in that work some strange variations from our authorised text, which cannot be attributed to imperfect memory, but were apparently copied from existing manuscripts. We quote several of these with the parallel passage in the Gospels for comparison.

CLEMENT.

Strom. B. I. "No one lighteth a candle and putteth it under a bushel, but upon a candlestick, that it may give light to those who are regarded worthy of the feast."

Strom. B. II. "It is easier for a camel to go through the eye of a needle, than for a rich man to lead a philosophic life."

Strom. B. II. "On these commandments the law and the prophets hang and are suspended."

Strom. B. II. "Every one then who committeth sin is a slave; and the slave abideth not in the house for ever. But if the Son shall make you free, then shall ye be free, and the truth shall make you free."

GOSPEL.

Matt. 5: 15 "Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house."

Matt. 19: 24 "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

Matt. 22: 40 "On these two commandments the whole law hangeth, and the prophets."

John 8: 34-36 "Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed."

John 8: 32 "The truth shall make you free."

Clement very seldom mentions any of the evangelists by name, but in giving his quotations attributes them variously to the Word, Scripture, the Lord, Saviour, Gospel, or merely, it is said. That the above passages are quoted direct from manuscript, and not from memory is evident from their precise wording, and from the way in which they are introduced. Out of the eight books of this treatise that have been preserved, only two are here drawn from, and these to a small extent merely as illustrative. Further instances could easily be produced, but the above specimens are sufficient to show the general character of Clement's quotations from the Gospels. That they differ materially from our own version is quite apparent. In fact, so marked is the general difference, that textual critics have been compelled to give up Clement as an authority on the sacred text; though why his quotations should not be deemed equally reliable with those of other Church fathers is hard to conceive. Variation from the present form cannot be regarded as a sure proof of error.

At an earlier period we come across Tatian's *Diatessaron*, issued about A. D. 170. Neither Irenæus, Clement or Origen, who wrote against Tatian, mention this work, though it was highly esteemed in the Syrian Church, and used there as a substitute for the Gospels during several hundred years. The audacity of such attempt to supplant the Four Gospels by a work of mere human construction does not seem to have been at first realized by the Church; since it was not until the middle of the fifth century that Theodoret, Bishop of Cyrrhus, discovering the pernicious influence of the work, condemned it, and ordered every copy that could be found destroyed. This will enable us to understand what little importance must have been attached to the integrity of the Gospel text at that time, and how radical changes were oftentimes permitted, without any appreciation of their future effect upon the Church. Tatian set out to construct his *Diatessaron* from the actual words of the Gospels, merely arranging them so as to avoid repetition, and at the same time produce a consecutive story. Yet, according to the only version of that work which has reached us, the particular copies used by this writer must have been in a very corrupt state; and, as he could have had no motive in selecting such copies, we may assume that they fairly represented the condition of the text in his time. We append some illustrative examples.

TATIAN.

Dia. 8: 8 "In his own name shall he preach good tidings unto the nations."

Dia. 14: 40 "In the morning ye say, To-day there will be a storm: for the redness of the heaven is dull."

Dia. 17: 39 "Many envied him, and did not apply their mind to him."

Dia. 28: 42 "Simon Cephas, as if sympathising with him, said, Be this far from thee, Lord."

Dia. 25: 6 "Jesus said unto him, Therefore the sons are free. Simon saith unto him, Yea. Jesus said unto him, Give thou also unto them as if a stranger."

Dia. 26: 7 "Even so your Father, which is in the heavens, willet not that one of these little ones should perish, whom after erring he calleth to repentance."

Dia. 30: 3 "He that bade you, come and say to thee, Give this man place; and thou be put to shame in the presence of them that stand by, and another place shall receive thee."

GOSPEL.

Matt. 12: 21 "In his name shall the Gentiles hope."

Matt. 16: 3 "In the morning, *It will be* foul weather to-day: for the heaven is red and lowring."

Mark 6: 2 "Many hearing him were astonished."

Matt. 16: 22 "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee."

Matt. 17: 26 "Jesus said unto him, Therefore the sons are free."

Matt. 18: 14 "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

Luke 14: 9 "He that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place."

The above illustrations, representing several hundred of similar character distributed through the *Diatessaron*, would form conclusive evidence that the Gospel text has undergone many radical changes, were it not for the fact that the free treatment to which Tatian subjected that text, both in selection and adaptation, renders his version of very doubtful authority.

Still earlier, we meet one of the most noted Christian apologists. Of the various Church fathers whose writings are extant, Justin Martyr was the first who, in A. D. 148, apparently made any use of the Gospels. Many of his quotations resemble passages which appear in our Matthew and Luke, and their introduction has been regarded as indicating some knowledge of those two works. When, however, we compare these quotations with what is now received as the authorised text, the amount of variation discovered is so great, that conservative investigators have even doubted whether he made use of those Gospels, believing that he must have drawn from others not now in existence. This, however, is only an attempt to explain what otherwise would be deemed inexplicable. That Justin actually quoted from works identical with our Matthew and Luke cannot be definitely determined, since he nowhere names those Gospels, and only refers to them under the general title of "Memoirs of the Apostles." This means that certain writings in his possession were believed to have been composed by the apostles. Most likely they were the basis or source, if not the originals of our present Gospels.

Let us cite some of these quotations, taken from Justin's *First Apology*, as the best way of showing how he generally differs from the authorised text. Our examples are confined to those which appear to have been drawn directly from manuscript, and not dependent upon memory.

JUSTIN.

Apol. C. XV. "If ye love them that love you, what new thing do ye? for even fornicators do this."

Apol. C. XV. "If ye lend to them of whom ye hope to receive, what new thing do ye? even the publicans do this."

Apol. C. XVI. "To him that smiteth thee on the one cheek offer also the other; and to him that taketh away thy cloak or coat, forbid not."

Apol. C. XVI. "Let your good works shine before men, that they, seeing them, may glorify your Father which is in heaven."

Apol. C. XVI. "For many shall come in my name, clothed outwardly in sheep's clothing, but inwardly being ravening wolves. By their works ye shall know them."

Apol. C. LXI. "Except ye be born again, ye shall not enter into the kingdom of heaven."

GOSPEL.

Matt. 5: 46 "If ye love them that love you, what reward have ye? do not even the publicans the same?"

Luke 6: 34 "If ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much."

Luke 6: 29 "To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also,"

Matt. 5: 16 "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Matt. 7: 15, 16 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them."

John 3: 3 "Except one be born anew, he cannot see the kingdom of God."

While the above passages from the *First Apology* are in great measure parallel with those taken from Matthew, Luke and John, they present so many verbal differences, that one may honestly inquire whether our Gospels, or those consulted by Justin come nearest to the original form. This is a serious query, for upon its answer depends the whole theory of inspiration. Only the evangelists can be regarded as inspired; but if we allow that their writings have undergone the changes which the above comparison would indicate, it will be a difficult matter to determine what is original and inspired, and what is interpolated and so uninspired. It is of course maintained that these changes, numerous as they appear to be, do not affect any vital portion of the Gospels. But how is that to be proved? No one can tell what changes have been made in the sacred text, since no one can produce the original draft of that text. For all we know they may have been of the gravest character: but laying all conjecture aside, and accepting the results of the most conservative investigation, we find that some very important additions to and emendations of the Gospels now appear, for which their original authors cannot be held responsible. Among the most prominent additions are the last twelve verses of Mark's Gospel, and the story of the woman taken in adultery (John 8: 1-11). As to minor additions and emendations, some idea of their extent and character may be formed by consulting the marginal notes found on each page of the Revised New Testament. In the course of the present work we have had frequent occasion to show that various passages, usually regarded as constituent parts of the sacred text, have every appearance of being interpolated, and can only be accounted for on that assumption. All this leaves us in a most unsatisfactory state of mind as to the integrity of our present Gospels, and the amount of their acceptance as inspired productions.

Defenders of the sources theory admit that it debars the solution of the synoptic problem, since it leaves no way of determining the order in which the threefold series of Gospels were written. They also admit that it does not account for many of the anomalies which appear in those Gospels, and to explain which other theories must be adopted. Furthermore, they will have to concede that it does not afford any clue to the cause of that wonderful symmetry of arrangement which characterizes the synoptics. In chapters VI. and VII. it was shown, by means of specially prepared tables, how these three works present the same series of events in exactly the same order; thus proving that all must have been framed on the same general plan. No theory on the origin of the Gospels can be considered which fails to take cognizance of this great fact, since it deals with the very essence of their construction.

CHAPTER XVIII.

DATE OF GOSPEL COMPOSITION.

UP to the middle of the last century, it was the general opinion of Church writers that the three synoptic Gospels were written prior to the destruction of Jerusalem; though the dates assigned varied from A. D. 38 to A. D. 68. And as the few apparent references to those Gospels by the Apostolic Fathers gave no clue whatever to the date of composition, this opinion was based entirely upon internal evidence, or what was found in the Gospels themselves. At the present time, Church writers are coming to the belief that all four Gospels must have been written after the destruction of Jerusalem, or during the interval between A. D. 70 and A. D. 100. And this revised opinion is based upon the same internal evidence that warranted the earlier dates. It would seem therefore, from the same testimony leading to such different conclusions, as if investigators were beginning to surrender dogmatic ideas, and to hold more liberal views of early Christianity. In adopting this latter course, and taking up the question so thoroughly investigated by able scholars, that any further consideration would seem uncalled for, the author still thinks that additional study will throw new light upon what can hardly be regarded as a settled matter, and afford fresh reasons for assigning a late date to the composition of the Four Gospels: — later even than most writers are ready, or willing to admit. The results of his own examination are set forth in the following articles.

SILENCE OF THE EPISTLES.

The Epistles of Paul were undoubtedly the first recorded contributions to Christian literature. Whatever may have been written before them still remained in private hands, and had not become public property by being copied and distributed among the various churches. This explains the fact why these Epistles contain no reference to any document that afterwards may have become incorporated in the Gospel narrative. St. Paul seems to have written unknowingly and independently of any other Christian work. Of the Epistles attributed to this apostle, and embodied in the New Testament, ten certainly originated with him. Their date of composition and place whence written have been most accurately determined. The details are as follows: —

EPISTLE.	PLACE.	A. D.
I. Thessalonians	Corinth	52
II. Thessalonians	Corinth	52
Galatians.	Ephesus	55
I. Corinthians	Ephesus	57
II. Corinthians	Macedonia	57
Romans	Corinth	58
Ephesians	Rome	62
Colossians	Rome	62
Philemon, ...	Rome	62
Philippians	Rome	63

In addition to these we find four other Epistles attributed to St. Paul, but upon whose real authorship some doubt has been cast, and whose date of composition cannot be even approximately determined. They are named below.

Titus.	I. Timothy.	II. Timothy.	Hebrews.
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Now, of the numerous events that comprise the life and ministry of the Saviour, only two are mentioned throughout this entire body of Epistles, viz., the Institution of the Lord's Supper, and the Resurrection of Christ. It is true that both these events were of great doctrinal significance, and necessary to the enforcement of the theories which St. Paul advanced. Yet there were other phases of the divine experience quite as important in their way, and just as necessary to a proper appreciation of Christ. The supernatural conception of Jesus, showing His divine nature, is never referred to. The descent of the Holy Spirit upon Him at His baptism is passed over in silence. The wonderful miracles performed by Him, exhibiting superhuman power, are entirely ignored. The memorable sayings attributed to Him, and recorded by His followers, are never quoted. His rules for Christian living, His denunciation of Pharisaical hypocrisy, His prediction of coming evils are not commented upon. In short, the Jesus of the three synoptic evangelists nowhere appears throughout the Epistles of St. Paul. Now, what was the reason for this silence? These Epistles were all written between the years A. D. 52 and A. D. 66, if we include the four doubtful ones, during which time the three synoptic Gospels were long thought to have appeared. But even if St. Paul never saw one of them, which is very likely, there must have been a traditional history of Christ, drawn upon by the apostolic preachers, and passed from one believer to another, which could not have failed to reach the ears of the great Apostle. If such a history had been in existence, even though not committed to writing, there is no doubt that St. Paul would have made extensive use of it, as he does not hesitate to draw upon the Jewish Scriptures for many events to illustrate and enforce his various arguments. Throughout his different Epistles we find references to the fall of man (Rom. 5: 19), the promise of a son to Sarah (Rom. 9: 9), the two sons of Abraham (Gal. 4: 22), the subjection of Esau to Jacob (Rom. 9: 12), the opposition of the Egyptian magicians to Moses (II. Tim. 3: 8), the passage of the Israelites through the sea (I. Cor. 10: 1), the sins of the Israelites in the wilderness (I. Cor. 10: 7-10), Moses putting a veil upon his face (II. Cor. 3: 13) and Elijah pleading with God against Israel (Rom. 11: 2). If it be urged that St. Paul is here making use of what was regarded as an inspired record, knowing that illustrations drawn from such a source would be received with peculiar reverence; the reply is that he didn't hesitate to mention some of his own experiences, which had not yet attained any Scriptural importance, as his escape from Damascus [II. Cor. 11: 32, 33], his several visits to Jerusalem [Gal. 1: 18, 2: 1], his contention with Peter [Gal. 2: 11] and the many hardships he experienced [II. Cor. 11: 23-27].

It is very evident then that St. Paul would have told us much about the ministry of Christ had he known the particulars; and it may therefore be taken for granted that his failure to do so was the result of ignorance, rather than of design. This apostle is supposed to have been born at Tarsus, about A. D. 2, and we know that he was brought up at the feet of Gamaliel in Jerusalem, probably from the age of ten years. He must have been then a resident of the Holy City during the ministry of our Lord, from A. D. 27 to A. D. 30. Yet there is not throughout his Epistles the slightest intimation of any personal knowledge of Jesus, nor does he seem to have ever heard of the Saviour during the lifetime of the latter. Probably the crucifixion of Jesus, so momentous to His disciples, was hardly noticed by the average Jew; so that Saul, though old enough to appreciate public affairs, would not be likely to concern himself in an ordinary execution, or feel any interest in the fate of an absolute stranger.

Again, the traditional history of Christ could not have assumed much importance when St. Paul began to write, and no doubt all of his Epistles had appeared before any steps were taken to reduce that traditional record to a permanent form. Even among the doubtful Epistles, which are supposed to have been written after his death, there is only a single reference to a closing incident in the life of Jesus, viz., witnessing a good confession before Pontius Pilate (I. Tim. 6: 13). Some collection of the divine sayings must, however, have been in existence during these years of St. Paul, because in his farewell address to the Ephesian elders, delivered in A. D. 58, and reported by Luke in Acts 20: 35, he cites an expression attributed to our Lord, "It is more blessed to give than to receive," which, strange to say, is not recorded by any of the evangelists. That remarkable passage also in I. Cor. 11: 23-25, referring to the Lord's Supper, was taken from the established formula of the Church, and inserted afterwards in Luke's Gospel.

In the First Epistle to Timothy there are two significant quotations. The passage reads as follows:—"The scripture saith, 'Thou shalt not muzzle the ox when he treadeth out the corn. And, 'The laborer is worthy of his hire'" (I. Tim. 5: 18). The first of these quotations is found in Deut. 25: 4, the second occurs verbatim in Luke 10: 7. We have here what at first sight appears convincing evidence that St. Paul had Luke's Gospel before him when writing to Timothy, if that be regarded as a genuine Epistle. Especially, as the quotation belongs to a passage in Luke referring to the maintenance of ministers, to which St. Paul was also alluding. Unfortunately, we cannot be certain that this quotation was actually cited by the great Apostle. St. Paul would not have designated a book just written by one of his followers as Scripture. That term was confined to the Old Testament for at least one hundred years after his time. So we may fairly assume that while the quotation from Deuteronomy was undoubtedly made by the author of this Epistle, and truly designated by him as Scripture, that from Luke could not have been so regarded, and therefore, was not used by this author, but introduced into the text by some copyist.

A direct remark by St. Paul has been confidently pointed out as declaring in almost precise terms that Luke wrote a Gospel, which had at that time become well known throughout the Church. It is as follows:—"We have sent together with him the brother whose praise in the gospel *is spread* through all the churches" (II. Cor. 8: 18). The brother here referred to is most probably Luke, as no other companion of St. Paul comes so near the description given immediately after. But admitting this to be the case, there is no assurance that the word Gospel was used as designating a written book. St. Paul introduces this word throughout his Epistles over seventy times, and in every instance it refers to the redeeming mission of Christ, rather than to any book recording the various acts of that mission. In fact, this latter application of the word does not appear till about the middle of the second century, when Marcion used it in reference to the work adopted by him describing the ministry of Christ. Besides, St. Paul referred to *the* Gospel, not *a* Gospel, as if it were something paramount in his estimation, and not a mere book which would never have been regarded so highly. But the conclusive evidence against any such application appears in the time to which it would limit the composition of Luke's work, and incidentally, of Mark's and Matthew's also. As the Second Epistle to the Corinthians was written in A. D. 57, and allowing only seven years for Luke's Gospel to have been copied, distributed and read throughout the Church, it must have first appeared not later than A. D. 50, a date which every commentator admits is far too early. It is therefore very obvious that when St. Paul referred to the brother "whose praise in the gospel *is spread* through all the churches," he simply meant that Luke—if regarded as the brother—had so zealously engaged in the work of proclaiming the Gospel of Jesus Christ, that his name and fame had become known to every Christian community throughout the world.

There are undoubtedly several allusions in St. Paul's Epistles to various sayings of our Lord recorded in Matthew's Gospel. Thus in I. Thess. 5: 2 we read, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night;" referring to Matt. 24: 43, which describes a householder not knowing when the thief would come. In I. Cor. 6: 3 we read, "Know ye not that we shall judge angels?" where the word angels is used in the sense of departed spirits; referring to Matt. 19: 28, where the apostles are promised to sit on twelve thrones, judging the twelve tribes of Israel. In I. Cor. 7: 10, 11, there is an evident reference to the law of marriage as laid down by our Lord in Matt. 19: 4-9. In I. Cor. 9: 14 we read, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel;" referring to Matt. 10: 9, 10, which bids the disciples to make no provision for their journey. In II. Tim. 2: 12 we read, "If we shall deny him, he also will deny us; referring to Matt. 10: 33, where the same assertion is found in our Lord's own words. In I. Cor. 13: 2, there is the same reference to a faith that removes mountains which we find in Matt. 17: 20. But all these allusions are to divine sayings which had been handed down from the days of Christ, and with which St. Paul evidently became familiar; while the apparent difference between his knowledge of those sayings and our own, as derived from Matthew's Gospel, shows that this current tradition had not then attained its standard form, and consequently, that his information must have been acquired from such primal, unwritten source.

As to the remaining Epistles of the New Testament no definite information can be obtained where and when each was written. From various indications the following data have been conjectured.

EPISTLE.	PLACE.	A. D.
James	Judæa	61
I. Peter	Babylon	65
II. Peter	[Of doubtful authenticity.]	
Jude	Palestine	66
Revelation	Patmos.	69
I. John	Ephesus	98
II. John	Ephesus	98
III. John	Ephesus	98

Even if these dates are only approximately correct, they indicate that the Gospel or even "Oracles" of Matthew, if written as claimed before A. D. 60, must have been known to every author of the above Epistles, while all three synoptic Gospels must have been known to John, if we accept the latest fixed dates of their composition between A. D. 70 and 80; yet we find therein the same silence as to the details of our Lord's ministry that characterizes the Epistles of St. Paul. Does not this lead us to infer that the traditional story of Jesus had not materialized in the Four Gospels at the latest date above mentioned?

It is true that some of these later Epistles contain allusions to our Lord's sayings, but no direct quotation of His exact words, as recorded in the Gospels, can be found. The nearest approach to a quotation occurs in James 5: 12, "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay:" corresponding to Matt. 5: 34-37, "But I say unto you, Swear not at all; neither by the heaven; . . . nor by the earth. . . . But let your speech be, Yea, yea; Nay, nay." At first sight, the close parallelism between these two passages would seem to indicate that one was based upon the other, and that James must have been acquainted with the work of Matthew. But a little reflection will show that both passages were drawn from the same source; either the current tradition of the Church, or a recollection of what had been said to them by their divine Teacher. The passage in James, however, from its isolated position and irrelevancy with the context, appears to be an interpolation. The Revelation of John contains the greatest number of parallel passages, of which the following are the most important.

Rev. 1: 3....."Blessed is he that readeth, and they that hear the words of the prophecy, and keep the
 Luke 11: 28....."Blessed are..... they that hear the word..... of God,..... and keep it.
 things which are written therein."

Rev. 3: 5....."I will confess his name..... before my Father, and before his angels."
 Luke 12: 8....."Him shall the Son of man also confess..... before the angels of God."

Rev. 6: 16....."And they say to the mountains..... and to the rocks, Fall on us."
 Luke 23: 30....."Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us,"

Rev. 11: 2....."And the holy city shall they tread under foot..... forty and two months."
 Luke 21: 24....."And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles
 be fulfilled."

Rev. 20: 12....."The dead were judged out of the things which were written in the books, according to
 Matt. 16: 27....."Then shall he render unto every man..... according to
 their works,"
 his deeds."

Here are only five parallel passages out of four hundred which comprise this work; and one of these is taken from the prophecies of Hosea, and does not count. The other four present such verbal variation that, if accepted as quotations, they must have been drawn from memory of spoken words, rather than from recorded statements. Therefore it may be fairly inferred that John, as the presumed author of the Revelation, did not have any one of the Gospels before him in writing that book. Nothing then in the latter half of the New Testament, beginning with the Epistles of St. Paul, affords us any indication that the several authors made use of the Gospels in writing their books. So that from the evidence they contain, none of the Four Gospels can be shown to have existed at the time of their writing. This argument, however, presents only the negative side of the question, and in itself offers little proof of the theory advanced. It is therefore merely used to introduce more important considerations.

GEOGRAPHY OF THE GOSPELS.

The comparatively small number of places noted by the four evangelists as the scenes of our Lord's life and ministry is in curious contrast to the actual condition of the country at that time. Throughout the Four Gospels, we learn of the following sites where Jesus delivered a discourse, performed some miracle, or otherwise hallowed by His presence. They are arranged in connection with the province or district in which each was located.

JUDÆA:—Bethlehem; Wilderness of Judæa; Jericho; Ephraim; Emmaus; Mount of Olives, containing Bethany, Bethphage, the brook Kidron and Gethsemane; Jerusalem, embracing the Temple, Pool of Bethesda, Pool of Siloam, house of Caiaphas, Prætorium, or palace, Gabbatha, or Pavement, Golgotha, or place of a skull, and the Holy Sepulchre.

GALILEE:—Nazareth; Cana; Sea of Galilee, or Tiberias; Capernaum; Bethsaida; Nain; Gennesaret; borders of Magadan, or Dalmanutha; borders of Tyre and Sidon.

GAULONITIS:—Country of the Gadarenes or Gerasenes: desert of Bethsaida; borders of Decapolis; villages of Cæsarea Philippi.

PERÆA:—Bethany beyond the Jordan.

SAMARIA:—Sychar; Jacob's well.

Let us now compare this list with the numerous other localities known to have existed in Palestine at that time. Taking up Galilee, where our Lord spent nearly His entire life, and the greater part of His ministry, we learn from Josephus, the Jewish historian of that period, that it was a most fertile and populous country, containing over two hundred towns, and about three million of inhabitants. Most of these towns were filled with heathen or Gentiles, to whom our Lord declared He was not sent. But there must have been many Jewish cities, which apparently He never visited. Two of these, Tiberias and Tarichæa, were on the western side of the Sea of Galilee, along which He so often journeyed; and a third, Sepphoris, within five miles of His native town Nazareth. John alone makes casual mention of Tiberias, but, along with the synoptists, is entirely silent concerning the others. Again, about a mile below Tiberias were situated the celebrated hot springs, called Emmaus, known throughout the Roman world, and to which patients were brought from all quarters. Although one might suppose that our Lord would take some interest in these baths, and make use of their healing properties, as He did those of the Pool of Siloam, yet there is not the slightest reference to them by the evangelists, nor any indication that such a place was even known. Then might be cited in the south, Japhia, Endor, Jezreel, Shunem and Dothan, all situated in territory traversed by the Saviour, and in the north, Hazor and Chorazin, the latter place condemned by Christ for rejecting Him, but which He is not known to have ever visited.

Crossing the Sea of Galilee to Gaulonitis, we reach territory trodden by the Saviour, and described by the evangelists, yet among the several places noted, there is no reference to the important city of Hippos, located on the shores of that sea, and well known to the fishermen among the apostles accustomed to go there in boats.

All of these towns, filled with Jewish inhabitants, might of course be included under the general designation of "cities and villages," repeatedly mentioned by Mark, Matthew and Luke in narrating the journeys of Jesus. We are not concerned, however, with the number of places entered by our Lord in pursuit of His ministry, but with the failure of the evangelists to name those places. Two of the Gospels are claimed to have been written by disciples who not only belonged to this district, but followed the Master about from place to place;—Matthew and John. Another is ascribed to a certain Mark, supposed to have been born in Jerusalem, and to have witnessed the closing scenes of the Saviour's life. Afterwards, he became a follower of Paul and Peter, and is said to have obtained much of his material from the preaching and report of the latter. The fourth, Luke, though a native of Antioch in Syria, is believed to have spent considerable time in Palestine, gathering information from those who had actually heard the Saviour's discourses, and witnessed His miracles. All four evangelists were therefore, presumably competent to describe the ministry of Jesus, and seem to have had

every opportunity to obtain its minutest details. Yet not one of the four is able to give more than a general idea of that ministry, or to name more than a few ordinary towns out of the large number which Jesus must have visited. It has been claimed that the early Jewish Christians were so intimately acquainted with the Saviour, and knew so much about His journeyings, that any written reminder of them was superfluous. But while this might apply to the Gospel of Matthew, it has no bearing on the Gospels of Mark, Luke and John, since they were designed for communities which had never met the Saviour, and knew only about Him from hearsay. And it is even doubtful whether many of Matthew's readers had personal knowledge of Jesus.

Now take up, by way of contrast, the Acts of the Apostles. Here we have a complete gazetteer of provinces, cities, islands, seas, etc., connected with the missionary journeys of St. Paul, and other apostles. So full is the geographical information given us, so numerous the names of the different places visited, that the book itself could have been used as an itinerary or guide to the traveller of that time. It is not necessary to give a complete list of these places as named in the 'Acts,' and we need only state that they numbered over a hundred, viz., 31 countries, 54 cities, 9 islands, 6 bodies of water, and 2 local sites. Yet this book which is so full and exact in such particulars, and one of the Gospels which are so deficient in a similar respect were written by the same person. Now if Luke showed himself so familiar with the journeys of St. Paul, why did he not exhibit the same familiarity with the journeys of Jesus? It is true that he did not accompany the one as he did the other, but he must have met many of the Master's disciples, and could have easily obtained all the details from them. Moreover, as he undoubtedly had the Gospels of Mark and Matthew before him, and must have noticed how few names of the towns probably visited were given, he would have every incentive to complete the record, and produce a Gospel far superior in this respect to those of his predecessors. Yet he adds very little to the information given by them, and only acquaints us with two additional towns entered by Jesus, viz., Nain in Galilee, and Emmaus in Judæa, and two more mentioned by Jesus, viz., Zarephath in Sidon, and Siloam in Judæa. As a general result, the missionary journeys of St. Paul can be accurately mapped out, while those of our Lord, which were of infinite more importance, can only be guessed at. In fact, were it not for John's Gospel we should still be in doubt as to the actual length of the divine ministry; since, according to the synoptics, every recorded event could have been comprised within a period of fifteen months.

Take up again some of the places noted but not named; as the mount or the plain where the celebrated sermon so designated was delivered, and the high mountain whereon Christ was transfigured. Both of these sites were prominent and well known; both were the scenes of important events in the Saviour's life; and both must have had names by which they were distinguished. Yet not one of the evangelists who record the events mentions their names, or gives us any more than a general idea of their locality. We know that one mountain was near Capernaum, while the other was in Upper Galilee, and is supposed by modern commentators to have been Mount Hermon. But that is all we do know from the particulars set forth, though there must have been every incentive to localize and name them. We are then forced to conclude that the authors of the present Four Gospels were ignorant of the geographical conditions of Palestine in the time of Christ, and so obliged to depend upon the scanty and imperfect traditions that came down to them.

As to the provinces of Judæa, Samaria and Peræa, it will not be necessary to take them into consideration, since, according to the synoptists, our Lord merely passed through their territory on His one, final journey to the Holy City; and therefore, they would hardly deem it necessary to mention whatever cities lay in their route. It is true that John represents Jesus as devoting much of His early ministry to the people in Judæa, about which the other evangelists are silent, but even here he fails to furnish us with the name of a single city which must have been entered by the Saviour, though the province abounded in them. Thus, we are told elsewhere about Gophna, Bethel, Gibeon, Lydda, Jamnia and Joppa, all well known Jewish cities, but John gives no intimation that he had ever heard of them. In fact, the Palestine set forth by the Gospels is a very small and insignificant part of the real Palestine which existed in those days.

And this was not owing to the journeys of Jesus being confined to a small district; for we read in those Gospels that He travelled through the length and breadth of the land, while His fame as a healer was carried to every community of the entire country. Had a single one of Christ's apostles possessed the zealous interest which characterized the chronicler of St. Paul's missionary journeys we would have received a far more complete and satisfactory account of the divine ministry than has come down to us. But these narrow-minded, unlearned men did not appreciate the value of the blessing vouchsafed them, nor realize its importance to the world at large, till their Master was taken away, and then only the memory of His words and works remained.

It is of course possible that Jesus may have confined His discourses and miracles to the few places actually noted in the Gospel narratives, and that Luke's frequent reference to unnamed "cities and villages" was only a literary exaggeration. But then the question will arise why were these few mentioned places favored, and so many more important centers quite neglected? In either case we have a difficult matter to determine. If Jesus felt Himself sent to the Jewish people as a nation, it seems only natural that He would have extended His ministrations to as great a number as possible; especially as, in the few places noted, He does not seem to have met with general acceptance. Even Capernaum, within and near which many of His mighty works were performed, was condemned for its unbelief; so that one might suppose there would have been every incentive to seek another and more responsive field of operation.

We begin now to see the cause of this singular reticence. It could not have been intentional. There was too great eagerness to honor the Saviour in every possible way to allow any suppression of what would redound to His glory. And it is safe to conclude that the Four Gospels contain everything known about Jesus at the time of their writing. It must have been, therefore, through ignorance. Not only was no attempt made during the life of Jesus to record what He said and did, but even after His departure, many years elapsed before any systematic account of His ministry was undertaken. At first the apostles were content to go about telling what they had seen and heard, and as they were all plain, unlettered men, they could only speak of what was personally known to them. It is evident that they knew very little about the country at large, and that their knowledge of places was mostly confined to the towns in which they lived, the localities made familiar by their occupations, and Jerusalem which, in compliance with the Mosaic law, they visited every year. Hence, whatever strange cities were entered in company with their Master would at first be little noted, and, in course of time, be completely forgotten. Only those places familiarized by long association would be retained in mind, and made the scenes of what they remembered about the sayings and doings of Jesus. When we realize that the greater part of what was afterwards known about Christ must have come from the report of these apostles, we can conceive the imperfect material vouchsafed the evangelists from which to construct their record of the divine ministry. Assuming Mark to have been the first to undertake such a work, we know that he must have been entirely dependent upon the reports of others, and that he could have had very little personal knowledge of even the last scenes in our Lord's life. Concluding that at least fifty years elapsed before he finished his collection of the words and works of Jesus, and that, most probably, some one long after his death arranged it in orderly form, we can understand how imperfect even this record must have been. And yet, so far as we can ascertain, it was the best account of Christ's ministry possessed by the first century Christians, and the only adequate one on which the compilers of Matthew and Luke could rely in constructing their own Gospels.

The use of geographical terms forms an important means of comparison between the synoptic evangelists. Passing by localities which are merely alluded to in a general way, and noting only those where something is said or done, we find that every spot mentioned by Mark is found in Matthew under the same name, with only one trifling exception, viz., the district referred to by Mark 8: 10 as "the parts of Dalmanutha," but designated by Matt. 15: 39 as "the borders of Magadan." And even this exception is more apparent than real, since in the time of Eusebius and Jerome, both Gospels read 'Magedan.' The distinction between Gerasenes, as found in Mark 5: 1, and Gadarenes, as found in Matt. 8: 28, only arises from different spellings of the same name. We may therefore conclude that in their geography Mark and Matthew have perfect agreement.

As to the new places mentioned by Matthew, viz., Bethlehem (Matt. 2: 1), and Chorazin (Matt. 11: 21), both occur in passages which Mark does not contain: while Zebulun, Naphtali, Gomorrah and Nineveh are mere historical references to localities that had ceased to exist at the time of our Lord. In Luke, however, the following names given by Mark and Matthew do not appear:—Decapolis, Magadan or Dalmanutha, villages of Cæsarea Philippi, Sea of Galilee, beyond the Jordan, Gethsemane and Golgotha. Of these, Decapolis, Magadan or Dalmanutha, and the villages of Cæsarea Philippi would occur in that portion of Luke's Gospel which is strangely missing. Instead of the Sea of Galilee, Luke uses the term Lake of Gennesaret, which was more in accord with the historical usage of his day. Beyond the Jordan seems to have been a peculiar Jewish designation which Luke may have intentionally omitted. While Gethsemane and Golgotha are Hebrew terms, and seem also to have been purposely omitted; as both localities are mentioned by Luke, the first under the general name of "the place" (Luke 22: 40), and the second by its Greek equivalent "The skull" (Luke 23: 33). As to the new places introduced by this evangelist, viz., hill country (Luke 1: 39), Nain (Luke 7: 11), Siloam (Luke 13: 4) and Emmaus (Luke 24: 13), all occur in passages not belonging to either Mark or Matthew, and are therefore not subjects for comparison. We find nothing then in Luke's independent treatment to mar the close relationship between the three synoptic Gospels, and their mutual dependence.

The geography of John will also afford an interesting basis of comparison with, and contrast to the other evangelists. These geographical terms may be divided into two classes, viz., those which are likewise found in Mark, Matthew and Luke, and those which are peculiar to John. In the former class we find Bethlehem, Nazareth, Capernaum, Jerusalem, Bethany, Mount of Olives, and Sea of Galilee, also named Sea of Tiberias. In the latter class we find Bethany beyond the Jordan, Cana of Galilee, Sychar, a city of Samaria, Jacob's well, Pool of Bethesda, Pool of Siloam and Ephraim. Now it is a matter of note that in the first list, every name common to the synoptists occurs in passages parallel to their Gospels; while in the second list, with only one exception, every name peculiar to John, occurs in passages which belong solely to his Gospel.

Thus, in the first list, compare John 7: 42, with Matt. 2: 5, 6, and we find in both passages Bethlehem associated with the birthplace of Christ. Again, compare John 1: 45, with Mark 1: 9, and we find in both places Nazareth referred to as the town to which Jesus belonged. Again, compare John 2: 12, with Matt. 4: 13, and we find in both instances Capernaum mentioned as the dwelling-place selected by Jesus. Again, compare John 6: 1, with Mark 6: 32, and Matt. 14: 13, and we find in all three cases, the Sea of Galilee referred to directly by John and indirectly by the other evangelists, as connected with one of our Lord's greatest miracles. Again, compare John 12: 1, with Mark 14: 3, and Matt. 26: 6, and we find in all three places Bethany mentioned as the town where Jesus was anointed. As the only reference by John to the Mount of Olives (John 8: 1) occurs in a passage added long afterwards to his Gospel, concerning the woman taken in adultery, it need not be considered here; while the references by all four evangelists to Jerusalem are so numerous, that its common use may be taken for granted.

In the second list, we find Cana of Galilee associated with the changing of water into wine [John 2: 1-11]; Sychar and Jacob's well associated with the conversation between Jesus and a woman of Samaria [John 4: 1-26]; Pool of Bethesda associated with the healing of the impotent man [John 5: 2-9]; Pool of Siloam associated with the restoring of sight to a man born blind [John 9: 1-12]; and Ephraim associated with the retreat of our Lord from the enmity of the chief priests and Pharisees [John 11: 54-57]. Every event here noted is peculiar to the Fourth Gospel, and has no counterpart in any report by the others. The only exception to this individualism appears in the case of Bethany beyond the Jordan associated with the preaching of John the Baptist, which all three synoptists describe, but locate "in the wilderness." As to the event itself, apart from the two locations which appear somewhat different, while John in his brief description introduces certain sentences which correspond very closely with what we find in the accounts of the others, yet, such novel details are given, that the story becomes practically new, and peculiar to the fourth evangelist. Thus every geographic term incidental to John appears in passages belonging solely to his Gospel, while those used by him in common with the synoptists, are found in events referred to or described by both.

Does not this indicate that in date of composition the portions of John which parallel the synoptics must have preceded those which are independent; and consequently, that these parallel passages formed part of an earlier Gospel written by John himself, upon which the present Gospel was based, and in part made up from? Such a theory would explain many singular things which otherwise seem inexplicable. That John the Apostle wrote a Gospel is the presumptive tradition of the second century; and though Irenæus (A. D. 190) was the first, so far as we have any record, to note that tradition, his words imply that it was one of long standing. Assuming then that John wrote such a work, and that some follower, wishing to give it a more exalted tone, conceived the idea of writing a new Gospel, introducing certain features of the former one, as the feeding of the five thousand, walking on the sea, cleansing the temple, anointing of Jesus, and the account of our Lord's betrayal, trial, crucifixion and burial, in connection with new scenes and incidents, making them the occasion of special discourses; this latter production, by its superior character, would take the place of John's, though retaining his name as its originator, and in course of time be accepted as his individual creation. Another assumption is that there were two Johns — one the apostle, and one a presbyter; that both wrote Gospels, of which, that by John the Presbyter being longer, more elaborate, and perhaps better written than that by John the Apostle, was received with greater favor by the Church, and finally accepted in its stead.

A point worth noticing in the geography of the four evangelists is the name variously applied to the Sea of Galilee. Mark and Matthew adopt the above popular name, in use during the time of our Lord, and for many years after. Luke (5: 1) prefers the title Lake of Gennesaret, by which this body of water was known to the world at large, and so mentioned by the historians of that day. John in one passage calls it "the sea of Galilee, which is of Tiberias," (John 6: 1), and in another simply "the sea of Tiberias" (John 21: 1). The double reference noted first, and which occurs in John's account of the feeding of the five thousand, only indicates an addition to the original name by the compiler of the present Gospel, to make it agree with the usage in his later day. Have we not a clue here to the time when these several Gospels were written? When Mark wrote, the name 'Sea of Galilee' was the only one in use. Tiberias was still a heathen city, and, by Jewish writers at least, would not have its name applied to the sea on which it was located. And since Matthew took the incidents noted by Mark, he adopted also the names of the places there given. When John wrote, Tiberias was becoming a great Jewish city, and so its name would be often applied to the adjacent sea. This could not have been much earlier than the beginning of the second century, as after the fall of Jerusalem, the Jews first selected Jamnia in the south, and then Sepphoris in the north for their head city, before they finally chose Tiberias. However, the XXI. chapter of John is admitted to have been written some time after the rest of the Gospel, and this would account for its use of the name 'Sea of Tiberias;' since it was about the middle of the second century that Tiberias began to flourish as the center of Jewish learning. As the compiler of Luke followed John, he must have written during the first half of the second century, but, associating more with Gentiles, he naturally employed the term used by the Gentile world.

VARIOUS NAMES OF PETER.

The great Apostle of the Circumcision is known under several names. Throughout the Four Gospels we find him mentioned as Simon, Simon Bar-Jonah, Simon son of John, Cephas (Peter), Simon Peter and Peter. The number of times each name is used by each evangelist is as follows:—

NAMES.	MARK.	MATT.	LUKE.	JOHN.	TOTAL.
Simon	5	1	9	1	16
Simon Bar-Jonah	...	1	...	...	1
Simon son of John	...	...	...	4	4
Cephas (Peter)	...	...	...	1	1
Simon Peter.	1	3	2	17	23
Peter	18	20	16	16	70

The original and family name of this apostle was no doubt Simon. This is evident from our Lord's own words. On one occasion He said, "What thinkest thou, Simon?" (Matt. 17: 25). At another time His words were, "Simon, Simon, behold, Satan asked to have you" (Luke 22: 31). A few hours later He cried out, "Simon, sleepest thou?" (Mark 14: 37). Once in commendation Jesus addressed him, "Blessed art thou, Simon Bar-Jonah" (Matt. 16: 17). And the final salutation, thrice uttered, was "Simon, son of John." (John 21: 15-17) This name is used by all the evangelists, but Luke exceeds the others in number of times. Again, the official title of the apostle was Peter, anglicized from the Greek word *Petros*, translated from the Chaldee or Aramaic form *Cephas*, all meaning a stone, or rock. In John 1: 42 Jesus is represented to have said, "Thou art Simon the son of John: thou shalt be called Cephas:" while in Matt. 16: 18 we read as proceeding from the divine lips, "I also say unto thee, that thou art Peter." In Luke 22: 34 our Lord again addresses this apostle by his official title, "I tell thee, Peter, etc." It is thus evident that Jesus, according to evangelical report, used the family name as often as the official title in addressing this apostle, yet we find that Mark uses the title eighteen times, and the name five times; Matthew uses the title twenty times, and the name twice; Luke uses the title sixteen times, and the name nine times; John uses the title sixteen times, and the name twice, or, if we include the last or supplementary chapter, the name five times. These figures are based upon the received Greek text. That there must have been some important reason for this disparity is very evident. But whether the result of traditional usage, or a Judaistic effort to exalt Peter is not clear. To mention the Apostle of the Circumcision as Peter, or *Petros*, would be equivalent to substituting the word 'rock' in our English version. This would place him on a high pedestal, and make him pre-eminent over every other apostle. Even the compiler of Luke's Gospel follows the same practice, though not so marked as the other evangelists; which makes it doubtful that he could have been the friend and companion of St. Paul. It is of course possible that the above figures may not accord with the original manuscripts, since a change in name could easily have been effected by subsequent editors or copyists. But they indicate certain tendencies which prevailed at that time, and afford valuable evidence to the late composition of the Gospels.

Now let us examine certain of St. Paul's Epistles in this connection. The two Epistles to the Corinthians were addressed to the Christians of the Greek city Corinth; and to these, 'Cephas' would have no more meaning than any other proper name, while 'Petros' would be full of significance. Yet in the First Epistle, the name Cephas was used four times (I. Cor. 1: 12, 3: 22, 9: 5, 15: 5), and the name Petros not once. In the Second Epistle neither name is mentioned. The Galatian Christians, to whom St. Paul also addressed an Epistle, were a peculiar intermixture of converted Jews and heathen. Consequently, we find the name Cephas used four times therein for the benefit of the former (Gal. 1: 18, 2: 9, 11, 14), while the name Petros was used twice, for the benefit of the latter (Gal. 2: 7, 8). In each of the four first noted passages, 'Petros' is substituted for 'Cephas' by some inferior authorities. These Epistles were written between the years A. D. 55-57, so that the use of the term Cephas continued in the Church up to that time; but how much longer is not known, since these are the only recorded instances, with the solitary exception in John's Gospel, where this term was employed. That John should have introduced the term Cephas even once, while it is not found in the other Gospels, is certainly most strange. Some have attempted to explain this by urging that John simply recorded the words of our Lord. Yet Matthew, in not only doing the same, but presenting the grounds for the application of the term to the apostle, omitted the name Cephas, which must have been used by our Lord, and introduced instead the name Petros, which would have had no significance to his Hebrew readers. Would not this seem to imply that the much disputed passage in Matt. 16: 17-19, and which is peculiar to that Gospel, formed no part of the original work, but was introduced therein for some particular purpose? However this may be, it is very evident that when John wrote his Gospel, the name Cephas was still used in the Church, and that when Mark, Matthew and Luke wrote theirs, it could not have been so used. Consequently, the Gospel of John, or at least this particular portion of it, was in all probability written before those of Mark, Matthew and Luke. John's single introduction of the name would also indicate that its use was then about expiring in the Church.

Further evidence of such priority appears in the mention of Peter after Andrew by the author of John, in the account of their first interview with Jesus (John 1: 40, 41); thus making him subordinate to his brother, and showing that he had not then achieved the pre-eminence to which he afterwards attained. Again, in a list of certain apostles given by Papias (A. D. 130), Andrew is named before Peter, thus—"Andrew, Peter, Philip, Thomas, James, John, Matthew;" showing that at this late date Peter had not yet become the leading apostle. Now let us compare these facts with what we find in the synoptics. In the three lists of the apostles the name of Peter comes first, while that of Andrew is respectively fourth, second and second. Moreover, Peter is referred to by all three synoptists as Simon, surnamed, called, or named Peter, evidently in allusion to John 1: 42, where Simon is given the title of Cephas, or Peter. In the account of the Transfiguration, Jesus takes with Him Peter, James and John. The Eschatological discourse is delivered at the request of Peter, James, John and Andrew. Peter and John are sent to make ready for the Passover. Peter, James and John are permitted to witness the agony in the garden. According to John and Papias then, Andrew appears to take precedence of Peter; while according to the synoptists, Peter invariably comes first, not only with respect to Andrew, but among all the apostles. It would seem therefore on this ground, that the present Gospels of Mark, Matthew and Luke were compiled after that of John.

Another point is worth observing. We find that the double name of Simon Peter is used by all four evangelists. This might be regarded as a concession to both Hebrew and Greek Christians, since the two parts of that name respectively belong to those nationalities. But by the three synoptists the concession appears to have been very small, since Mark used the double name only once, Matthew three times, and Luke only twice. Of these six times, three occur in the lists of the apostles, while the remaining three are connected with two important events in Peter's life, viz., his call to the apostleship, and his acknowledgment of Jesus as the Messiah. Now turn to John, and we find that he used the double name seventeen times. Does not this indicate that he must have written in the very middle of the transition period between Hebrew and Greek influence; and that when Mark, Matthew and Luke wrote, this period must have almost passed by, and the Greek element become predominant. To understand the force of this argument, we must bear in mind that Simon represents the Hebrew influence, while Peter stands for the Greek. It is very evident then, that when the synoptic Gospels were written, the Apostle of the Circumcision must have been known and acknowledged throughout Christendom by the name of Petros; and that this does not seem to have been the case at the time of writing John's Gospel.

Again, when the Gospel of John was written, the reason why our Lord applied the term Cephas to Peter does not appear to have been known. The author of that Gospel contents himself with the simple remark of Jesus "Thou art Simon the son of John: thou shalt be called Cephas;" appending the Greek interpretation of the word—Petros, but giving no reason for its application to this disciple (John 1: 42). And while Mark introduces the name Peter eighteen times, he nowhere reveals the cause of its adoption. The same thing can be said of Luke. In Matthew's Gospel, however, we find a reason for the change, and strange to say, it occurs in that famous passage concerning Peter and the 'Rock' which has caused so much contention in the Church. [See chapter V. under the subtitle "Primacy of Peter."] When this apostle, before all others, acknowledged his Master as "the Christ," Jesus first said to him, "Blessed art thou, Simon Bar-Jonah." And afterwards is claimed to have added "And I also say unto thee, that thou art Peter, and upon this rock I will build my Church etc." (Matt. 16: 17, 18). Does not this seem to imply that the Gospel of Matthew was written after those of Mark, Luke and John, since it introduces a conception which was apparently not known in their time? Or what is more probable, is it not a proof that this much contended passage formed no part of the original Gospel of Matthew, but was inserted therein some time afterwards? And may we not infer that this insertion was made by some editor to explain the reason why Simon enjoyed such an honorable title? That he was known by the name of Cephas from the very first days of the Church is quite evident. But no warrant for its application appears till we meet the above noted passage in Matthew, and to this Gospel that warrant was solely confined. It is true that John (6: 69) refers

to the acknowledgment by Peter of Christ as "the Holy One of God;" but there is no allusion in that place to its having induced the name Cephas; and, in fact, this evangelist expressly points to a much earlier occasion when that name was first given.

The testimony of John thus comes in direct conflict with that of Matthew, and as we are compelled to choose between the two, it seems more probable to recognize the correctness of the first named, and to assume that Jesus gave Simon this honorable title at their first meeting, for some quality which He then detected in that disciple. This would be a sufficient reason to Mark and Luke for the predominant use of the title, [substituting the Greek for the Aramaic form, as more intelligible to their readers;] and also agree chronologically with those evangelists when, in their account of the appointment of the twelve apostles, they both referred to Simon as being surnamed Peter by our Lord. Matthew too here mentions Simon as also called Peter; so that the later application of the title to the apostle in this Gospel with its assumed reason must have originated at some period subsequent to the original composition of that work.

The specific points treated with reference to John will become clearer from a consideration of the various instances where the several names of Peter are introduced by that evangelist. We present a complete list.

Sec.	Title	Simon.	Simon son of John	Cephas.	Simon Peter.	Peter.
5	Call of four disciples.....	1: 41	1: 42	1: 42	1: 40	1: 7(42), 44
33	Feeding the five thousand.....	.....	.....	.....	6: 8	.....
45	Faith of Peter in Christ.....	.....	.....	.....	6: 68	.....
166	Washing the disciples' feet.....	.....	.....	.....	13: 6, 9	13: 8
76	Announcing the betrayal.....	.....	.....	.....	13: 24	.....
78	Assurance of Peter.....	.....	.....	.....	13: 36	13: 37
80	Betrayal by Judas.....	.....	.....	.....	18: 10	18: 11
82	Denial by Peter.....	.....	.....	.....	18: 15, 25	18: 16, 16, 17, 18, 26, 27
90	The Resurrection.....	.....	.....	.....	20: 2, 6	20: 3, 4
123	The charge laid on Peter.....	.....	21: 15, 16, 17	.....	21: 2, 3, 7, 11, 15	21: 7 17, 20, 21

A cursory examination of the above list will reveal certain significant features. First:—it will be noticed that in every instance the author of John adopts the full name Simon Peter, while the plain title Peter is used throughout with three exceptions. The number of insertions allotted to each term is the same—seventeen. This indicates that when these passages were written, the two names mentioned were in common use among Christians to the exclusion of all others, while many were beginning to drop the family name Simon, and to adopt the official title Peter, as the sole designation of that apostle. Second:—in the first event noted, and which is recorded at the beginning of the Gospel, all five appellations are used, as if the writer had not determined which one to adopt; while in the last event, one of the rare terms—Simon, son of John—is employed in addition to the two common ones. This might indicate a priority in these two sections, did we not know that the second one was written sometime after the Gospel, though the first might have had an earlier origin than the others. At any rate, these instances are mere anomalies, hardly sufficient in number or importance to warrant any conclusion. Third:—all the events introduced, with two exceptions viz., washing the disciples' feet, and the charge laid on Peter, correspond, and in great measure harmonize with similar events described by the synoptists; thus intimating that the sections in John may have been based on descriptions found in a former Gospel by the apostle himself. And even with the two events peculiar to John, the first is an episode of a scene described by all three synoptists, while the second forms part of an occurrence which contains two incidents noted by other evangelists, viz., the miraculous draught of fishes, found in Luke, and Peter wading through the sea, found in Matthew. None of the remaining passages, wherein John and the synoptists parallel, contain any mention of Peter; so that the omission of his name therefrom by the fourth evangelist would naturally be expected.

Now as it is generally declared that John's Gospel was written near the end of the first century, the date of these sections may be fixed at that time, and probably somewhat earlier. Since it is very evident that the main work must have been written after the originals of those sections first appeared; for the most casual examination will give their essential features a priority to the remainder of the Gospel. The indications of

having been rewritten only serve to emphasize the fact of a prior existence. The exact time when the present Gospel of John was composed cannot, however, be definitely determined. It would seem as if the date might be advanced to the time when Papias wrote his *Exposition* in A. D. 130, since that Church father appears to have known nothing whatever about such a Gospel; though it could have been in existence at that time, but not brought to his notice. Now, as will be shown farther on in chapter XXI, Luke's Gospel must have been written shortly before Marcion went to Rome in A. D. 140, while it appears to have derived certain peculiarities from the Gospel of John. Hence the composition of the latter work may be certainly assigned to the first quarter of the second century, probably, towards its close. Taking the relative use of the names Simon Peter and Peter as a basis of calculation, we may also infer that the Gospel of John was even prior to those of Mark and Matthew, though perhaps not very much so. Referring to the above table, we perceive that while John uses the name Simon Peter, which undoubtedly came first, seventeen times, it is used by Mark only once, by Matthew three times, and by Luke twice. Again, while John uses the name Peter, which came later in practice, sixteen times, it is used by Mark eighteen, by Matthew twenty, and by Luke sixteen times. Thus it appears that John far exceeds the synoptists in his use of the earlier title, while the synoptists exceed John, though not very much, in their use of the later title. This may be deemed a rather fine distinction, too fine perhaps to warrant any positive conclusion, but it is certainly worth noting, and of material value in determining the approximate date of the Gospels.

In the ancient Syriac version of the New Testament, which has been traced back to the second century, the term Cephias is uniformly employed where the Greek versions have Petros. A fair inference from this would be that at an early date a Syriac translation of the New Testament books was made for the benefit of those Jewish Christians, residing in Syria and Palestine, who could not read Greek, and that the name Petros was changed back to the original Cephias, because the latter word would be better understood. If it could be positively determined whether such change was made, or whether the word Cephias appeared throughout the Greek copy, as well as in John 1: 42, from which the translation was produced, it would aid very materially in deciding the much disputed question as to whether the Gospels were of early or late origin. The general presence of Cephias would indicate an early date, since this must have been the actual term used by our Lord and His immediate disciples who spoke Aramaic, or the vernacular language of Palestine. It was not till after St. Paul had written his Epistle to the Galatians in A. D. 55, that the term Petros began to be used instead, and then only in Greek writings. There is no likelihood, however, of tracing this Syriac version farther back than the last quarter of the second century; since no indication has yet been found of any earlier attempt to assemble the various books of the New Testament into one collection. By that time the title Petros had become firmly established, and, except among the Syrian Christians, in common use.

MINOR EVIDENCES OF DEVELOPMENT.

No better proof that the Gospels have undergone development since their first composition can be desired than the numerous additions which appear to have been made to the original text. These additions are found more frequently in the three synoptic Gospels than in the fourth, which, to a great extent, has retained its original form. They will be treated under the two heads of "Individual Passages," and "Repeated Passages." The former are recognized by Church scholars as part of the original works, because found in every Gospel codex thus far discovered, and have been therefore included in all official editions of the New Testament. The latter do not appear in the earliest codices, and are generally regarded as late insertions. For that reason they have been omitted from the Revised Version of the Scriptures, though retained in the Authorised Version. Now, in whatever light either set of passages be considered, it is evident that many of the former, as well as all of the latter were added to the original works, and must, therefore, be looked upon as evidences of development. They indicate a later date to these portions of the Gospels; thus showing that the composition of those books can no longer be deemed solely individual, but must be attributed to different persons at different times.

INDIVIDUAL PASSAGES.

According to the plan of the "Harmony," individual passages, or those peculiar to one evangelist, are indicated by plain Roman letters. These passages vary in length from a single word to an entire section. They are distributed throughout the whole extent of the Four Gospels, but only those found in the first part of the "Harmony," or that devoted to all four evangelists, need be mentioned here. Omitting the passages belonging to John, since they occupy an independent position, and all others of less than a sentence or clause in length, as too numerous for even listing, we still have a large number to be accounted for. Which of these belonged to the original record, and which were afterwards added; which are of minor importance, and which possess deep significance; which follow from the writer's train of thought, and which form a contrast to his general style; which agree with the context, and which seem to have been interjected? These are questions that can only be solved by examining the condition of each particular case. But that would involve a much longer investigation than the present work will allow. We have therefore, in the course of our inquiry, selected the most prominent of these passages, or those which exhibit the greatest peculiarity, and by considering them in their various relations, and under different aspects, endeavor to ascertain how far we are justified in regarding them as late additions to the original text. But, in order that the reader may have some idea of the extent of this field, and how much awaits the future investigator, we have compiled a full list of these individual passages, so far as they appear in sections common to all three synoptic evangelists, and are of sufficient importance; arranging them under appropriate heads, and following the order of their insertion in each Gospel.

REFERENCES TO PROPHECY.

MATTHEW.

Residence in Capernaum.....	4: 13-16
Assuming human infirmities.....	8: 17
Lowliness of Jesus.....	12: 17-21
Dulness of the people.....	13: 14, 15
Speaking in parables.....	13: 35
Riding upon an ass, and a colt.....	21: 4, 5
Children's hosannas to Jesus.....	21: 15, 16

LUKE.

Results of Messianic work.....	3: 5, 6
Mission of Christ.....	4: 17-21

EXPLANATORY ADDITIONS.

MARK.

Jesus with the wild beasts.....	1: 13
Public excitement over Jesus.....	1: 45
Reference to a common fast.....	2: 18
Design of Jesus in appointing apostles.....	3: 14, 15
James and John surnamed Boanerges.....	3: 17
Daily life of the demoniac.....	5: 5
Herod fears John the Baptist.....	6: 20
Ceremonial washings.....	7: 3, 4
What rising from the dead should mean.....	9: 10
Detailed story of epileptic boy.....	9: 21-27
Miracles in name of Christ.....	9: 39
Hell characterized.....	9: 45, 49
Divorced wife may not remarry.....	10: 12
Summoning blind beggar to Jesus.....	10: 49, 50
Carrying vessels through the temple.....	11: 16
Cock crowing twice at Peter's denial.....	14: 72
Simon of Cyrene identified by his sons.....	15: 21
Jesus crucified at the third hour.....	15: 25
Pilate inquiring about death of Jesus.....	15: 44

MATTHEW.

Leaven of the Pharisees and Sadducees.....	16: 11, 12
John the Baptist understood as Elijah.....	17: 13

SUGGESTED PARAGRAPHS.

MARK.

Baptized with baptism of Christ.....	10: 38, 39
Blessed is the kingdom of David.....	11: 10
Reply of scribe to Jesus.....	12: 32, 33
Common people hear Jesus gladly.....	12: 37
Parable of the porter on watch.....	13: 34
Sudden coming of lord of the house.....	13: 35, 36

MATTHEW.

Avoidance of Gentiles and Samaritans.....	10: 5
Permissible labor on the sabbath.....	12: 5-7
Men accountable for their speech.....	12: 36, 37
Pharisees offended at words of Jesus.....	15: 12-14
Importunity of Canaanitish woman.....	15: 23, 24
Faith to remove mountains (21: 21).....	17: 20
Love to neighbor (22: 39).....	19: 19
Parable of the two sons.....	21: 28-32
Course of honest husbandmen.....	21: 41
People astonished at Christ's teaching.....	22: 33
No one able to answer Jesus.....	22: 46
Jesus derided with the help of God.....	27: 43

LUKE.

John the Baptist questioned.....	3: 10-14
Character of John's preaching.....	3: 18
All night prayer of Jesus on a mount.....	6: 12
Parable of the two debtors.....	7: 41-50
Parable of the good Samaritan.....	10: 29-37
Grades of responsibility and punishment.....	12: 47, 48
Parable of the fruitless fig tree.....	13: 6-9
What happened in the days of Lot.....	17: 28, 29
People averse to reletting vineyard.....	20: 16
Jesus above reproach in tribute reply.....	20: 26
Sons of this world given to marriage.....	20: 34
Sons of the resurrection in celestial life.....	20: 35, 36
Patience under evil to ensure salvation.....	21: 19
Warning against coming of Christ.....	21: 34-36
Joseph of Arimathea opposed to council.....	23: 51
The women rest on the sabbath.....	23: 56

MISCELLANEOUS ADDITIONS.

MARK.

Parable on the growth of seed.....	4: 26-29
Healing deaf and dumb man.....	7: 31-37
Restoring sight to a blind man.....	8: 22-26
Rich young ruler loved by Jesus.....	10: 21
Disciples following Jesus in fear.....	10: 32

MATTHEW.

Fame of Jesus as a healer.....	4: 24
Healing lame, blind and dumb.....	15: 29-31
Indications of weather.....	16: 2, 3

LUKE.

Historical references.....	3: 1, 2
Parable of the watching servants.....	12: 35-37
Glorifying God for a miracle.....	18: 43

PECULIAR EXPRESSIONS.

MARK.

Trusting in riches.....	10: 24
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MATTHEW.

Christ's Church built on a rock.....	16: 17-19
Becoming as little children.....	18: 3, 4
Little children as angels in heaven.....	18: 10
Care for wanderers and little ones.....	18: 13, 14
Marriage, or celibacy.....	19: 10-12
Jesus guarded by angels.....	26: 53

LUKE.

Character of the kingdom of God.....	17: 20, 21
A kingdom appointed to the apostles.....	22: 28-30
Peter warned against Satan.....	22: 31, 32

VARIOUS PREDICTIONS.

MATTHEW.

Coming of the Son of man.....	10: 23
Jews deprived of the kingdom of God.....	21: 43
Evils to come upon the Church.....	24: 10-12
The Gospel a testimony unto all nations.....	24: 14
Christ not to be in wild or secret places.....	24: 26

LUKE.

Christ to suffer first and be rejected.....	17: 25
Disciples warned to flee from Jerusalem.....	21: 21
Dispersion of the Jews.....	21: 24
Woe pronounced on Jerusalem.....	23: 28-31

SPECIAL INCIDENTS.

MARK.

People attracted to Jesus.....	2: 2
A boat kept for the use of Jesus.....	3: 9
Jesus restrained by His friends.....	3: 20, 21
Anointing the sick with oil.....	6: 13
Retiring to desert place for rest.....	6: 31
Laying the sick in marketplaces.....	6: 56
Desire of Jesus for privacy.....	7: 24
Jesus enters Jerusalem at eventide.....	11: 11
Arrest of a certain young man.....	14: 51, 52

MATTHEW.

John hesitating to baptize Jesus.....	3: 14, 15
Peter's attempt to walk on water.....	14: 28-31
Jerusalem excited over Jesus.....	21: 10, 11
Conspiracy in the court of Caiaphas.....	26: 3
Price of the betrayal.....	26: 15
Judas told he is the traitor.....	26: 25
Appeal of Pilate's wife.....	27: 19
Pilate seeks to justify himself.....	27: 24, 25
Apparition of risen saints in the holy city.....	27: 52, 53
Descent of an angel at the tomb.....	28: 2-4

LUKE.

Nazarenes incited to wrath.....	4: 25-30
Miraculous draught of fishes.....	5: 1-10
Jesus anointed by a sinner.....	7: 39
Incidents at the Transfiguration.....	9: 31, 32
Sending forth seventy disciples.....	10: 1
Return of the Seventy.....	10: 17-20
Exultation of the disciples.....	19: 37
Reply to complaint of Pharisees.....	19: 39, 40
Jesus watched by spies.....	20: 20
Jesus refers to His last Passover.....	22: 15, 16
Consecration of bread and wine.....	22: 19, 20
Discussing identity of the traitor.....	22: 23
Apostles to be prepared.....	22: 35-38
Christ's agony in the garden.....	22: 43, 44
Jesus remonstrates with Judas.....	22: 48
Disciples offer to draw the sword.....	22: 49
Healing the smitten ear.....	22: 51
Jesus looks upon the recreant Peter.....	22: 61
Jesus reviled by His enemies.....	22: 65
Jesus accused of disloyalty and sedition.....	23: 2, 5
Sending Jesus to Herod.....	23: 7-12
Pilate's defence of the Saviour.....	23: 13-22
Jesus bewailed by a multitude of women.....	23: 27
Prayer of forgiveness on the cross.....	23: 34
Vinegar offered Jesus in mockery.....	23: 36, 37
Jesus and the penitent malefactor.....	23: 40-43
Prayer of committal on the cross.....	23: 46
Remorse of the people.....	23: 48
Report of women disbelieved.....	24: 11
Visit of Peter to the empty tomb.....	24: 12

From the above significant list it would seem that for a long time each Christian church or province was a law unto itself, unrestrained by any superior authority, and therefore its own judge as to what constituted the sacred text. What should go in, and what should be left out of these books became thus a matter of almost individual decision; and while all may have been actuated by the best motives, it was impossible to remain uninfluenced by party spirit. To this state of things no doubt we owe many of the strange passages which have become incorporated with the original text, and which have caused endless disputes among commentators. Whether they can ever be eliminated depends upon what discoveries of more ancient manuscripts future research has in store for us. But for the present, we must rest satisfied with the textual condition of the sacred writings as it existed in the fourth century. Even after the Canon was finally established, and every precaution taken to safeguard the text, changes were made; showing how difficult it was to prevent them in an age of divided authority.

REPEATED PASSAGES.

Some early copyists of the Four Gospels were in the habit of borrowing or repeating short passages from one book to another, so as to produce verbal conformity or completeness. A familiar example of this will be found in the Lord's Prayer, where Luke's short reading is filled out with extracts from Matthew's longer form, so as to make both more nearly agree. Another common practice among these scribes was to insert bodily into the Gospel text passages from the Hebrew Scriptures, or even outside sources, which, in various ways, had become affiliated with the reading. The most notable of these insertions is the doxology to the Lord's Prayer, whose appearance there cannot be traced farther back than the fifth century. The Revised Version of the New Testament gives a list of these repetitions and additions among its marginal notes, but excludes them from the text itself. We append the principal passages in that list, with their original source and adopted use.

Original.	Adopted.
From Matt. 11: 15.....	to Mark 7: 16.
"If any man hath ears to hear, let him hear."	
From Mark 9: 48.....	to Mark 9: 44, 46.
"Where their worm dieth not, and the fire is not quenched."	
From Lev. 2: 13.....	to Mark 9: 49.
"And every sacrifice shall be salted with salt."	
From Matt. 18: 35.....	to Mark 11: 26.
"But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses."	
From Luke 22: 37.....	to Mark 15: 28.
"And the scripture was fulfilled, which saith, And he was reckoned with transgressors."	
From I. Chron. 29: 11.....	to Matt. 6: 13.
"For thine is the kingdom, and the power, and the glory, for ever, Amen."	
From Mark 9: 29.....	to Matt. 17: 21.
"But this kind goeth not out save by prayer and fasting."	
From Luke 19: 10.....	to Matt. 18: 11.
"For the Son of man came to save that which was lost."	
From Mark 10: 18.....	to Matt. 19: 17.
"Why callest thou me good? none is good save one, even God."	
From Mark 12: 40.....	to Matt. 23: 14.
"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation."	
From Luke 1: 42.....	to Luke 1: 28.
"Blessed art thou among women."	
From unknown source.....	to Luke 9: 55.
"And said, Ye know not what manner of spirit ye are of. For the Son of man came not to destroy men's lives, but to save them."	
From Matt. 6: 9, 10.....	to Luke 11: 2.
"Our Father, who art in heaven. Thy will be done, as in heaven, so on earth."	
From Matt. 6: 13.....	to Luke 11: 4.
"But deliver us from the evil one."	
From Matt. 24: 40.....	to Luke 17: 36.
"There shall be two men in the field; the one shall be taken, and the other shall be left."	
From Matt. 27: 15.....	to Luke 23: 17.
"Now he must needs release unto them at the feast one prisoner."	
From unknown source.....	to John 5: 3, 4.
"Waiting for the moving of the water: for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden."	
From unknown source.....	to John 8: 59.
"And going through the midst of them went his way and so passed by."	

All of these repetitions are found in the Authorised Version. Their omission from the "Revised" is due to a more careful and thorough collation of ancient manuscripts than was possible by the translators under King James. While found only in codices of the fifth and later centuries, many doubtless belong to an earlier date, since these manuscripts are but copies of pre-existing ones. No Church doctrine or theory is affected by any of these passages, so that their repetition can be regarded as immaterial. It is not this lack of importance however that concerns us, as the evidence this repetition affords of the freedom from restraint possessed by copyists in those days. When mere scribes could take such liberties, what must have been the practice of those who deemed themselves invested with authority to edit, revise, add to, or take from the Gospel record? The question is a most important one when considered in the light of the claimed integrity of the received text.

TRANSPosed PASSAGES.

To the above two sections we will add a third, which, while not so manifest an evidence of developement, still shows the tendency to vary from what was apparently the original arrangement. It is based upon the transposition of verses or clauses in the same chapter or paragraph. This, in some cases, was probably due to accident; as it would be very easy for a scribe, in the process of copying, to overlook a verse or two, and then, discovering his omission, to insert it immediately afterwards. An error thus made would be repeated in every subsequent copy, till discovered in after times through the collation of manuscripts from various sources. Some errors of this kind would remain undetected, or perhaps be ascribed to the original author, and so left unchanged. In the following table it will be noticed that most of the transposed passages belong to Luke, which indicates the independence of that evangelist in arranging his material, and presenting what he deemed a more probable and consistent order.

Sec.	Event.	Original.	Transposed.
1	Ministry of John the Baptist.....	Mark 1: 5, 6	Matt. 3: 4-6
3	Temptation of Jesus.....	Matt. 4: 5-10	Luke 4: 5-12
25	Demoniac of the Gerasenes.....	Mark 4: 4-8	Luke 8: 28, 29
36	Discourse on outward cleansing.....	Mark 7: 6-13	Matt. 15: 3-9
51	Discourse on occasions of stumbling.....	Matt. 18: 6, 7	Luke 17: 1, 2
53	Marriage, divorce and adultery.....	Mark 10: 4-9	Matt. 19: 4-8
71	False christs and false prophets.....	Matt. 24: 23-26	Luke 17: 20-23
76	Jesus at His last Passover.....	Mark 14: 18-25	Luke 22: 17-22
78	Recreancy of the apostles.....	Mark 14: 26-31	Luke 22: 31-39
81	Jesus before the Sanhedrin.....	Mark 14: 55-65	Luke 22: 63-71
82	Denial by Peter.....	Mark 14: 66-72	Luke 22: 55-62
84	Barabbas or Christ?.....	Mark 15: 7-10	Luke 23: 13-19
86	Crucifixion of Jesus.....	Matt. 27: 37-43	Luke 23: 36-38
87	Death of Jesus.....	Mark 15: 33-38	Luke 23: 44-46
88	Jesus before Caiaphas.....	.....	John 18: 24

From the above consideration we may fairly conclude that our Four Gospels were of comparatively late origin. While this conclusion will be regarded as mere inference, it is supported by the only material evidence that has come down to us respecting the date of those Gospels. Among the Christian fathers of the first two centuries we have only the testimony of Papias, Justin Martyr, Tatian and Irenæus; to which may be added that of the heretic Marcion, and the author of the Canon of Muratori. Of these, the reference by Papias (A. D. 130) to certain works of Mark and Matthew is now admitted as specifying other than their present Gospels. The reference by Justin Martyr (A. D. 140) to "Memoirs of the Apostles" is also regarded as meant for some extinct writings. The synopsis of a Gospel adopted by Marcion (A. D. 140) refers undoubtedly to the present Luke, but in a shorter form. The date and authorship of the Canon of Muratori, which refers to four accepted Gospels, is of too vague a character to allow any definite conclusion. This leaves us only the testimony of Tatian (A. D. 170), and Irenæus (A. D. 180), which is positive as to the existence at that time of four canonical Gospels, but comes forty or fifty years after our assumed date of their origin. That is surely not too short a period for these works to have attained an established position in the Church.

CHAPTER XIX.

ORIGIN AND DEVELOPMENT OF MARK.

How the Gospel of Mark originated may never be satisfactorily determined. Papias, a Church Father, about the year A. D. 130 wrote a work entitled *Exposition of the Lord's Oracles*. This work has long been lost, but from certain extracts quoted by Eusebius, the early Church historian, we learn that "Mark, having become the interpreter of Peter, wrote accurately everything that he remembered of the things that were either said or done by Christ, but however not in order." Now, although Papias has been accused of "the most deplorable carelessness and want of critical judgment," and so not to be implicitly relied upon, he is careful to explain that he here merely repeats what a certain elder or presbyter, named John, told him. Irenæus, another Church Father, in his book *Against Heresies*, written about A. D. 180, states that "Mark, the disciple and interpreter of Peter, . . . handed down to us in writing the subjects of Peter's preaching." It would thus seem as if Irenæus based his own knowledge upon what he found in the works of Papias, since he merely repeats the testimony of the latter. These are the only writers of the second century in whose existing works we find any reference to Mark as the author of a Gospel. When we turn to the first century, nothing whatever in relation to this evangelist has been preserved outside of the New Testament.

Our entire historical evidence as to the association between Sts. Peter and Mark apparently depends then upon the report of the elder or presbyter John to Papias. This John could not have been much older than eighty years when he made that report, which would bring his birth back to about A. D. 50. As St. Peter is supposed to have been martyred in A. D. 65, John would have been at that time only fifteen years old, or too young to take much interest in the affairs of the Church, even if he was a Christian. It is not likely then that he had any personal knowledge of the apostle, or knew anything about his associates; so that, whatever he learned concerning either must have come in after years from other sources. Nor would he be apt to take any interest in Mark till the Gospel, or more precisely compilations of that evangelist began to be read in the churches about A. D. 85. All further conclusions must be based on what we find recorded in the sacred writings, as distinguished from historical evidence properly so-called. It has been urged that this first Gospel of Mark must have been compiled before the destruction of Jerusalem, on account of the indefiniteness of our Lord's allusions to that event. But this does not necessarily follow, since Mark would naturally be more intent on recording the actual words of Jesus, than in giving his own interpretation to them; and it is not certain that this evangelist really understood those words as predicting that event rather than the second coming of Christ, to which the hearts of all Christians were then turned. Whatever advantage such an arrangement would confer by bringing into closer connection Peter's preaching and Mark's recording, must yield to the more probable fact of a later date for the Gospel of the latter.

The question now arises, was Mark the evangelist ever associated with St. Peter in any official capacity? or was the idea that he became an interpreter of that apostle a misconception of the early Church? The only Scriptural evidence we have of this is a passage in I. Pet. 5: 13, wherein the writer refers to "Mark my son." But in the verse preceding this we read, "By Silvanus, our faithful brother, as I account *him*, I have written unto you briefly" (I. Pet. 5: 12). So that, if any could be regarded as an interpreter of Peter, the assumed author of the Epistle, it was Silvanus rather than Mark, who is merely alluded to in terms of endearment. The connection of Silvanus and Mark with St. Peter, as here represented, is certainly very curious, since both are frequently

mentioned by St. Paul as his disciples, and it seems hard to conceive how they could have followed such opposite masters. It was formerly supposed that by the words "She that is in Babylon, elect together with *you*, saluteth you;" Peter was referring to his wife, and that by the following words, "and *so doth* Mark my son" (I. Pet. 5: 13), he meant an actual son, and not Mark the evangelist. Such an interpretation was certainly most natural, especially as the Greek word, here translated son, is entirely different from the original term for child frequently used elsewhere to denote a spiritual son. At the same time it must be admitted that if Mark of the Epistle was the natural son of Peter, he could not be identified with the John Mark referred to in Acts 12: 12, and the presumed author of the Gospel according to Mark: for if both were the same, the house mentioned in Acts would have been styled Peter's and not Mary's. Since however, the genuineness of First Peter has been questioned—its writing not having been traced earlier than A. D. 112,—no evidence as to Mark's connection with that apostle drawn from this source can be regarded as positive. It has also been asked how the Mark who was associated with St. Peter can be identical with the Mark who followed St. Paul? since in the former case, he would have felt bound to observe the law of Moses, while in the latter, he would have deemed himself free from that obligation. This objection, however, may be more fanciful than real, as Peter himself does not seem to have been very strenuous for the observance of the Mosaic law. The occasion when he consorted for a time with Gentile converts, holding in abeyance his Jewish principles, will be readily recalled to mind (Gal. 2: 12); and hence, Mark may have found no difficulty in reconciling himself to the practice of either apostle.

Now let us take up the history of Mark so far as revealed in the New Testament. We there learn about one John Mark, the son of a certain Mary living at Jerusalem (Acts 12: 12), and a cousin of Barnabas (Col. 4: 10). He accompanied Barnabas and Paul on their first missionary circuit; but becoming frightened at the dangers and difficulties of the work, left both at Perga in Pamphylia, and returned to Jerusalem (Acts 13: 13). On the second circuit, Barnabas, who was again to be associated with Paul, proposed to take Mark with them, but as Paul refused on account of the former desertion, the two missionaries separated, and each pursued a different course;—Barnabas taking Mark with him, and Paul choosing Silas (Acts 15: 39, 40). This Silas appears to have been identical with Silvanus frequently mentioned in St. Paul's Epistles. At the conclusion of that circuit Paul met Barnabas, exactly where is not known, and both together went up to Jerusalem (Gal. 2: 1). This brings us to the year A. D. 53, up to which time it may be safely assumed that Mark was either with Barnabas, or at his home in Jerusalem. We learn nothing more about the evangelist till he appears at Rome during St. Paul's first imprisonment, and apparently reconciled to that apostle (Col. 4: 10). This was in the year A. D. 62, and we infer from St. Paul's words that Mark was preparing for a journey to Asia Minor, [for what purpose is not stated,] and intending to visit Colossæ, among other places. Here is an interval of nine years unaccounted for in the life of the evangelist. At its beginning he is presumably in Jerusalem, where were also James, and Peter and John. A conference held between these apostles on the one side, with Paul and Barnabas on the other, resulted in deciding that the two latter should go unto the Gentiles, while the former remained with the circumcision, or converted Jews (Gal. 2: 9). As Mark was bound to Barnabas by the ties of relationship and religious duty, it is not likely that he would ally himself with the opposite party, and become an associate of or assistant to Peter. Shortly after this conference we find St. Peter at Antioch, where occurred the disagreement between him and St. Paul on this very Judaizing question which had caused so much trouble in the Church. Peter is not again mentioned until located at Babylon by his First Epistle, supposed to have been written about A. D. 64, and in which Mark is referred to as being with him.

When St. Peter went to Babylon, and whether Mark accompanied him is a matter of pure conjecture. It is thought from a vague allusion in I. Cor. 9: 5, written in A. D. 57, that Peter was still wandering about on missionary circuits. If Peter went to Babylon after this, say in A. D. 58, and Mark went with him, that evangelist could not have remained very long there, for we find him at Rome in A. D. 62: and as Mark went back to Asia in that year, with the intention of stopping at various places, he could not have reached Babylon before A. D. 64. His supposed second sojourn in that city could not

have been very long either, because the martyrdom of St. Peter is assigned to A. D. 65. According to general tradition this took place at Rome; though how St. Peter, if located at Babylon in A. D. 64, could be put to death at Rome in A. D. 65 is a difficult matter to determine. Some suppose that he was arrested in Asia, and brought to Rome. Others, that he visited the Imperial City of his own accord. Either supposition is hard to maintain, and has no support beyond mere assumption. Both are also opposed to the probabilities. St. Peter did not have the right of appeal to Cæsar like St. Paul who was born a Roman, and therefore, would have been tried and put to death where first arrested, which was probably in Asia. Again, according to the solemn agreement made between the apostles, Peter was to remain with the circumcision; and hence, by coming voluntarily to Rome, he would have violated that agreement. There was, indeed, a large Jewish colony at Rome, estimated to number 20,000 persons, and St. Peter might have felt bound to visit them as he did their brethren in Asia: but the very fact that St. Paul, three days after reaching that city, called together the chief among the Jews, and appealed to them in behalf of his mission, proves that he did not consider this colony as part of Peter's jurisdiction; while their reply that none of the brethren had addressed them either by letter or in person concerning that matter, also shows that Peter could not have previously appeared before them (Acts 28: 17-22). And even if this apostle had visited Rome, he could have taken no prominent part in the work there on account of his ignorance of both the Greek and Latin languages.

The claim that St. Peter applied the term Babylon to Rome, and consequently, wrote his First Epistle there might solve the question, were it not for two unsurmountable difficulties. First:—St. Paul, who was a prisoner at Rome for two entire years, viz., A. D. 61-63, in his several Epistles written from that city, never once refers to this apostle, though mentioning the names of various other brethren who were with him: from which we may conclude that Peter did not visit Rome at any time during that interval. And even if he had been there and left before Paul's arrival, it is inconceivable that the last named apostle should not have been informed of the visit, or have purposefully omitted all allusion to it in his Epistles. The old contention that St. Peter visited Rome in A. D. 42 during the reign of Claudius has no historical basis, and is not recognized by any writer outside the Roman Catholic Church. This date was fixed upon in order to maintain the twenty-five years episcopate claimed for that apostle. There is a possibility that Peter might have reached Rome after Paul's departure, and written his First Epistle while sojourning there; though it is doubtful whether Mark, who was travelling in Asia Minor at that time, could have been with him. Then, if the execution of St. Peter occurred in A. D. 65, it is strange that St. Paul should have made no allusion to it in his Second Epistle to Timothy, written from Rome in A. D. 66, in expectation of his own death by martyrdom. And in this very Epistle Paul implores Timothy, who was probably either at Colossæ, or Ephesus, to come to him bringing Mark. We have here a plain intimation that Mark, on leaving Rome in A. D. 62, did not return to that city till after the death of Paul, since that event happened before this message probably reached the evangelist. In maintaining then the hypothesis that St. Peter visited Rome, we cannot accept as genuine either the First Epistle of Peter, or St. Paul's Second Epistle to Timothy, since both contain statements which conflict with such visit.

Second:—There is no assignable reason why St. Peter should have applied the term Babylon to Rome; though there is no doubt that such application was made by the Church fathers from the beginning of the third century. On the other hand, the city of Babylon was the seat of a large and flourishing colony of Jews, to whom St. Peter, as the Apostle of the Circumcision, deemed himself sent. The mistake of the early fathers most probably arose from the mystical application in the Apocalypse (Rev. 14: 8) of the name Babylon to a great and dissolute city, which, in those days, could only mean Rome. And even granting that St. Peter used the name Babylon in a typical sense as applying to Rome, this would imply that he was either acquainted with the Revelation of John, or was the first to introduce such usage in the literature of the Church. But, whether according to modern contention the Revelation was written in A. D. 69, or, according to the old opinion as late as A. D. 95, both dates place its composition after the death of Peter; and as during that apostle's time no such application to the Imperial City was thought of among Christians, both suppositions become utterly untenable.

The only time, therefore, when Mark could act as interpreter of Peter was the above mentioned interval of nine years, i. e. A. D. 53-62. Whether he did so can neither be denied nor affirmed; though it is very likely he may have accompanied that apostle on several missionary tours, and performed the office of interpreter in places where the Aramæan, or popular language of Palestine was not understood. But even this interval must be considerably shortened, because its beginning found Mark attached to the side of Paul and Barnabas, and some time must have elapsed before he made up his mind to follow Peter: and after he became associated with the latter, it would have been very improper and inconsiderate to suddenly leave one apostle for the purpose of attaching himself to another; so that quite a period must have intervened between his withdrawal from Peter, and his determination to rejoin Paul. The interval of nine years, wherein Mark was at liberty to serve Peter, may then be consistently reduced to five years, which was probably ample time to learn what that apostle knew of the ministry of Jesus. And even if Mark naturally sided with his uncle Barnabas, and felt drawn to the cause of Paul, Peter was a constant and honored guest at his mother's house, and so would also enlist the young man's sympathies, and secure his devotion. We can therefore readily understand how Mark would be willing to serve both Paul and Peter as circumstances required; and perhaps this is the true explanation of his peculiar course.

The opinion of the early Church that Mark became the interpreter of Peter seems to have been based on valid and substantial grounds. For even if we regard the First Epistle of Peter as of later date than the time of that apostle, and so resign the direct evidence it affords of his connection with Mark, there is no doubt that the early Church must have derived her belief from some other source than this Epistle, and that the allusion to Mark may have been inserted by its writer on the very strength of some tradition then current. Admitting that the Epistle cannot be traced any farther back than A. D. 112, there must have been many persons then living who had listened to the preaching of Peter, and could testify from actual knowledge to Mark's intimate connection with that apostle, both as interpreter and follower. It is quite likely too that, besides what we have quoted from Papias, there were other written testimonies to the same effect in existence at that time, but of which all trace has disappeared; since one report would be hardly sufficient to create the general belief in this connection that then prevailed. Later on, Irenæus, Clement of Alexandria, Tertullian, and Origen declare in precise and emphatic terms that Mark was the interpreter of Peter.

We may certainly assume then that Mark derived much of his information from the preaching of and conversations with St. Peter. But he must have had other sources of knowledge. Some of the incidents that happened during the last days of Jesus were no doubt personally known to this evangelist, since he was presumably present on those occasions. If, however, he be identified with the young man who escaped from the soldiers sent to arrest Jesus, it is quite likely that fear of being seized again would keep him away from the scenes of the trial and crucifixion. Again, his mother's house seems to have been a general meeting place for the apostles, and Mark no doubt learned from their talks with one another many things said and done by their Master. Lastly, in his various journeys through Palestine and Syria, he must have come across many persons who had witnessed the Saviour's miracles, and heard the Saviour's discourses. From all these sources information was obtained, and recorded in a series of statements put together without any formal arrangement, and evidently for the mere purpose of preserving whatever was known about the ministry of Jesus. This collection of divine words and deeds was probably the one referred to by Papias, and not the present or revised Gospel of Mark. It is, no doubt, a very easy and perhaps the most natural solution of the question to imagine an earlier and imperfect Mark. The statement of the elder or presbyter John that Mark did not write in order has been held, by even conservative writers, to indicate some work quite different from what has come down to us, but on which the present Gospel was based. For since this particular Gospel is noted for its orderly arrangement, no fair interpretation of the words attributed to the elder John can identify it with the work criticized by him as not being written in order. And as the present Gospel contains mistakes which could not have been made by one who received his evidence direct from eye-witnesses, [like the second multiplication of loaves and fishes, rejected by Luke,] we may reasonably presume that its author or compiler drew

from other and less reliable sources than an original Mark. This second Mark was undoubtedly the one followed by both Matthew and Luke; while many of the particulars in our present Mark which are found wanting in our present Matthew and Luke, must have been introduced by the editor who compiled the third or final Mark, or were the result of the gradual accretion that affected all of the Gospels.

Before entering upon any discussion of this much controverted point, it will be advisable to give a complete list of these additions, in order that one may see the evidence which has led to two directly opposite opinions. For the particulars contained in this list we are indebted to *A Synopsis of the Gospels in Greek* by the Rev. Arthur Wright, D. D., who has made an exhaustive study of the subject. We have, however, taken the liberty of rearranging and enlarging his list, so as to bring it more in accord with our purpose. We have also placed the items under appropriate heads.

SPECIFIC EXPRESSIONS.

Mark.	Passage.	Mark.	Passage.
1: 2	"Behold, I send my messenger before thy face, Who shall prepare thy way;"	8: 38	"in this adulterous and sinful generation,"
1: 7	"to stoop down"	9: 12	"and how is it written of the Son of man, that he should suffer many things and be set at naught?"
1: 15	"The time is fulfilled,.....and believe in the gospel."	9: 13	"even as it is written of him."
1: 35	"a great while before day,.....and there prayed."	9: 29	"This kind can come out by nothing, save by prayer."
1: 39	"and casting out demons;"	9: 39	"for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me."
1: 41	"And being moved with compassion."	9: 41	"because ye are Christ's"
1: 43	"and straightway sent him out."	9: 48, 49	"where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire."
2: 15	"for there were many, and they followed him."	9: 50	"Have salt in yourselves, and be at peace one with another."
2: 19	"as long as they have the bridegroom with them, they cannot fast."	10: 12	"and if she herself shall put away her husband, and marry another, she committeth adultery."
2: 26	"when Abiathar was high priest,"	10: 19	"Do not defraud,"
2: 27	"The sabbath was made for man, and not man for the sabbath:"	10: 29	"and for the gospel's sake,"
3: 4	"But they held their peace."	10: 38	"or to be baptized with the baptism that I am baptized with?"
3: 5	"with anger, being grieved at the hardening of their heart,"	10: 39	"and with the baptism that I am baptized withal shall ye be baptized:"
3: 6	"and straightway with the Herodians"	11: 17	"for all the nations?"
3: 8	"and from Idumæa,"	11: 23	"but shall believe that what he saith cometh to pass;"
3: 17	"and them he surnamed Boanerges, which is, Sons of thunder:"	12: 15	"Shall we give, or shall we not give?"
3: 29, 30	"but is guilty of an eternal sin: because they said, He hath an unclean spirit."	12: 27	"ye do greatly err."
4: 10	"and when he was alone,"	12: 29	"The first is, Hear, O Israel; the Lord our God, the Lord is one:"
4: 13	"and how shall ye know all the parables?"	12: 37	"And the common people heard him gladly."
4: 24	"and more shall be given unto you."	12: 42	"which make a farthing."
4: 33	"as they were able to hear it;"	14: 7	"and whosoever ye will ye can do them good:"
5: 34	"and be whole of thy plague."	14: 8	"She hath done what she could;"
7: 8	"Ye leave the commandment of God, and hold fast the tradition of men,"	14: 40	"and they knew not what to answer him."
7: 13	"and many such like things ye do."	14: 44	"and lead him away safely."
7: 19	"making all meats clean."	14: 56	"and their witness agreed not together."
7: 22	"covetings, wickednesses,.....lasciviousness, an evil eye,.....pride, foolishness;"	14: 58	"that is made with hands,.....made without hands."
7: 27	"Let the children first be filled:"	14: 59	"And not even so did their witness agree together."
8: 3	"and some of them are come from far."	15: 24	"what each should take."
8: 12	"And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign?"	16: 7	"and Peter,"
8: 17, 18	"neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not?"		
8: 32	"And he spake the saying openly."		
8: 35	"and the gospel's"		

CHARACTERISTIC PARABLES.

Mark.	Parable.	Mark.	Parable.
4: 26-29.....	The growth of seed.	13: 34-36.....	The porter on watch.

SPECIFIC INCIDENTS.

Mark.	Event	Mark.	Event.
1: 13	Jesus is represented as being with the wild beasts in the wilderness.	8: 14	The disciples had with them in the boat not more than one loaf.
1: 20	Zebedee is represented as having hired servants.	9: 3, 10	In the account of the Transfiguration some new particulars are introduced, viz., no fuller could whiten the transformed garments of Jesus; questioning as to what the rising again from the dead should mean.
1: 29	Jesus entered the house not only of Simon, but also of Andrew, with James and John.	9: 15-26	The story of the epileptic boy contains many new details, viz., the multitude saluting Jesus; the conversation between Jesus and the father; the command to the deaf and dumb spirit; the condition of the boy on being freed from the demon.
1: 33	All the city is said to have gathered together at the door of this house.	9: 30	Jesus, passing through Galilee, desires to remain unrecognized.
1: 45	The cleansed leper so widely proclaims his cure that Jesus can no more openly enter into a city.	9: 36	On the two noted occasions of blessing
2: 1, 2	Jesus secretly returns to Capernaum, but His presence becoming known, multitudes fill the house where He lodged, and throng about the door.	10: 16	little children, Jesus takes them up in His arms.
2: 3, 4, 9	Some novel particulars are introduced into the story of healing a paralytic, viz., borne of four; uncovered the roof; the injunction, "take up thy bed."	10: 20, 21	In the story of the rich young ruler, we are told that Jesus loved him for his claimed righteousness.
2: 13	Jesus resorts to the sea side, and teaches the multitudes who follow Him there.	10: 24	The disciples being amazed at the judgment of Jesus, He is said to have further declared that those who trusted in riches would find it hard to enter the kingdom of God.
2: 18	John's disciples and the Pharisees are represented as fasting.	10: 32	On the final journey to Jerusalem, it is stated that Jesus went before, while His disciples followed in fear.
3: 9	A little boat is kept for the use of Jesus, on which He might take refuge when besieged by the crowd.	10: 46, 49	In the story of the blind man of Jericho, some new particulars are introduced, viz., he is called Bartimæus, the son of Timæus; the people surround him at the behest of Jesus.
3: 11	Unclean spirits, whenever beholding Jesus, are said to have fallen down, and acknowledged Him to be the Son of God.	11: 4	The two disciples sent for a colt, find him tied at a door in the open street.
3: 14, 15	Apostles are appointed that they might be with Jesus, be sent forth as preachers, and empowered to cast out demons.	11: 11	Jesus entered Jerusalem towards evening, and having looked about the temple, returned to Bethany.
3: 20, 21	Jesus devotes Himself so closely to the needs of the people that His friends lay hold on Him, saying, "He is beside Himself."	11: 13	The explanation given why Jesus found nothing but leaves on the fig tree is that it was not the season for figs.
4: 34	Jesus privately expounds all things to His disciples.	11: 16	In the act of cleansing the temple, Jesus prohibits the carrying of vessels through its buildings.
4: 36, 38	Some new particulars are introduced into the story of the storm on the sea, viz., other boats are with them; Jesus is placed in the stern on a cushion.	12: 32-34	To the account of love to God and neighbor, a new colloquy between Jesus and the scribe is appended.
5: 5, 13	In the story of the demoniac new particulars are introduced, viz., always crying out and cutting himself with stones; the herd of swine numbered two thousand.	12: 41	In the story of the widow's mites, Jesus is represented as sitting down over against the treasury.
5: 29, 32	In the story of the woman with an issue of blood we meet new particulars, viz., she felt in her body when the plague was healed; Jesus recognized who had touched Him.	13: 3	In the Eschatological discourse, it is noted that Jesus sat over against the temple; while the disciples present are mentioned as Peter, James, John and Andrew.
6: 5	Jesus laid His hands upon a few sick folk in Nazareth, and healed them.	14: 3, 5	In the story of the anointing of Jesus, some new particulars are given, viz., the woman broke the cruse of ointment; it was valued at over three hundred shillings; the disciples murmured against her.
6: 13	The apostles on their mission are said to have cast out demons, and anointed with oil many sick people.	14: 30	Jesus predicts that the cock shall crow twice at Peter's denial, which is noted.
6: 19, 20	In the story of Herod, that tetrarch is represented as having a high opinion of John the Baptist, keeping him safe from the wiles of Herodias, and hearing him gladly.	14: 51, 52	A young man is seized at the arrest of Jesus, but escapes from the clutches of the soldiers, leaving his garment in their hands.
6: 21	Herod gives a feast to his lords, high captains and chief men of Galilee; offers to give the daughter of Herodias whatsoever she would, to the half of his kingdom.	15: 21	Simon of Cyrene is identified as the father of Alexander and Rufus.
6: 31	Jesus invites His disciples to come apart into a desert place and rest, on account of the multitudes who thronged them.	15: 25	Jesus is said to have been crucified at the third hour.
6: 48-53	The story of Jesus walking on the sea contains some new particulars, viz., Jesus appearing to pass by the boat; the amazement of the disciples; the mooring of the boat to the shore.	15: 41	The dying Jesus watched by many unnamed women, who came up with Him to Jerusalem.
6: 56	Into whatever city or town Jesus entered, the inhabitants gathered all their sick, and laid them in the marketplaces.	15: 44, 45	Pilate wonders at the sudden death of Jesus, and delays granting the body to Joseph till assured of it by the centurion.
7: 3, 4	Reference is made to the strictness with which all Jews observed the law about ceremonial washings, especially before meals.	16: 3, 4	The women asked among themselves who would roll away the stone from the door of the tomb; for it was very great.
7: 24	Journeying into the borders of Tyre and Sidon, Jesus entered a house for privacy, but could not remain hid.	16: 5	Within the tomb they found a young man sitting on the right.
8: 1	Reference is made to a great multitude who had nothing to eat.	16: 8	Fear and astonishment came upon the women, and they said nothing to any one.

CHARACTERISTIC MIRACLES.

Mark.	Miracle,
7: 31-37.....	Healing a deaf and dumb man.

Mark.	Miracle.
8: 22-26.....	Restoring sight to a blind man.

Such an array of evidence ought to prove convincing, and yet from it two directly opposite conclusions have been drawn. On one side, it is contended that these peculiar features show the primitive and original character of Mark's present Gospel, that they are touches which would never occur to any mere compiler or editor, and that, consequently, they must have been derived from an actual eye-witness, who related to the evangelist what had come under his personal observation. On the other side, it is just as strongly urged that the great number of such additions indicates a deliberate attempt to improve the narrative of Mark, that their ordinary aspect is what might naturally be expected from an editor who would not undertake any material alteration, and that the present Gospel, being manifestly designed for Western readers, a complete revision of the former work may have been made for that very purpose. It would be a long task to consider each of these peculiar passages with reference to the support they may afford to either of the above claims. We will therefore content ourselves with an examination of two events, in whose report we find the largest number of additions to Mark. These are the death of John the Baptist, and the cure of the epileptic boy.

In the two accounts of the circumstances which led to the death of John the Baptist given by Mark and Matthew, (Sec. 32.) it will be noticed that not only is the narrative of the former twice the length of the narrative of the latter, but the new particulars found in Mark place the character of Herod in a much more favorable light than what we would assume from the statement by Matthew. Thus Mark tells us that Herod feared John, knowing that he was a righteous man, and kept him safe from the wiles of Herodias, who desired to kill him. According to Matthew however, it was Herod who would have put John to death, but refrained from fear of the people. Do we not find here an evident design on the part of Mark to conciliate the Roman people, because Herod was a Roman official, and represented the Roman authority? On the other hand, Matthew, writing for the Jewish converts, would be apt to condemn Herod, because the Jews were bitterly antagonistic to the Romans. As Mark himself was a Jew, his original account may have had the same tinge as Matthew's, and perhaps there was then a much closer resemblance between the two than now exists. But Mark's reviser was probably a Roman, or at least imbued with Roman sympathies; which would fully explain the tone given to the story. Again, while Matthew says it was a birthday feast, at which only the intimates of Herod are supposed to have been present, Mark represents it as a general affair, to which all the leading men of Galilee—both Romans and Jews—were invited; thus indicating a state of conciliation rather than of animosity between the two parties. The remaining new particulars found in Mark consist principally of an elaboration of Matthew's story. It seems reasonable to assume then, that Mark first, and afterwards Matthew gave the original or Jewish tradition of this event; but that in later years Mark's story was enlarged and modified to suit the Roman Christians for whom this Gospel was then designed.

In the story of the epileptic boy, (Sec. 48.) Mark's account is twice the length of that of either Matthew or Luke. It appears to have been made up partly from the original tradition, partly from Matthew and Luke, and partly by the insertion of new particulars. Why these last were introduced no adequate reason can be found. They enter more deeply into what may be termed the medical features of the case; which leads one to imagine that the reviser may have been a physician. But if such were the case, he would have shown a similar interest in other cures effected by our Lord. It may be that this story appealed to one who made a specialty of such diseases, as there is no other instance like it recorded in the Gospels. There are, indeed, several cases of demoniac possession treated by the Saviour, but none displaying the characteristics here described. All this, however, is of small moment. What concerns us more is whether the story as now told appeared in the original Mark, or developed in later times? And no fair comparison of the three accounts can lead to any other than the last conclusion.

So that with respect to this event also, we may fairly regard it as having been enlarged either to suit some special purpose, or to accord with some personal feeling.

It is now generally admitted that whatever changes were undergone by tradition have been through the adding of new particulars, rather than by any excision of old details. Hence, no evangelist would be likely to abbreviate the story he was following, unless there was some special reason for so doing. Thus, we occasionally find abbreviations in both Matthew and Luke from what appeared to be the original story, but in every case the purpose was clearly evident. The shorter account then, becomes justly regarded as the earliest; so that, in both of the above instances we may accept Matthew's statement as the original. Whatever new details appear then in Mark's stories should be treated as late additions, rather than as special contributions by eye-witnesses. To maintain the originality of Mark's present Gospel and still retain the above axiom, harmonists are compelled to give up the interdependence of the three synoptics, and trace each to a different source. For, it is asked, if Matthew and Luke followed Mark, how could they have overlooked such a great number of details found only in the latter? This question would remain unanswerable, if it could be proved that Matthew and Luke made use of our present Mark. But in view of the great uncertainty, or well-nigh impossibility of such use, the question loses all force, and may be safely dismissed. Now, let a list of the parallelisms between these three Gospels be drawn up, and its immense length will so overshadow the list of peculiarities in Mark, that the latter becomes of comparative little importance. In fact, the evidences of interdependence are so greatly in excess of what can be urged in favor of independence, that we may confidently place all our reliance upon the former. And if it could be proved that these Marcon peculiarities did not exist when the Gospels of Matthew and Luke were written, the last objection to this interdependence would pass away. While the absence of such proof keeps the synoptic problem an open question, the probability of its ultimate solution becomes stronger with every new investigation.

It was shown above how certain of these Marcon peculiarities might be accounted for. And if one went carefully over the list, many others would show just as evident an origin. Thus, one notable peculiarity is the presence of certain Hebrew words, as Boanerges (3: 17), Beelzebub (3: 22), Talitha cumi (5: 41), Corban (7: 11), Ephphatha (7: 34), Gehenna (9: 43, 45, 47), Bartimæus (10: 46), Abba (14: 36), Golgotha (15: 22). Of these nine foreign terms one, Gehenna, appears in a passage obviously interpolated from Matthew, another, Beelzebub, is used by both Matthew and Luke, while a third, Golgotha, appears in Matthew. The remaining six are peculiar to Mark, and have survived all the changes undergone by that Gospel. May we not infer from this that the original traditions collected by Mark were written down first in Hebrew or Aramaic, and intended only for those who read either language? After a while, these traditions were translated into Greek, arranged in orderly form, and put forth as the Gospel according to Mark. Certain Hebrew terms were retained to give it a distinctive character, but neither Matthew nor Luke, who found those terms in their copies of that Gospel, deemed such retention necessary to their own works. The idea of adapting Mark to the needs of the Western churches does not seem to have been entertained for a long time; and when at last this adaptation was made, most of the peculiarities which now distinguish that Gospel were then introduced. As the Hebrew terms had become a permanent feature of the work they were allowed to remain, coupled with their translation into Greek.

That such an adaptation was made is very evident from some of these peculiar passages. Thus by the expression, "The sabbath was made for man, and not man for the sabbath" [Mark 2: 27], there is a manifest desire to relieve that day from the strict observance enforced by the Mosaic law, and to bring it in accord with the more liberal ideas entertained by Roman Christians. The clause, "For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; and *when they come* from the marketplace, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels" [Mark 7: 3, 4], must have been inserted for the benefit of readers not familiar with the Jewish practices of purification. The added clause

on adulterous conduct, "And if she herself shall put away her husband, and marry another, she committeth adultery" [Mark 10: 12], appears to have been taken from the Roman law on that subject. That singular declaration, "For there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me" [Mark 9: 39], was evidently intended for Christian teachers who were conducting schools independent of the Church, and of whom there were many cases in Rome. The qualifying expression, "Children, how hard is it for them that trust in riches to enter into the kingdom of God" [Mark 10: 24] was no doubt introduced at a time when the Imperial City abounded with wealthy Christian families who were acquiring influence in the Church. The double crowing of the cock at Peter's denial, noted first at its prediction, and second at the fulfillment [Mark 14: 30, 68, 72], must have been a deliberate emendation, to fix the time in accordance with Roman practice. The assertion that Jesus was crucified at the third hour [Mark 15: 25], in express contradiction of John's statement representing Jesus as before Pilate at the sixth hour, must have emanated from some Roman editor, who felt it necessary to set an early hour in order to find time for all the subsequent events said to have happened on that day before sundown.

While the remaining peculiarities may not have been intended for any particular purpose, most of them can be traced to a probable source. Thus there is one quotation from the Old Testament, — Mark 12: 29. A large number appear to have been suggested by the context, as Mark 2: 15; 3: 4, 30; 4: 24; 7: 8; 14: 7. Others seem to have been inferred from the attendant circumstances, as Mark 1: 13, 33; 6: 5, 56; 7: 24; 10: 32. Numerous insertions are designed to be explanatory, as Mark 2: 18, 26; 3: 5; 4: 34, 36; 5: 5, 13; 8: 14; 9: 3; 11: 13. Quite as many are due to natural development, as Mark 2: 19; 4: 13; 8: 3; 10: 38, 39; 12: 15; 14: 56. Some were probably based on tradition, as Mark 1: 20; 3: 17; 6: 13; 11: 11; 14: 51, 52; 15: 44, 45. Several may be deemed proverbial, as Mark 7: 27; 9: 49; repetitions, as Mark 8: 12, 18; 9: 12, 13; or additions, as Mark 1: 29; 3: 6, 8; 10: 19. The other minor sources need not be enumerated, since enough have been named to enable us to determine how these peculiarities could have been introduced into the text, and to apprehend one process of development undergone by this Gospel.

A few words on the appendix to Mark may prove acceptable. While the genuineness of this passage has been strongly maintained by many eminent writers, it is now recognized by most scholars as a late composition, compiled from the other Gospels, and added to Mark as a more appropriate ending than the abrupt termination to his present work. This, however, does not explain why Mark should have ended so abruptly, and why he thus omitted all reference to the most interesting phase of Christ's ministry. Many theories have been advanced to account for this strange omission. Thus, some have contended that there was an original ending to this Gospel, but as it did not accord with the doctrine of the resurrection of Christ's body, afterwards affirmed by the Church, that ending was suppressed, and a more suitable one substituted. Another ingenious but very improbable supposition is that for some time after the compilation of Mark only a single copy of that work was in existence, and as this one had lost its final leaf, a new ending was supplied, which is what we now have. A more natural explanation has been proposed by the Rev. Chas. A. Briggs, D. D., in a recent work. He assumes that Mark wrote a second volume giving a history of the early Jerusalem Church, and that this narrative contained an account of the risen life, which was afterwards appended to his first volume, or present Gospel. If, however, Mark wrote a second volume as distinct from the first, that does not explain why he omitted from this first volume all reference to the risen life of Jesus, which would naturally have followed his story of the Resurrection. And if Mark wrote a second volume in continuation of the first, it seems strange why Luke should have received the credit of this continuation instead of the first named evangelist, who was a much earlier and higher authority. At the same time, the assumption is a blow to the integrity of each work, for it implies an editorial change in their original form, and a manifest appropriation by one evangelist of what rightfully belonged to the other. This explanation then, can hardly be regarded as even plausible; since it commits us to the acceptance of what is most unlikely to have happened. Of the various theories thus far offered, that which implies the substitution of one ending for another seems most warranted by the facts at hand.

How far then are we justified in accepting the testimony of Papias as to the existence in his time of two works written by Mark and Matthew? That he must have possessed a copy of one of those works is very evident, since he wrote a commentary upon it entitled "Exposition of the Lord's Oracles." While our knowledge of this *Exposition* is based mainly on the few extracts from its pages furnished by Eusebius, they are sufficiently explicit to assure us that Papias had in his possession a work compiled by Matthew. Whether he also possessed the one composed by Mark is not so clear, since he only adduces the testimony of the presbyter John as to its existence. It is true that Eusebius did not have a high opinion of Papias, reporting him to be a man of very limited comprehension; but that did not prevent the historian from accepting the above testimony as a reliable statement. The question now arises what were these two works? Various opinions have been held as to their real character, but it is sufficient for our purpose to state that the best scholars are now agreed in regarding them as quite distinct from the present Gospels of Mark and Matthew. If this be true, Papias could have known nothing about those latter works; since, if they had come under his notice, he would not have alluded to an earlier and very inferior production by Mark, nor would he have written an exposition upon a miscellaneous collection by Matthew, when a new and superior book attributed to the same author was in his hands. It is reasonable to suppose then, that these improved Gospels must have come into existence, or at least been circulated after Papias had written his *Exposition*.

The great objection to this theory is that Origen, who undertook to discover the true Scripture text, and who in his labor of collation made diligent search for every ancient manuscript, appears to have known nothing about the two works mentioned by Papias, as he refrains from any allusion to them. It is not certain, however, that this writer was altogether ignorant of the works in question, or of their former existence, though no copies seem to have been found. The only difficulty to be overcome is that Papias attributes the authorship to Mark and Matthew, while Origen confines these names to quite different productions. Which of the two comes nearest the truth is hard to determine, though it must be admitted that Papias wrote a hundred years earlier than Origen, and therefore, had the better chance to get at the real facts. It is also evident that Origen was acquainted with the writings of Papias, and must have noted his mention of Mark and Matthew as the authors of two early records. But whether he identified these early records with the Canonical Gospels, or regarded Papias as mistaken in his use of the two evangelic names may not be so easily decided. Perhaps the very search which Origen instituted for the supposed Hebrew original of Matthew's Gospel was prompted by the declaration made by Papias that "Matthew composed the oracles in the Hebrew;" but there is no evidence that he found the text of those "oracles" in the *Exposition* itself, which would have led to the discovery that the Matthew of Papias did not correspond with the Matthew of his day. The main question therefore as to the identity of these two early productions remains open, with the probabilities in favor of the Papias or traditional solution. This would give us a rudimental Mark, out of which the finished one was developed.

CHAPTER XX.

ORIGIN AND DEVELOPMENT OF MATTHEW.

LIKE the case of Mark, the only historical references we have to Matthew as the author of a Gospel in any writing of the first or second century, were made by Papias and Irenæus. According to Papias, as quoted by Eusebius from a work written about A. D. 130, "Matthew composed the oracles in the Hebrew, and every one interpreted them as he could." According to Irenæus, in his book *Against Heresies* written about A. D. 180, "Matthew among the Jews put forth a written gospel in their own tongue, while Peter and Paul were preaching the gospel in Rome, and founding the Church." The two testimonies appear couched in such similar terms, that we may fairly regard the latter as having been drawn from the former, thus making it the basis of all our conclusions. While the New Testament affords us no assistance in the matter of authorship, it is even less satisfactory with regard to suggestions, than it was in the case of Mark. Only three distinct allusions to Matthew are found there, of which the several lists of the apostles embrace one. His call to the apostleship, and his giving a feast present the other two; while the only intimation which they afford that he was in any way qualified to write a Gospel, is the fact of his being a publican or tax-gatherer, and hence accustomed to keeping accounts. This is the only Scriptural ground for the tradition that he compiled a list of the divine sayings or "Oracles of the Lord."

Yet there must have been some good reason for this generally accepted tradition. Matthew, as we have shown, was among the least prominent of the apostles. After the few minor references to him in the Gospels he passes completely out of sight, and is never again mentioned in connection with any event of the Church. Had an unknown compiler of these "Oracles" wished to give his work apostolic authority, it would no doubt have been attributed to St. Peter, whom the early Christians sought to honor as a foil to the rising influence of St. Paul. The selection of Matthew's name can only be explained then on the ground that he was known to have been the original compiler, however much his work may have been afterwards enlarged. And while this collection was at first written in Hebrew, there is every reason to believe that it was soon translated into Greek for the benefit of the Gentile Christians. But while to the diligence of Matthew may thus be truly ascribed the "Oracles," we are not warranted in assuming that he was also the author of the Gospel, or that this latter work was originally written in Hebrew. Since the present Gospel according to Matthew cannot possibly be the translation of a Hebrew original, as, both in style and construction, it presents every aspect of an independent work.

It is true that the attempt has often been made to prove Matthew's connection with this Gospel by what are known as undesigned coincidences, but the arguments drawn from them are more fanciful than real. Thus, in the account of the feast given to celebrate his call, the writer of that event represents it as taking place "in the house" (Matt. 9: 10), while both Mark (2: 15) and Luke (5: 29) expressly say that it was held "in his house." The inference being that Matthew, writing about the event, would modestly disclaim the idea of proprietorship, which Mark and Luke would have no hesitation in giving him. This coincidence, however, does not seem to be borne out by what we find in the verse immediately preceding. Here, both Mark (2: 14) and Luke (5: 27) present the term Levi, which seems to have been the familiar name, while Matthew (9: 9) gives his own official designation used in the lists of the apostles. Again, in the latter's version of this event we read that Jesus "saw a man, called Matthew," which would be hardly the style adopted by one writing about himself. It is by no means evident then,

that the modesty evinced by the substitution of the article 'the' for the possessive pronoun 'his' indicates the personality of the writer, since in other parts of the same narration he exhibits quite a different spirit. The next coincidence is based upon the same grounds. In all four lists of the apostles, that given by Matthew alone mentions him as a publican (Matt. 10: 3). As this was an opprobrious epithet, it is claimed that no one but Matthew would have applied it to himself. Luke (5: 27), however, does the same in the preceding passage, substituting the word 'publican' for the general term 'man' used by Matthew (9: 9) in the corresponding section. So that even here modesty fails as an evidence of authorship.

Another coincidence pointing to Matthew's familiarity with the course of events in our Lord's ministry is the recorded visit of the mother and brethren of Jesus (Matt. 12: 46) immediately before the delivery of certain parables, and the journey into His own country immediately after (Matt. 13: 54). By which it is assumed that the object of the relatives of Jesus in coming to Capernaum was to induce His return to Nazareth. Both Mark and Luke represent the following series of events as having occurred after the delivery of the above noted parables, viz., stilling the tempest, freeing the demoniac of the Gerasenes, healing the woman with an issue of blood, and restoring life to the daughter of Jairus. These events had already been recorded by Matthew in preceding chapters, so that their omission here can easily be accounted for. The close connection then by Matthew between the coming of the relatives to Capernaum and the return of Jesus to Nazareth is more apparent than real. And that nothing definite was known by the evangelists as to the date of this return is evident from the fact that Luke assigned it to the very beginning of Christ's ministry, or more than a year earlier. We see in this coincidence therefore, only a desire on the part of Matthew to bring in close connection two incidents which seemed closely related to one another, without knowing whether they occurred or not in the order related.

Other coincidences might be cited and considered, but they are all of the same general character, and a minute investigation will show them equally unreliable in determining the true authorship of the Gospel. Those interested in this particular inquiry are referred to Blunt's *Undesigned Coincidences*, where a complete list of these instances is given, and the subject treated with considerable fulness. It is unnecessary, however, to go into a detailed examination of all the cases there set forth. Modern investigators attach little importance to such discoveries. They are on a par with the many curious identities found throughout Scripture, which may be interesting to note, but whose assumed exegetical value disappears when subjected to critical analysis. We can safely dismiss them as throwing little light on the problems to be solved, and therefore, as not calling for serious investigation.

The general structure of Matthew's Gospel indicates two distinct epochs in its composition:—first, the collection of the divine sayings; and second, the formation of the complete record. As many years probably intervened between these two epochs, it is evident that different persons must have aided in the development of the work. The only part that can fairly be ascribed to Matthew, and which has any traditional support is the collection of divine sayings. This collection, known as the *Logia*, retained its miscellaneous character during Matthew's lifetime, as the first indication of any evident arrangement of our Lord's utterances into formal discourses appears in Mark's Gospel, which was not put forth till after the death of that apostle. Passing by then the question of authorship, let us see what assistance the Gospel affords in the matter of its origin and development. As the large portion drawn from or based upon Mark has already been considered in chapter VI., under the subtitle of "Matthew's Dependence upon Mark," it will only be necessary to examine the peculiar or characteristic features of that Gospel. They are as follows:—

- 1 Traditional reports of the Nativity and Resurrection.
- 2 Characteristic discourses attributed to our Lord.
- 3 Characteristic parables ascribed to our Lord.
- 4 Peculiar incidents given by the Gospel.
- 5 Peculiar passages found in the Gospel.

TRADITIONAL REPORTS.

The most significant parts of Matthew's Gospel relate to the beginning and ending of our Lord's earthly life;—in other words, to His birth and infancy, and to His resurrection existence. Mark's utter silence on the latter period has never been satisfactorily explained. Whatever was the true reason, the compiler of Matthew would feel at liberty to insert the traditional view which best coincided with his own ideas and purpose. And so the interview between the risen Jesus and His disciples on a mountain in Galilee may properly belong to this compilation. The manifest reason for the insertion of that interview appears in the words addressed by the angel to the women at the tomb, that Jesus would go before His disciples into Galilee, and there reveal Himself unto them (Mark 16: 7). This assurance is also given by Matthew (28: 7) in his report of the same event, and repeated in his account of the meeting between Jesus and the women; so that we find here the following out of a definite plan which could only have been conceived by the evangelist. The one strange thing to be noted is its utter variance with the plan adopted by Luke, though John seems to have had this account in mind when he introduced his own special features of the risen life. How far the supposed original ending of Mark's Gospel justified or suggested Matthew's narration can only be conjectured. But there must have been a general vagueness and uncertainty about the traditional report of this part of Christ's ministry to thus lead each evangelist to exercise his own discretion in the choice of stories concerning that period then current among Christians.

A recent theory suggests that the original Gospel of Matthew terminated with the account of the women watching the sepulchre, at chapter 27: 61, and that what follows was added in later times, so as to form a proper ending. In fact, it has been admitted by some of the best critics that Matt. 28: 16-20, which now concludes the Gospel, is a late appendix. A close examination of the entire section shows it to be made up of several detached passages, as verses 62-66 of chapter 27: and verses 1-8; 9, 10; 11-15; 16-20 of chapter 28: And perhaps, the final accretion of these passages may be the true history of this section. Matt. 27: 62-66 and 28: 11-15 give the story of the Roman guard, which undoubtedly belongs to later times. Matt. 28: 2, describing the earthquake, was apparently introduced to correct what seemed an error in the premature notice of this event at the crucifixion. Matt. 28: 9, 10, noting the appearance of Jesus to the women, is evidently a continuation or confirmation of the interview between the angel and the women. Matt. 28: 19 gives the baptismal formula, which was not used by the Church till well on in the second century. All of which tends to show a development or lengthening out of the original end to Matthew's Gospel.

In the two Gospel accounts of the birth and infancy of Jesus we find another and more perplexing problem to solve. For there is presented what has proved a stumbling block to every commentator, and the despair of harmonists who sought to weave a consistent story out of the reports tendered them. Not only do these reports differ in detail, they are also in direct conflict with one another. The former variance might be explained by assuming that each evangelist chose a different set of stories out of the general traditional record; but the latter places us in such a position that if we accept one report, we must perforce reject the other. Matthew and Luke cannot, by any natural process, be made to agree, beyond the few particulars in which both concur. It is not necessary here to specify the several points of disagreement. That has already been done in chapter XIII., on "The Birth of Christ." Nor will it be profitable to go over the various shifts and expedients adopted to reconcile statements which are irreconcilable. It will save time and trouble to admit this fact, as many investigators have already done.

What then was the reason why Luke differed here so widely and radically from Matthew? It could not have been because the former doubted the veracity of the latter. Any one who has compared the two Gospels together must have noticed how greatly Luke relied upon the statements of Matthew, and how closely he followed them in his own Gospel. Keeping this agreement in view, it is impossible to conceive that Luke should have begun his work with an account in direct opposition to what Matthew had previously written. If he had such a poor opinion respecting his predecessor's accu-

racy on one comparatively unimportant period in the life of Jesus, why did he, after writing a couple of chapters, and entering upon the actual ministry of Christ, experience an entire change of heart, and devote the rest of his Gospel in showing how highly he esteemed the work of Matthew, and how much of it he adopted into his own? The appearance of Mark where Luke's diversity ends and his agreement with Matthew begins, may throw some light on this strange proceeding, since the third evangelist would then have a confirming authority to rely upon, but it does not satisfy all the requirements. Many instances occur where Mark affords no help, and yet we find Luke just as willing to follow Matthew alone, as when conjoined with another. It is this opening variance which has forced commentators to concede that Luke must have written not merely in entire independence of Matthew, but in utter ignorance of what his predecessor wrote. This old belief, however, is becoming more and more difficult to sustain. Every new comparison of the Gospels brings to light fresh proof of their interdependence and close relationship, till it is only by ignoring actual facts that we may hold on to the old position.

The main source of disagreement between these two evangelists is the Magi story. This story, however, presents every indication of development; for while, in some respects, it appears to affiliate with the original Matthew, on other and better grounds, it may be claimed as a late insertion. In the first place, the story is a distinct episode, introduced bodily into the Gospel, and having no connection with what precedes or follows. In the second place, it was designed to bring the Gentiles into favorable notice, and to give them a prominence in the Church, which her Jewish members were long unwilling to concede. And in the third place, there is an evident intention to account for Jesus being an inhabitant of Nazareth, which the original Gospel not only failed to state, but let it be inferred that His parents belonged to Bethlehem. On the other hand, the only evidence that connects this story with Matthew is the introduction of Scripture passages to confirm cited events, which was a favorite practice of that evangelist. Although it is possible that this may have been done by the real author, to bring his story in closer accord with the spirit of the original work. But even if we eliminate the Magi story from this Gospel it will not bring the two evangelists together, since Luke adopts an entirely different tradition of the Nativity from that given by Matthew. And when Luke's account is closely examined, it will be found based on new and distinct grounds. Though consistent in itself, it diverges completely from the account of Matthew.

The conflict between Matthew and Luke in their respective accounts of the Nativity was formerly regarded as one of the strongest proofs that the latter must have written his Gospel in entire independence of the work previously issued by the former. With the surrender of that position it is necessary to find another reason for such variance, and what more natural one can be conceived than the limiting of this independence to these two accounts. In chapter IX., on the "Construction of Luke's Gospel," it was shown how this writer exercised an editorial supervision over the various manuscripts that came under his notice, and how in numerous instances he did not hesitate to correct what he deemed to be erroneous statements. It will therefore be only necessary to apply this process to Luke's treatment of Matthew in the story of the Nativity. That the two evangelists agreed so often through the remainder of their Gospels is no reason why they should not have disagreed here. It was formerly thought that Justin Martyr, writing about A. D. 148, drew from both Matthew and Luke many details concerning the Nativity, as the incidents mentioned by him are found in either of our present Gospels. But it is now conceded that he must have drawn from a lost work, to which both Matthew and Luke were probably indebted. These two canonical Gospels may have been known to Justin under the general title which he applied to all such works, but he does not exhibit a very precise knowledge of their contents, or appear to have been familiar with them under their present form. In his various allusions to the Nativity, we find a curious intermingling of and variation from the received text, together with a strange misstatement of recognized facts. Thus, the genealogy of Jesus is traced through the Virgin Mary, descending from Abraham and David, while, according to Matthew and Luke, it is traced solely through Joseph, who alone belongs to the house of David. Again, the address of the angel to Mary at the Annunciation combines part of the address to Joseph on a similar occasion, as given by Matthew, and part as then given by Luke.

Furthermore, Quirinius is mentioned as procurator of Judæa, instead of Syria as stated by Luke, while Joseph goes to Bethlehem to be enrolled, because he belonged to the tribe of Judah which inhabited that region, in contrast to Luke, who calls Bethlehem the city of David, and connects Joseph with the lineage of David. Still further, Jesus is said to have been born in a certain cave near the village of Bethlehem, instead of in a stable attached to an inn within the town, as implied by Luke. Lastly, to this cave came the Magi, who are described as "Magi from Arabia," instead of "from the East" according to Matthew, while the star appears "in heaven" rather than "in the East," where that evangelist locates it. It would thus appear that Justin could not have been indebted to our Gospels, but must have obtained his information from some other source. Or, if it be admitted that these two Gospels were among the "Memoirs" mentioned and consulted by Justin, we must also admit that they have undergone some radical changes since his day.

CHARACTERISTIC DISCOURSES.

The Gospel according to Matthew contains many discourses of our Lord; the principal ones being the Sermon on the Mount (5: 6: 7:), the charge to the twelve apostles (10: 5-42), a collection of parables (13: 1-52), the warning against offences (18: 1-35), the denunciation of the scribes and Pharisees (23:), the Eschatological discourse (24:), and the parables on The Judgment (25:). Whether these discourses were actually delivered in their present form, or were made up from the *Logia* is immaterial to our present inquiry. What concerns us now is where the compiler of Matthew's Gospel obtained them. That two of these discourses, viz., the charge to the twelve apostles, and the Eschatological discourse came from Mark is very evident. With regard to the former, we can see the exact method of construction from this Gospel, combined with other sources. With regard to the latter, the parallelism between Matthew and Mark, both as to matter and order, is so great, that no doubt can exist on whom the former depended for two thirds of his record, the remaining third coming from elsewhere. Both cases are shown in Sec. 126. and 71. of the "Harmony," and will amply repay examination. Two more of the discourses, viz., a collection of parables, and the warning against offences appear to have been derived partly from Mark, and partly from external sources. As to the three remaining discourses, viz., the Sermon on the Mount, the denunciation of the scribes and Pharisees, and the parables on The Judgment, another origin must be sought for, since they do not appear in Mark in complete form, and only incidentally to the extent of a few passages. Whence then did these discourses come?

According to general opinion, the *Logia* was the original source from which the compiler of Matthew drew his material for the Sermon on the Mount; though the present arrangement of that sermon is undoubtedly due to this compiler. As to the denunciation and the parables, while the former may have been derived in part from the *Logia*, the latter most certainly had another origin. One great difficulty to be overcome is Mark's failure to give more than nine verses of the sermon, two of the denunciation, and no part of the parables. Whether this was intentional, or solely through ignorance is hard to decide. It might seem as if the original Mark must have been acquainted with the *Logia*, and perhaps derived much of his material from that source. Again, it is possible that he carefully excluded from his Gospel everything found in that work, so as not to duplicate what was well known and extensively read in the Church. This would transform the *Logia* from a miscellaneous collection of sayings into a formal record, regarded as of permanent value, and treated with especial care. Under these circumstances, one might fairly wonder why such a work should have fallen into such complete disuse that nothing beyond its general character has been deemed worthy of note. It is easier to assume that Mark could have known nothing about this peculiar document, even if it were in existence when his original Gospel was written. As to the parallel passages given by Mark, it will be an interesting study to consider whence they were probably derived.

We will examine, first, the passages which correspond to what is found in the Sermon on the Mount.

1 "Is the lamp brought to be put under the bushel, or under the bed, <i>and</i> not to be put on the stand?"	Mark 4: 21.
1 "Neither do <i>men</i> light a lamp, and put it under the bushel, but on the stand."	Matt. 5: 15.
2 "With what measure ye meet it shall be measured unto you."	Mark 4: 24.
2 "With what measure ye meet, it shall be measured unto you."	Matt. 7: 2.
3 "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire."	Mark 9: 43.
3 "If thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."	Matt. 5: 30.
4 "If thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell."	Mark 9: 47.
4 "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."	Matt. 5: 29.
5 "Salt is good: but if the salt have lost its saltness, wherewith will ye season it?"	Mark 9: 50.
5 "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?"	Matt. 5: 13.
6 "Moses suffered to write a bill of divorcement, and to put her away."	Mark 10: 4.
6 "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement."	Matt. 5: 31.
7 "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."	Mark 10: 11.
7 "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress."	Matt. 5: 32.
8 "For to such belongeth the kingdom of God."	Mark 10: 14.
8 "For theirs is the kingdom of heaven."	Matt. 5: 3.
9 "Whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses."	Mark 11: 25.
9 "For if ye forgive men their trespasses, your heavenly Father will also forgive you."	Matt. 6: 14.

These are the extent of Mark's apparent citations from the Sermon on the Mount. Out of a total of 107 verses he has given nine, and these not in one place, but distributed through four chapters. Evidently, they could not have been taken from the sermon as it now appears in Matthew's Gospel. That sermon therefore must have followed Mark's Gospel in order of composition. Can these detached sentences then, be traced to their probable origin? The first and second are found in a collection of miscellaneous sayings, (Sec. 21.) which Mark may have taken from the *Logia*; though this entire section, from its fragmentary character and abrupt position, appears to have been interjected into the Gospel. The third, fourth and fifth are associated with the discourse on occasions of stumbling, (Sec. 51.) but under such peculiar circumstances as to warrant the supposition that all three were afterwards added to the original reading. It is true that the first two are merged in Matthew's record of the same discourse, but this must have been done by some editor, since the compiler of that Gospel would hardly have here repeated what he had already given in the Sermon on the Mount. The last was evidently suggested by the verse in Mark immediately preceding, and must have been introduced at the same time, thus forming part of the same interpolation. It is significant that Luke omits the entire passage from his record of this discourse, but, as in his citations from the Sermon on the Mount, he omits the first two sentences while including the third, his omission of the former may be due to his disapproval of bodily mutilation. The sixth and seventh occur in the discourse on marriage, divorce and adultery, (Sec. 53.) and to all appearance were in the original Mark. This is evident from Matthew's peculiar variation, which undoubtedly resulted from his objection to Mark's rendering. If Mark then obtained these two sentences from the *Logia*, we have an instance of Matthew modifying himself, or a proof that the compiler of the *Logia*, and the Sermon on the Mount could not have been the same person. It will be noticed that in the discourse Matthew comes nearer to Mark than he does in the sermon, thus intimating that each may have emanated from a different recorder. The eighth appears in the account of blessing little children, (Sec. 54.) and is no doubt one of the current sayings of Jesus familiar to every disciple. The ninth is appended to the account of the fruitless fig tree, (Sec. 62.) and presents every indication of having been interpolated in later times. Matthew's account of the same incident omits this sentence. Of the above nine sentences then, only five, and possibly only three can be strictly assigned to the original Mark, thus increasing the probability that the Sermon on the Mount—either in its present form, or as it existed in the *Logia*—could not have been known to this Mark at the time his Gospel was compiled.

We next give the passage found in Mark, which corresponds to what appears in the denunciation of the scribes and Pharisees recorded by Matthew.

1 "Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts." Mark 12: 38, 39.
 1 "They make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces." Matt. 23: 5-7.

In the first place, it will be noticed that the denunciation of the scribes and Pharisees, which contains the passage from Matthew, occupies the same relative position as the warning against the scribes, which contains the passage from Mark. Thus showing that the former evangelist must have relied upon the latter in arranging his Gospel at this particular point. There is no doubt then that, in constructing the denunciation, Matthew must have had in mind the warning recorded by Mark. In the second place, it may be confidently assumed that the denunciation was suggested by the warning, even to the making use of the latter as a text. Since in no other way can we account for Matthew introducing in his own composition, almost word for word, the passage given by Mark. It has been claimed that Mark's reading "to walk in long robes" was simply a Gentile rendering of Matthew's "they make broad their phylacteries, and enlarge the borders of *their garments*:" and therefore, that Mark condensed and modified his short passage from Matthew's longer form. But it can be just as easily claimed, and with better reason, that Matthew intended his Gospel for Jewish readers, and so enlarged and adapted Mark's statement to their comprehension. Where then did Matthew obtain the remaining and almost entire part of the material that comprises this denunciation? Certainly not from Mark, for, with the exception of the above passage, there is nothing like it throughout the whole extent of that Gospel. Not from any document which preceded Mark; for then this evangelist would have made some use of the record, seeing that he does not hesitate to express on several occasions our Lord's condemnation of the scribes and Pharisees. We are therefore forced to assume that the denunciation originated with the compiler of Matthew's Gospel, or, at least, came into existence shortly before that Gospel was written. Whether Jesus ever uttered the severe words here attributed to Him is a question that cannot be determined, since no one but the recorder of the denunciation could settle the matter, and his lips have been closed for eighteen hundred years. There is, however, a singular parallelism between this denunciation and the Sermon on the Mount in reference to the opinion entertained about the scribes and Pharisees. In the latter we find expressions, which, while not exactly similar to those that appear in the former, exhibit the same spirit. Consider for instance the following passages from the Sermon on the Mount.

"Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5: 20.
 "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Matt. 6: 2.
 "When ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men." Matt. 6: 5.
 "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast." Matt. 6: 16.
 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." Matt. 7: 15.

We behold here the same feeling of bitter resentment against these sanctified pretenders that prevails throughout the denunciation, thus showing that the writers of each must have been actuated by the same spirit. In fact, it is not hard to assume that one person compiled both discourses; and while, no doubt, he drew extensively from the traditional record of the sayings of Jesus, he imparted to certain of those sayings a tone distinctly foreign to the nature of the Saviour. That Mark seems to have been just as unfamiliar with the component parts of the denunciation as he was with those of the sermon is the strangest part of the matter, and one which is very difficult to explain. Respecting the origin of these two discourses nothing definite is known. All we can say is that it must have been coincident with the production of Matthew's Gospel, and probably identified with the compiler of that Gospel. One thing is certain. Careful preparation was made for the insertion of both the sermon and the denunciation. As to the former, there can be no doubt that the compiler of Matthew's Gospel intended to make the sermon an important feature of that work, since he rearranged our Lord's ministry

so as to begin with the first circuit of Galilee, its teachings and preachings and healings, thus attracting a large congregation for the discourse. Mark, it will be remembered, begins that ministry with two miracles, one of which Matthew omits, and the other assigns to a later date. Mark also, in his account of this circuit, says nothing about the multitudes following Jesus, and in fact expressly declares that Jesus retired into desert places so as to avoid the crowds. As to the latter, we find it introduced at the very place where Mark refers to a similar discourse as being delivered, identifying it by a passage found in Matthew's record. As Mark undoubtedly preceded Matthew, it is very evident that the latter evangelist must have given a full report of what the former was content with a single extract. This might appear as if Mark drew from Matthew's long account, but it really shows that Matthew enlarged upon Mark's short passage.

Sermon and denunciation however, notwithstanding their apparent connection, present the Saviour under two different and even conflicting aspects. In one, He appears as a moral teacher, laying down the rules of Christian conduct. In the other, He stands forth as a denouncer of the sanctimony exhibited by certain classes of Jews. While the sermon represents the true spirit of Christ, the denunciation, as rendered by Matthew, is so severe and condemnatory, that one might well hesitate to attribute it to the Saviour. On the other hand, similar charges are found throughout Matthew's Gospel, showing that this evangelist must have entertained the same conception of Jesus. And Luke, by adopting certain passages of that denunciation, intimates that like ideas prevailed in his day. Even Mark represents the Saviour as calling the Pharisees hypocrites, making the word of God void through their tradition. It will be noticed, however, that both Mark and Luke are much milder in their statements than Matthew, indicating that the latter may have infused into the report some of his own resentment. We are thus forced to assume that in the primitive Church Jesus was regarded both as the calm exponent of Christian morality, and as the fierce denouncer of Jewish pietism.

CHARACTERISTIC PARABLES.

Our consideration brings us next to the peculiar parables which form another distinguishing feature of Matthew's Gospel. The three synoptics contain thirty-nine distinct parables attributed to our Lord, of which Mark records five, Matthew twenty-one, and Luke twenty-seven. Of these thirty-nine parables, two are peculiar to Mark, ten to Matthew, sixteen to Luke; while three are common to Mark, Matthew and Luke, and eight common to Matthew and Luke. It has been supposed that among the original documents made use of by the evangelists was a collection of parables, similar to the collection of divine sayings. But while there is no traditional support for the former assumption as there is for the latter, it is also improbable that any of the evangelists could have seen such a collection, since we can imagine no reason why Mark should have used so few, nor can we discover any principle which would guide Matthew and Luke in their selection. It is more likely that the second Mark contented himself with simply putting in orderly form the work of his predecessor, adding such new traditions as had become known to him; while the second Matthew made a special investigation for himself, discovering many new parables treasured up in the memories of Christian disciples. It is also likely that Luke did the same, adopting from Matthew what parables coincided with the design of his Gospel, and adding others from different sources. That Luke must have drawn direct from Matthew is proved by the fact that of the ten similar parables found in each Gospel, eight appear in identical terms, while only two exhibit signs of diverse origin. This shows that Matthew was regarded as an authority on the parables, and that his rendering of them could be closely followed.

As the use of parables forms an important link in the development of both Matthew and Luke, we subjoin a complete list, with the reference to each evangelist who records them. It must be admitted, however, that we have no means of estimating when they were severally introduced, as it is very possible that some may be the product of much later times. But this will not affect general conclusions, which are based on the main presentment rather than individual cases. For it is the use of parabolic teaching that constitutes one sure method of determining the relative order of the Gospels, and the fact of their development.

RECORDED PARABLES.

No.	Title.	Mark.	Matthew	Luke.
1	The sower and his seed.....	4: 3-9	13: 3-9	8: 5-8
2	The grain of mustard seed.....	4: 31, 32	13: 31, 32	13: 18, 19
3	Wicked husbandmen.....	12: 1-12	21: 33-46	20: 9-18
4	The two foundations.....		7: 24-27	6: 47-49
5	The unclean spirit.....		12: 43-45	11: 24-26
6	Leaven hid in meal.....		13: 33	13: 20, 21
7	The lost sheep.....		18: 12-14	15: 3-7
8	The marriage feast, or great supper.....		22: 1-14	14: 16-24
9	The thief in the night.....		24: 43, 44	12: 39, 40
10	The faithful, or evil servant.....		24: 45-51	12: 42-48
11	The distribution of talents, or pounds.....		25: 14-30	19: 12-27
12	Growth of seed.....	4: 26-29		
13	The porter on watch.....	13: 34-36		
14	Wheat and tares.....		13: 24-30	
15	Treasure hid in a field.....		13: 44	
16	The pearl of great price.....		13: 45, 46	
17	The net cast into the sea.....		13: 47-50	
18	Things new and old.....		13: 52	
19	The unmerciful creditor.....		18: 23-35	
20	Laborers in the vineyard.....		20: 1-16	
21	Two sons.....		21: 28-32	
22	Wise and foolish virgins.....		25: 1-13	
23	The Judgment.....		25: 31-46	
24	Two debtors.....			7: 41-43
25	The good Samaritan.....			10: 30-37
26	The rich fool.....			12: 16-21
27	Watching servants.....			12: 35-38
28	The fruitless fig tree.....			13: 6-9
29	The door shut.....			13: 25-27
30	Choice of seats.....			14: 7-11
31	Building a tower.....			14: 28-30
32	Going to war.....			14: 31, 32
33	The lost coin.....			15: 8-10
34	The prodigal son.....			15: 11-32
35	The unjust steward.....			16: 1-8
36	The rich man and Lazarus.....			16: 19-31
37	Duty of a servant.....			17: 7-10
38	The importunate widow.....			18: 1-8
39	The Pharisee and publican.....			18: 9-14

It has been said that one of the reasons for rejecting the apocryphal gospels was that they contained no parables, and so occupied a much lower plane than the synoptic Gospels. The Gospel of John, however, does not contain a single parable, properly so called, but no one ever urged its rejection on such grounds. On the contrary, it seems to have been received with immediate and general favor. While therefore, no undue importance may have been at first attached to this mode of teaching, it is curious to note that the farther the Church became removed from the time of the Saviour, the more she favored the use of parables. We find no instances of such use in the writings of St. Paul, or any other Epistle of the New Testament, whose publication must have preceded that of the Gospels. Nor is there the slightest allusion anywhere to the apostles introducing parables in their preaching, however much they may have admired and wondered at them when coming from the lips of their Teacher. Even Mark, the first Gospel writer, presented only five of these figurative stories. And it is not till the time of Matthew and Luke, some years later, that any extensive use is made of such productions. Why Mark contains such a poor exhibit is problematical. The parables uttered by Jesus must have been just as traditionally current at the earlier time as at the later. It has been urged that St. Peter, unable to imitate his Master's style, or to give any adequate idea of the divine discourses, repeated very few of the parables, and therefore that Mark, who depended upon this preaching for his material, could record only what he heard. But Mark had other sources to draw from, and must also have known what was reported in those quarters. The true reason for his omission may be that the Church had not

yet begun to realize the value of parabolic teaching. When Matthew and Luke began their Gospels the use of parables as a means of instruction had attained its highest point. The difference between these two later evangelists, as to the number of parables recorded, may be simply due to a difference in the extent of their investigation, as they probably wrote their Gospels within a few years of one another.

Of the twenty-one parables given by Matthew, eighteen may be pronounced characteristic, since the only exceptions would be the three that had previously appeared in Mark. Those that Luke reproduced afterwards would not of course affect Matthew's prior Gospel. The origin of parabolic teaching in the Christian Church may be traced to the parable on the sower and his seed, the first of such stories uttered by Jesus. This is given by all three synoptists in identical terms, showing that each record came from one and the same source. Next in order of delivery is the parable of the mustard seed, which seems to have suggested six others of similar character, viz., leaven hid in meal, wheat and tares, treasure hid in a field, the pearl of great price, a net cast into the sea, and things new and old. These Matthew grouped together, and characterized as exhibiting various phases of the kingdom of heaven. This characteristic was not original with Matthew, since Mark had previously designated the parable of the mustard seed in the same way. The remaining six were probably delivered at other times and places, but are combined with the first for purely topical reasons. Luke's omission of five out of the seven has led to the inference that they did not appear in his copy of Matthew; but this does not necessarily follow, since he may have deemed the two chosen amply sufficient as illustrations. Some of these six parables possess peculiar significance. Thus the two on wheat and tares and a net cast into the sea bear a close affinity to that on the Judgment, introduced in a subsequent part of the Gospel, and one may have suggested the other, though which was the original is hard to say.

Elsewhere in Matthew's Gospel we find recorded more of these kingdom parables. One is that on the unmerciful creditor, designed to show the vast disparity between the forgiveness extended by God and that required of men. Another is that on the laborers in the vineyard, demonstrating that divine reward is not to be measured by the extent of earthly service. Still another is that on the marriage feast, pointing to the rejection by the Jews and the offering to the Gentiles of the invitation extended by God through Christ. The final one is that on the wise and foolish virgins, indicating the great difference between real and professing Christians to be shown at the final dispensation. These productions are unique specimens of Church teaching, and impart to this Gospel an importance and significance second to none other.

Eight additional parables, not so designated, are found distributed through Matthew's Gospel. They are the two foundations, the unclean spirit, the lost sheep, two sons, the thief in the night, the faithful or evil servant, the distribution of talents, and the Judgment. The first six are of minor importance, and appear to have been introduced merely as illustrations. The last two, combined with that on the ten virgins immediately preceding, form a trilogy on the administration of divine judgment in accordance with human conduct. It is a fitting climax to the discourses delivered by Jesus, and recorded by this evangelist.

It would thus appear as if the compiler of Matthew might fairly be credited with collecting most of the above noted parables. Dr. Arthur Wright, however, is of the opinion that eight of these kingdom parables are of late origin, viz., wheat and tares, treasure hid in a field, the pearl of great price, a net cast into the sea, things new and old, the unmerciful creditor, laborers in the vineyard, and wise and foolish virgins. He would also exclude from the original manuscript the parables of two sons, the Judgment, parts of the marriage feast referring to the second invitation, and the man without a wedding garment, and parts of the talents referring to their varied use, and the punishment of the unprofitable servant. The opinion of so eminent a scholar is most worthy of consideration, but as he does not furnish the grounds for his decision in each case, no argument is possible. That Matthew's Gospel underwent accretion, like those of Mark and Luke, may be fairly and almost certainly assumed. And it is not improbable that these supposed additions were modeled on the original Matthew, thus accounting for their present analogous aspect. We might then regard them as late additions.

PECULIAR INCIDENTS.

Another characteristic feature of Matthew's Gospel is its presentation of certain incidents which were apparently unknown to both Mark and Luke. These incidents, in the order of their narration, are Healing two blind men at Capernaum, Peter's attempt to walk on water, Paying tribute, Children's hosannas in the temple, Suicide of Judas, Appeal of Pilate's wife, Pilate's attempt to justify himself, Convulsions of nature and Guard at the sepulchre. Luke, in his "Acts of the Apostles," gives an account of the death of Judas, but, as it is quite different from Matthew's story, and seems to have been derived from another source, the original version remains unique. Four of these incidents, viz., healing two blind men, paying tribute, suicide of Judas, and guard at the sepulchre were treated in chapter II., and need not be taken up again. Their supplemental character is very evident from a consideration of the context in each instance, and so it is not difficult to assume their late insertion in the Gospel.

Peter's Attempt to walk on Water (Matt. 14: 24-32) is a combination of two apparently different events, occurring at widely different times, and described by John and Matthew. In John 21: 4-7 we are told that the risen Jesus suddenly appeared on the shore of the Sea of Tiberias, while certain of His disciples were out in a boat fishing. Being finally recognized as their Lord, the impulsive Peter springs overboard, and reaches the shore, but how, is left by the narrator to the imagination of his readers. In Matt. 14: 24-32 we read about the disciples laboring across the same sea in their boat, when suddenly the form of Jesus is discerned approaching them on the water. Peter, to convince himself, offers to meet Jesus on the sea, but losing faith begins to sink, and is saved from drowning by the outstretched hand of his Master. This seems to be a case where one evangelist endeavors to supply what is wanting in another, or where Matthew might be regarded as supplementing John. Now if John was acquainted with Matthew's Gospel, as generally supposed, it appears strange why he should not have accepted his predecessor's explanation of walking upon water, since he leaves us to infer that Peter reached the shore by some miraculous process. For he expressly states that "Peter girt his coat about him," which would rather impede one going to swim, and as the boat was over three hundred feet from the land, he could not very well wade. This would indicate that whoever introduced the episode in Matthew, must have known John's account of the same, and sought to remedy its vagueness by additional particulars, thus giving the narrative a consistent aspect.

Children's Hosannas in the Temple (Matt. 21: 15, 16) seems to have been combined by Luke with the general rejoicing among the disciples on the triumphal entry of Jesus into the Holy City (Luke 19: 37-40). In one account the chief priests and scribes, and in the other certain of the Pharisees are represented as indignant at the praise bestowed upon Jesus, and remonstrating with Him against the homage of His followers. This would make it appear that Matthew's story belonged to his original Gospel, and was there utilized by Luke, rather than that each evangelist drew from a separate source. At the same time, Matthew's story, like several others in his Gospel, may have been suggested by the prophecy in Ps. 8: 2, which he applies to this event. In fact, no one can read this Gospel without coming to the conclusion that the Old Testament must have had considerable influence upon its formation, since its compiler is constantly quoting passages therefrom in support or confirmation of various statements made by him; and many writers have found here the origin of such statements.

Appeal of Pilate's Wife in behalf of Jesus (Matt. 27: 19) is based upon a dream. This seems to have been a very common means of supernatural communication among the Jews. We read of Abimelech's dream, Jacob's dreams, Laban's dream, Joseph's dreams, the dreams of Pharaoh's butler and baker, Solomon's dream, Nebuchadnezzar's dreams, Daniel's dream; and coming down to New Testament times, Joseph's dreams, the dream of the Magi, and finally the dream of Pilate's wife. It is curious to note that among the four evangelists Matthew is the only one who refers directly to dreams; though Luke in his "Acts" alludes frequently to a trance or vision, while John in his "Revelation" speaks of being "in the spirit." Matthew's Gospel in this respect closely follows Jewish ideas, and carries out its manifest purpose of catering to that people.

It seemed then both natural and consistent to represent Pilate's wife as moved by a dream to take the part of Jesus, more especially since, according to report, she was a Jewish proselyte. At the same time, it is not probable that such a matter would have been made known to the immediate disciples of Jesus, and so handed down by tradition; while, on the other hand, the character of the woman was not such as would lead her to take any interest in a 'righteous' man. These things throw a doubt on the genuineness of the story.

Pilate's Attempt to justify himself by washing his hands before the people (Matt. 27: 24, 25) was in accordance with Mosaic rule (Deut. 21: 6, 7). And as the Jews were accustomed to wash their hands before every meal, its significance must have been thoroughly understood. But the assurance of Pilate "I am innocent of the blood of this righteous man; see ye to it:" with the response of the people "His blood be on us, and on our children," point to some impending calamity as the occasion for both remark and reply. Yet Pilate, who committed many cruel and unjust acts on his Jewish subjects, would not be apt to interest himself in the fate of one who appeared so friendless and obscure. While the Jews, who could not foresee the evils that would befall them within forty years, were not likely to manifest acceptance of an unknown and unexpected calamity. After they had risen in rebellion against their Roman masters, and had brought upon themselves the destruction of their city and nation, the thoughts of Christians went back to the time that the Saviour stood a helpless victim before the yelling multitude, and the scene described by Matthew might easily be conceived as a most appropriate and probable occurrence.

Convulsions of Nature (Matt. 27: 51-53) begin with the rending of the veil of the temple, which all three evangelists report. What follows is not only peculiar to Matthew but seems out of place, belonging more properly to the account of the resurrection in the next chapter. Besides, it seems foreign to the general style of that Gospel, and presents every token of another hand. There is no suggestion elsewhere in the New Testament that the resurrection of Christ was accompanied by the resurrection of the saints, but rather that this latter event was reserved for some future time. So that we have here a statement without any Scriptural support, and utterly at variance with the doctrine of the Church. In whatever light this statement is regarded, it could be surrendered without the slightest injury to the context, and with a manifest improvement in the reading. In fact, the entire passage, which describes how, at the resurrection of Jesus, the tombs were opened, and the bodies of deceased saints rose, and appeared to many persons in the Holy City, seems to have been suggested by John 5: 28, 29, where we read that "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth." And perhaps the statement in Matthew was merely designed to be symbolical of the great resurrection at the end of the world.

We can fairly assume then, that the presence of these stories point to a revision and enlargement of Matthew's Gospel at some period subsequent to its original composition. While this may not be the opinion of investigators in general, all will admit that the stories contain such peculiar features that one finds it difficult to harmonize them with the rest of the Gospel. Unique in themselves, they stand out in strong contrast to the main narrative. When such passages are thus found to be out of keeping with the context, we are forced to believe that they must be the result of subsequent accretion. But perhaps the best evidence of late addition is found in the lack of traditional descent. Take, for instance, the account of Peter's attempt to walk on water, and his rescue from drowning by the outstretched hand of the Saviour. Here is an occurrence which could not have failed to make a deep impression on the mind of the apostle, and to have been remembered to his dying day. Yet he never seems to have made the slightest allusion to it either in private conversation or public discourse; for no tradition of the event was found among the early Christians, nor did it apparently become known till the latter half of the second century. Again, the act of Pilate washing his hands before the people must have been seen by many friends of Jesus, yet they seem to have maintained the same mysterious silence; and it was not till long after every eye-witness had passed away that the story seems to have been unearthed by some investigator. In fact, the introduction of the story into the Gospel is a manifest attempt to shift the blame for the crucifixion of Jesus from the Romans to the vindictive Jews.

Lastly, the apparition of risen saints in Jerusalem on the resurrection of Jesus ought to have caused much wonder, and been long talked about among Christians, yet we have no evidence of its being reported to the immediate disciples of Christ, nor any token of such an event being known till the story appeared in Matthew's Gospel more than a hundred years afterwards. In fact, it would seem as if the second century Christians knew more about the various events that happened during the life and ministry of Jesus, than those who lived in the period following His death, and heard what was reported by actual eye-witnesses. These may seem trivial matters, but, in estimating the probabilities, they must be taken into account, since the very truth or falsity of a report may depend upon their proper explanation.

PECULIAR PASSAGES.

In the preceding chapter considerable attention was paid to the large number of peculiar passages found in Mark's Gospel. Matthew's Gospel is also noted for its peculiar passages, of which quite as large a list could be offered. Such enumeration, however, would prove unreliable, as there is no definite means of determining which of these passages belonged to the original Gospel, and which were the result of after emendation. With Mark such determination was comparatively easy, because we had Matthew, who followed his first complete work very closely, and Luke, who made considerable use of the same, as a means of comparison with the final revised form. With Matthew, however, we have only Luke to compare and draw conclusions from; and it is well known that Luke rejected as much from Matthew's Gospel as he adopted. There is, however, a class of passages from which some probable conclusions may be drawn. And these can be designated as Christ's repeated words.

Many of our Lord's sayings are assigned to different discourses uttered at different times. This might naturally be expected from four writers adopting distinct methods, and sometimes following distinct traditions. But we find such peculiarity in the same Gospel, attributed to one and the same writer, who would presumably determine when the various divine sayings were probably delivered, and not assign them to two or more occasions. Evidences of this repetition are found in Matthew, Luke and John, while Mark appears to be singularly free from it, only one remark showing any signs of having been repeated, and that in idea rather than in words. [Comp. Mark 9: 35 with Mark 10: 44.] Luke presents fourteen cases of repetition, though only one is strictly verbal:—"For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." We find this passage in the parable on the choice of seats (Luke 14: 11), and also in the parable on the Pharisee and publican (Luke 18: 14). The last insertion, however, may be due to some copyist, as its logical connection with the parable is much less apparent than in the first instance. The remaining thirteen cases are merely repetitions of the same idea in somewhat different words; and each might, very naturally, have been assigned to more than one occasion. They are as follows:—

Luke 8: 16 and 11: 33.	Luke 9: 3 and 10: 4.	Luke 9: 26 and 12: 9.
Luke 8: 17 and 12: 2.	Luke 9: 4 and 10: 5, 7.	Luke 11: 43 and 20: 46.
Luke 8: 18 and 19: 26.	Luke 9: 5 and 10: 10, 11.	Luke 12: 11 and 21: 14.
Luke 8: 21 and 11: 28.	Luke 9: 23 and 14: 27.	Luke 12: 12 and 21: 15.
	Luke 9: 24 and 17: 33.	

John presents three cases of verbal repetition.

"If ye knew me, ye would know my Father also."	John 8: 19 and 14: 7.
"That ye love one another; even as I have loved you."	John 13: 34 and 15: 12.
"That your joy may be made full."	John 15: 11 and 16: 24.

And even here the repeated sentences bear every token of being introduced afterwards. Mark, Luke and John then may be pronounced free from repeated passages, which shows not only a careful editing, but the work of one hand in their final revision. Whether or no this be admitted as a proof of apostolic authorship, it is, at least, a characteristic that should be taken into account in determining the individuality of those Gospels. Considering the fact that repeated passages are of common occurrence in literary productions, one is apt to wonder how three of the Gospels came to be so free from them, more especially as these works are claimed to have been made up from so many detached and independent records.

In Matthew however, these phrase repetitions form one of its prominent features. We give a list of the most important.

1 "Repent ye; for the kingdom of heaven is at hand."	Matt. 3: 2.
1 "Repent ye; for the kingdom of heaven is at hand."	Matt. 4: 17.
2 "Every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."	Matt. 3: 10.
2 "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."	Matt. 7: 19.
3 "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee."	Matt. 5: 29.
3 "If thine eye causeth thee to stumble, pluck it out, and cast it from thee."	Matt. 18: 9.
4 "If thy right hand causeth thee to stumble, cut it off, and cast it from thee."	Matt. 5: 30.
4 "If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee."	Matt. 18: 8.
5 "Whosoever shall marry her when she is put away committeth adultery."	Matt. 5: 32.
5 "He that marrieth her when she is put away committeth adultery."	Matt. 19: 9.
6 "O ye of little faith." (Matt. 6: 30.)	Matt. 8: 26.
6 "O ye of little faith." (Matt. 14: 31.)	Matt. 16: 8.
7 "He that doeth the will of my Father who is in heaven."	Matt. 7: 21.
7 "Whosoever shall do the will of my Father who is in heaven."	Matt. 12: 50.
8 "There shall be the weeping and the gnashing of teeth." (Matt. 8: 12.)	Matt. 13: 42, 50.
8 "There shall be the weeping and the gnashing of teeth." (Matt. 24: 51.)	Matt. 25: 30.
9 "I desire mercy, and not sacrifice."	Matt. 9: 13.
9 "I desire mercy, and not sacrifice."	Matt. 12: 7.
10 "The lost sheep of the house of Israel."	Matt. 10: 6.
10 "The lost sheep of the house of Israel."	Matt. 15: 24.
11 "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."	Matt. 10: 15.
11 "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."	Matt. 11: 24.
12 "Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved."	Matt. 10: 22.
12 "Ye shall be hated of all the nations for my name's sake. But he that endureth to the end, the same shall be saved."	Matt. 24: 9, 13.
13 "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."	Matt. 10: 39.
13 "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."	Matt. 16: 25.
14 "He that hath ears to hear, let him hear."	Matt. 11: 15.
14 "He that hath ears, let him hear."	Matt. 13: 9, 43.
15 "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet."	Matt. 12: 39.
15 "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah."	Matt. 16: 4.
16 "Whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath."	Matt. 13: 12.
16 "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away."	Matt. 25: 29.
17 "What soever thou shalt bind on earth shall be bound in heaven; and what soever thou shalt loose on earth shall be loosed in heaven."	Matt. 16: 19.
17 "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."	Matt. 18: 18.
18 "Blessed is he that cometh in the name of the Lord."	Matt. 21: 9.
18 "Blessed is he that cometh in the name of the Lord."	Matt. 23: 39.
19 "This is my beloved Son, in whom I am well pleased."	Matt. 3: 17.
19 "This is my beloved Son, in whom I am well pleased."	Matt. 17: 5.

While some of these repetitions may be attributed to copyists, there are enough to show that our Matthew, in contrast to the other three Gospels, must be the result of a composite editorship; that however some authors may be addicted to the habit of repeating themselves, it seems hardly probable that the original compiler of this work would have indulged such propensity to so great an extent. We are thus forced to assume that while Matthew's Gospel underwent an enlargement of the primitive form, it was probably through a succession of editings at different times, rather than the result of a single one at some subsequent period; that the several revisers acted independently of each other, and only seemed bent on improving those parts of the Gospel which appeared to them defective; and that at these revisions they introduced certain utterances of our Lord, in ignorance or forgetfulness that they were repeating what had already been given elsewhere in the same work. This seems the most natural and consistent explanation of the above parallelisms.

CHAPTER XXI.

ORIGIN AND DEVELOPMENT OF LUKE.

NO definite statement can be made in regard to the origin of Luke's Gospel. The earliest reference to any work of that name which has come down to us is by Irenæus, about A. D. 180. The Muratori Canon contains a distinct mention of Luke as the author of a Gospel, but it is very doubtful whether the date of this fragment can be assigned to any earlier period. Previous to that time not the slightest allusion to Luke in connection with such a work can be found. It is true that Marcion, forty years before, put forth a Gospel which, in contents and arrangement, bears a close resemblance to our Luke, but he did not report when or by whom it was written. Justin Martyr, though quoting some passages similar to what appears in this Gospel, never mentions the name of the evangelist. Papias, though referring to works by Mark and Matthew, is equally silent as to Luke. We cannot conceive then where Irenæus obtained his information, and must believe that he relied wholly upon tradition, which by his time was becoming more fixed and definite. Probably he had as little positive knowledge respecting the origin of the Four Gospels as we have, but was willing to accept current report, especially when it accorded with his own views.

In the absence then of any definite statement by the early Church fathers, we are compelled to rely upon the Gospel itself in determining when it was probably written. Assuming that Luke, the companion of Paul, could not have been the author of this work, we are enabled to fix a much later date to its composition than would otherwise be possible, and left free to estimate at its true value the evidence found in the book itself. The following passage is a good illustration of such evidence. Its bearing upon the date of composition will appear from a consideration thereof. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Luke 17: 20, 21). While this passage was apparently suggested by what is found in Mark 13: 21, and Matt. 24: 23, it makes a radical departure from their conception of the matter, and presents a view of Christ's second coming entirely at variance with the expectation of the early Christians. Up to the end of the first century, and perhaps for some little time after, it was believed and hoped that Jesus would return to his anxious followers in a glorious and visible manner, and would reign as a great earthly king. This passage however, points to another kind of coming, within rather than without, in the heart rather than in the world, by inward conviction rather than by outward manifestation. Such an explanation must have proved disappointing to those who looked for an external display, with all the paraphernalia of regal splendor. In fact, it bears the impress of a later conception, when the hopes of Christ's visible coming had faded away, and it was thought necessary to give a spiritual construction to the promises held out in the Eschatological discourse. For obvious reasons however, the passage was assigned to a distinct discourse, and transferred to another place. If this insertion be attributed to the author of Luke, then the composition of that Gospel must be postponed till after the first quarter of the second century, since no such qualifying statement would have been made during the universal expectation of Christ's second coming in a visible and material form.

The development of Luke will be best shown by comparing that Gospel with two other works of similar character which originated about the same time, viz., the Gospel of John, and the Gospel adopted by Marcion.

LUKE'S DEPENDENCE UPON JOHN.

According to the long entertained opinion of Church writers, the Gospel according to Luke was written about the year A. D. 60, and the Gospel according to John about the year A. D. 95. Both dates, it must be admitted, are purely arbitrary, since there is nothing within either Gospel to determine when they were written, and no testimony to their existence from outside sources appears till the middle of the second century. Investigators have now agreed to fix the composition of Luke's Gospel at about the year A. D. 80; while that of John's remains as originally settled, though there is a tendency to defer that date also. The first positive trace however, of the former Gospel appears in the work that Marcion brought to Rome in A. D. 140, and which is now regarded as identical in great measure with our present Luke. No work corresponding to our present John can be found till we meet the greater part of it in the *Diatessaron* of Tatian, compiled about the year A. D. 170. It is supposed that Justin Martyr was acquainted with this Gospel, as one of his Apologies, written about A. D. 148, contains some expressions which bear a close resemblance to certain passages in John. So far then as any positive evidence exists, neither of these books can be traced back earlier than A. D. 140. More light can be thrown upon the chronological order of these two works, as there are strong grounds for assuming that Luke was acquainted with the present Gospel of John. Taking the facts as now presented to us, we find incontrovertible evidence that Luke must have applied a knowledge of such production in qualifying or amending what he obtained from other sources. This evidence will be arranged under the general heads of incidents, parallelisms and coincidences.

INCIDENTS.

Visit of Jesus to Nazareth (Luke 4: 16-30). With the general details of this visit, and the probable time of its occurrence we are not now concerned, as both were fully treated in chapter VII., under the head of "Luke's Transpositions." But there is one point which merits special consideration, and that is the escape of Jesus out of the hands of His angry countrymen. When the Preacher had enraged His hearers by allusions to ignominious events in the history of their nation, and they had led Him to the brow of the hill on which their city was built in order to throw Him down headlong, by some mysterious process He passed through their midst, and went His way. Now where did Luke obtain this incident? Clearly not from Mark or Matthew, who both record that visit, but say nothing whatever about such a wonderful escape. Nor is there allusion throughout their Gospels to any similar deliverance of Jesus from danger. Now turn to John 8: 59, and we read as follows:—"They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple." Here is another occasion of danger from which the Saviour appears to have escaped in a very similar manner to His escape from the Nazarenes. And may we not conceive that Luke obtained his own idea from that of John, and that the account of one was probably based on the account of the other. Many ancient manuscripts [see margin of the Revised Version,] append to John's account the words "and going through the midst of them went his way and so passed by." Which correspond almost literally with Luke 4: 30—"But he passing through the midst of them went his way." A curious confirmation of the claim that Luke must have read John appears in what the townspeople said of Jesus. According to Mark 6: 3, their words were "Is not this the carpenter?" According to Matt. 13: 55, "Is not this the carpenter's son?" According to Luke 4: 22, "Is not this Joseph's son?" According to John 6: 42, "Is not this Jesus, the son of Joseph? Luke thus follows John closer than he does the others.

The Miraculous Draught of Fishes is recorded in Luke 5: 1-11 and John 21: 1-13, while not the slightest allusion to any such miracle is found in the other two Gospels. That the two accounts, though differing greatly in detail, refer to the same event is evident from the extreme improbability of two identical miracles being performed to accomplish similar results. According to Luke, the object seems to have been to convince certain men of the superior power of Jesus, and to thereby induce them to follow Him. According to John, the object seems to have been to assure certain disciples that the stranger on shore who exhibited such wonderful dominion must be their risen Master.

In both cases, the persons appealed to were fishermen, three of them indeed being the same; and in both cases, the immense draught of fishes suggested a similar success in their appointed work as fishers of men. It is very evident then, that both writers were impressed with the significance of this event, and drew from it the one great lesson it was designed to teach. At the same time, it is difficult to conceive how they could have arrived at such close agreement unless one had studied the work of the other.

The Anointing of Jesus, recorded in Luke 7: 36-50 and John 12: 1-8, is also given by Mark and Matthew. The varied details of this incident have already been considered in chapter IV., so we will confine ourselves to one particular in which the first two writers closely follow one another, while the last two present a different view. Though Mark and Matthew represent the ointment as poured upon the head of Jesus, Luke deviates from his usual agreement with the other synoptists, and John pursues his regular independent course by stating that the feet of Jesus were anointed. The ordinary explanation that Luke was guided by the Eastern habit of reclining on couches at meals, thus making the feet the most accessible part of the body to a person approaching from the outside, does not meet the present case, since this evangelist must have known that both Mark and Matthew were quite aware of that custom, and therefore had some special object in representing the head as the member anointed. Yet Luke overlooked this object, and chose the feet for no apparent reason than that he had found it so stated in John. Luke also introduces additional details where the sense in John seems obscure. Thus John, who identifies the woman as Mary, says that she "anointed the feet of Jesus, and wiped his feet with her hair." As this did not appear quite intelligible, Luke supplements it with, "standing behind at his feet, weeping, she began to wet his feet with her tears, . . . and kissed his feet." The intimate connection between the two accounts is so obvious as to require no comment, while the design of Luke to clear up John's vagueness by new details is apparent on its very face.

The Hostility of the Samaritans as described by Luke 9: 51-56, though in direct contrast to the representation of the same people by John 4: 39-42, was probably suggested by the latter, and made of opposite character in accordance with some definite knowledge and purpose. Luke must have had good reason to suppose that the Samaritans were at this time hostile to Jesus, since at a later period he describes their conversion to Christ through the preaching of Philip (Acts 8: 5-8). And it is very likely that he was led to mention the former hostility by what seemed to him an inaccurate representation on the part of John's Gospel. This supposition is strengthened by the fact that neither Mark nor Matthew say anything about the attitude of the Samaritans towards Jesus. Consequently, Luke must not only have derived his knowledge of the above incident from some other source, but purposely introduced it into his Gospel.

The Story of Martha and Mary as given in Luke 10: 38-42 has no counterpart in John, but is merely noted here on account of its singular omissions. It presents two women, who appear to have been favorite characters with John, but contains no mention of Lazarus, whose raising from the dead is recorded by that evangelist. It also refrains from naming the village where these women resided, though Luke was well acquainted with Bethany which John mentions as their native town. If Luke had John's Gospel before him when writing his own, there can be no doubt that such omissions were intentional. For he would have been deeply impressed with the story of Lazarus, and could not have overlooked the name of him who became the subject of this great miracle, or the place where it was performed. Of course it will be urged that Luke may never have seen the Gospel of John, or, at any rate, was not indebted to it in the composition of his own. But Lazarus was certainly living when the incident described by Luke took place, and, as it concerned the family life, he surely would have been mentioned, if nothing more. And whether the resurrection of Lazarus took place before or after, its report certainly continued long afterwards, and becoming known to Luke, would have naturally induced a mention of the brother when writing about the sisters. But the brother's name is strangely omitted, and from the context we are led to infer that the village where the sisters resided was situated in the lower part of Galilee, rather than near Jerusalem. Both these things are very suggestive. Did Luke in a quiet, indirect way seek to throw discredit on the resurrection of Lazarus as a historical event?

This might seem an undue assumption were it not for the fact that this evangelist pursues the same course with the Jonah story by omitting all reference to his confinement in the belly of a whale, when recording the discourse as found in Matthew, and following it closely in every other particular. [Comp. Luke 11: 29-32 with Matt. 12: 39-42.]

Several minor illustrations may be grouped together. In the account of our Lord's baptism, while Mark and Matthew state that Jesus came from Galilee to be baptized by John, and was immediately after led by the Spirit into the wilderness, Luke 3: 21 and John 1: 26 intimate that Jesus had continued for some time an attendant upon the Baptist's preaching before undergoing His appointed temptation. In the account of the return to Galilee, both Mark and Matthew expressly declare that it took place directly after John the Baptist was delivered up, while Luke 4: 14 intimates, and John 1: 43 and 3: 24 declares that Jesus returned to Galilee before that imprisonment. In the account of the conspiracy against Jesus, both Mark and Matthew state that the chief priests and scribes began their scheme two days before the Passover, while Luke 22: 1 and John 11: 55 merely say that the Passover drew nigh or was at hand when the plot began. In the account of the predicted recreancy of the apostles, Mark and Matthew cite Peter's assurance that he alone would not be offended in Jesus, while Luke 22: 33 and John 13: 37 declare that Peter offered to go both to prison and to death, or to lay down his life for the Lord.

In the account of the betrayal, all four evangelists report that one of the disciples drawing a sword smote the servant of the high priest, and cut off his ear, which Luke 22: 50 and John 18: 10 alone specify as the right ear. In the synoptic account of the trial of Jesus, Mark and Matthew say that Pilate merely remonstrated with the people, while Luke 23: 4, 14 reports the positive declaration of the governor, twice uttered, "I find no fault in this man;" which is identical with John 18: 38 and 19: 4, "I find no crime in him;" also twice uttered. Again, in the same account, Luke 23: 18 represents the people as crying out, "Away with this man;" which corresponds with John 19: 15, "Away with *him*, away with *him*." In the account of the crucifixion, Mark and Matthew represent the soldiers as offering Jesus wine mingled with myrrh or gall, before nailing Him to the cross, which both Luke and John fail to mention, though all four refer to the vinegar offered. The sepulchre in which the body of Jesus was placed is described by the three synoptists as a tomb hewn out of a rock, but Luke 23: 53 adds the words "where never man had yet lain;" which are identical with those found in John 19: 41 "wherein was never man yet laid." Among the incidents attending the resurrection of Jesus, only Luke 24: 12 and John 20: 3 mention the fact of Peter visiting the empty tomb. Again, only Luke 24: 33-43 and John 20: 19-23 describe the appearance of the risen Jesus to His apostles in Jerusalem.

Can the above close connection between these two Gospels have resulted from anything else than the work of one writer being in the hands of the other? and while it apparently proves that John was acquainted with Luke, a little consideration will show that it must have been Luke who drew from John. In determining which of two works presenting similar passages were written first, it is only necessary to bear in mind that later statements are generally more elaborate than earlier ones, that second accounts are apt to be fuller in detail and clearer in description than first ones. Applying this rule to the above illustrations, we find that Luke presents the enlarged and amended description. His object seems to have been to offer a better and more satisfactory story than what was furnished by his assumed predecessor. Take for instance the two anointings as respectively described by these two evangelists, and a fair comparison will show that the account of Luke is more complete and satisfactory in its presentation than that of John. The miraculous draught of fishes is another notable instance of elaboration, showing Luke's design to improve upon what he found elsewhere. The fact that both these events are given a different application is only further proof of the plan to invest them with deeper significance. Can any one doubt which of these two versions was the original and which the amended in either case? Notwithstanding the fact that Luke and John are universally regarded as the third and fourth evangelists respectively, we venture to affirm then that, in the above cases at least, these positions should be reversed, and the canonical fourth evangelist be made to change places with the canonical third.

PARALLELISMS.

Under this head will be presented passages from Luke which harmonize with and closely resemble passages in John. Thus, the remark of Jesus to a backward disciple, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62), bears an intimate relation to the report "Upon this many of his disciples went back, and walked no more with him" (John 6: 66). Again in the parable of the rich man and Lazarus, Abraham is represented as saying to the former, "Between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16: 26), which is apparently based upon the condemnatory remark of Jesus to the unbelieving Jews, "I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come" (John 8: 21). Another reply of Abraham to the same person, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke 16: 31), is parallel to the declaration of Jesus, "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46, 47). The assurance of Jesus to the penitent malefactor, "To-day shalt thou be with me in Paradise" (Luke 23: 43), is in exact accord with another assurance, "Him that cometh to me I will in no wise cast out" (John 6: 37). The assertion made of Jesus, that "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24: 27), harmonizes with what Jesus said to the Jews, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me" (John 5: 39). The declaration of the risen Jesus to His disciples, "Ye are witnesses of these things" (Luke 24: 48), also harmonizes with what Jesus said to the same disciples shortly before His death, "Ye also bear witness, because ye have been with me from the beginning" (John 15: 27).

There is something more than chance in all this analogy. If it be assumed that the compiler of Luke knew nothing about John's Gospel, we will find a difficulty in explaining how one writer could approach in spirit and idea so near the conception of the other. For the parallelism is too plain to be denied, too clear to be ignored. And some adequate reason for it must be found. We cannot rest content with the generally assumed one in John's familiarity with Luke; for of all the Gospels, that of the fourth evangelist shows the least signs of indebtedness to any of the others. It occupies a unique place, pursues an independent course, and is more inclined to depart from than follow any predecessor. The cause of the parallelism must then be found in Luke; and knowing to what extent he made use of other works, we will not find it difficult to believe that the Gospel of John may have been among those consulted. If this be admitted all difficulty vanishes, and the peculiar analogy becomes easily accounted for.

Again it will be noticed, that the affinity between these several passages is suggestive rather than imitative, that the writer of one set seems to have been simply influenced by a knowledge of the other. This knowledge may have come from immediate examination, or existed in the mind as a remembrance of former reading. In either case, it would exert a controlling force, suggesting what now appears in the Gospel record. Objection will be at once raised to such a theory as subversive of the very principle on which the Gospels are claimed to have been written. If these books were inspired, they must have resulted from the promptings of the Holy Spirit, rather than from any intellectual process to which ordinary writers would be subjected. And yet, it must be admitted that inspiration is a human rather than a divine claim, since we have no knowledge that the Bible, as the Word of God, was ever recognized by any supernatural manifestation. So that, our very evidence of its inspiration is, after all, the result of an intellectual process undergone by those who first set forth the doctrine; however much we would fain believe that they too were under divine influence in formulating that theory. Passing by the question of inspiration as beyond our present purpose, one must admit that the close affinity between these passages is very significant, pointing to the influence exerted by the production of one writer upon the mind of the other. And that it was John who thus inspired Luke there is every reason to infer. In fact, under the existing circumstances, one can hardly draw any other conclusion.

COINCIDENCES.

In fixing the time when John the Baptist received his call to preach, Luke (3:2), among other data, mentioned "the high-priesthood of Annas and Caiaphas." Now where did Luke obtain this singular piece of information? Not from the Jewish law, because no provision was made there for a double high-priesthood, and only one person could enter the Holy of Holies in the temple, which was the peculiar prerogative of the high priest. Not from Jewish history, because there is no instance anywhere recorded of two high priests at the same time; and while a sagan or substitute is occasionally referred to, as having been appointed in cases of pollution or disability of the reigning high priest, such substitute assumed the office and performed its duties only for the time being. Not from the plea generally advanced, that a person who once held the office of high priest retained the name after his successor had been appointed. According to Josephus, Ananus — called Annas — had been high priest A. D. 7-15, after which three other persons occupied the office before Caiaphas in A. D. 17 assumed its duties; but to only one of these at a time was the name given. Nor could Annas be regarded in the light of a sagan or substitute on account of any disability of Caiaphas, since that high priest was, at the time mentioned by Luke, in the full performance of his duties.

There is only one remaining source from which Luke could have derived his information, and that was the Gospel of John. By referring to John 18:12-24 it will be noticed that Jesus was led first to Annas, and then to Caiaphas, and that both these persons are referred to as the high priest. Various theories have been advanced to account for this anomaly, into the consideration of which it is not our purpose to enter. All we wish to infer is that Luke was evidently misled by John into supposing that Annas and Caiaphas were high priests at the same time. It is curious to note that the author of the Acts of the Apostles makes a similar mistake. In Acts 4:6 he mentions "Annas the high priest," though we know that Caiaphas was high priest at that time, having occupied the office from A. D. 17 to A. D. 37, which included our Lord's ministry, and the early years of the Christian Church.

A noteworthy coincidence also appears in Luke's account of the ministry of John the Baptist, wherein he refers to the people pondering in their hearts whether John was the expected Christ (Luke 3:15). Where did that evangelist obtain this idea? It could not have been from any personal knowledge of those times, since Luke was a Gentile of Antioch, and presumably knew nothing about the Messianic expectation of the Jews. It could not have reached him through tradition, since no Christian ever regarded John as the Messiah, while among the Jews such a thought must soon have died out. It could not have been derived from the Gospels of Mark or Matthew, since neither evangelist, in the entire course of his narrative, makes the slightest allusion to such an idea. Now turn to the Gospel according to John, and we find a plain reference to the state of feeling which prevailed among the people when the Baptist began his ministry. In fact, so strong became the belief in John as the expected Messiah, that he was compelled to make an explicit denial; — "I am not the Christ" (John 1:20). It is very evident that we have here the source of Luke's information.

Another remarkable coincidence is afforded by the story of feeding the five thousand. In the synoptic account, Luke alone states that the miracle was performed near Bethsaida (Luke 9:10). Now turn to John's account, and we read that our Lord inquired of Philip where bread could be bought to feed the multitude (John 6:5). Earlier in his Gospel John informs us that "Philip was from Bethsaida, of the city of Andrew and Peter." (John 1:44). May we not fairly conclude that Luke, finding only vague references to the exact locality in Mark and Matthew, imagined that it must have been near Bethsaida, on account of this very question being addressed to Philip, who belonged to that town, and would be the most likely person to furnish the desired information? We also find in John's account that it was Andrew, Simon Peter's brother, [both natives of Bethsaida] who called attention to the lad with five barley loaves and two fishes. As neither Mark nor Matthew connect these names with that incident, their exclusive mention by John would still further impress upon Luke the neighborhood of Bethsaida as the locality of the miracle.

Several minor coincidences between Luke and John may be combined together. When Jesus predicted His sufferings and death to His disciples, it was said, "They understood none of these things" (Luke 18: 34); and likewise, when Jesus made His triumphant entrance into Jerusalem, it was also said, "These things understood not His disciples" (John 12: 16). The inability of the two disciples going to Emmaus to recognize Jesus, as told us, "Their eyes were holden that they should not know him" (Luke 24: 16), agrees with what was said of both Mary Magdalene and the disciples, that they "knew not that it was Jesus" (John 20: 14; 21: 4). When our risen Lord suddenly appeared before His astonished disciples, He asked for and ate in their presence "a piece of a broiled fish" (Luke 24: 42); and likewise, when He suddenly appeared at the Sea of Tiberias, several of His disciples, who were out in a boat fishing, on returning to the shore, joined with their Master in partaking of broiled fish (John 21: 9, 13).

While there may be nothing positive in all this delineation, it at least affords a strong presumption that Luke must have been acquainted with the Gospel of John. The various evidences we have adduced from incidents, parallelisms and coincidences, when brought together, form an argument which is almost conclusive. This appearing the case, one is naturally led to ask why did Luke draw so comparatively little from John, and so much from Mark and Matthew? Two reasons present themselves. If the evangelist made use of the earlier and original Gospel of John, he may have found it in such a fragmentary condition, and so devoid of orderly arrangement, that any consecutive citation was impossible; thus obliging him to accept its statements for the sole purpose of qualifying or amending what he found in Mark and Matthew. If he made use of the present Gospel, it must have appeared to him, as it appears to us, more like a religious treatise than a historical document. In fact, we might fairly assume that he regarded it in the light of an allegorical representation of the earthly ministry of Christ. Luke's plan was to present facts so far as he could gather and verify them, and therefore, he passed over what seemed to be allegories. The Gospel of John was to him a noble work, and well worth the high opinion placed upon it by the Church, but it belonged to an entirely different sphere from his own book, and could only be used to a limited extent.

MARCION'S ADOPTION OF LUKE.

About the year A. D. 140 there came to Rome a Christian teacher named Marcion, who established a school there, but developed such peculiar doctrines that he was first refused communion by the Church, and afterwards denounced as a heretic. This Marcion was born at Sinope, in Pontus, a distant province of Asia Minor, where his father was bishop. As the basis of and authority for his teaching he brought with him a certain Gospel, and ten Epistles of St. Paul, viz., Galatians, First and Second Corinthians, Romans, First and Second Thessalonians, Ephesians, Colossians, Philippians and Philemon. These Epistles are now universally recognized by Christian writers as genuine productions of the Apostle Paul, while upon all others attributed to him doubt has been cast. The Gospel was put forth without any distinguishing name; but, owing to certain peculiarities it possessed, is now generally regarded to have been identical with that according to Luke. This work has long been extinct; but from the numerous references to it by Tertullian and Epiphanius, whose writings against Marcion have come down to us, a very fair and perhaps complete idea of its contents can be formed. These references, however, do not include the language, except in a comparative few instances, so that they afford us little clue to the actual text. But the order of the Gospel, or the arrangement of its several parts can be traced, and as this corresponds closely with our present Luke, its identity with that work may be taken for granted.

Now compare the synopsis of Marcion's Gospel with that of Luke, and we find that certain portions have either been omitted from the former, or added to the latter. On the strength of the charges made by Tertullian and Epiphanius, many writers contend for omissions, while others maintain that additions present the most natural solution. Perhaps, to a certain extent, both views are correct, and we shall have occasion, later on, to show the reasonableness of such a suggestion. At present, however, our only purpose is to show the difference between these two Gospels. We therefore present a complete list of the probable omissions by Marcion, or additions to Luke.

NOT FOUND IN MARCION'S GOSPEL.

Luke.	Events.	Character.	Source.
1: 1-4	Preface.....	New.	.....
1: 5-25	Annunciation of John.....	New.	.....
1: 26-56	Annunciation of Jesus.....	New.	.....
1: 57-80	Birth of John.....	New.	.....
2: 1-21	Birth of Jesus.....	New.	.....
2: 22-39	Presentation in the temple.....	New.	.....
2: 40-52	Jesus and the teachers.....	New.	.....
3: 1, 2	Historical landmarks.....	New.	.....
3: 3	Preaching of the Baptist.....	Literal.	Mark 1: 4; Matt. 3: 1, 2, 5.
3: 4-6	Prediction of a forerunner.....	Quotation.	Isa. 40: 3-5.
3: 7-9	Warning to the multitudes.....	Literal.	Matt. 3: 7-10.
3: 10-14	Advice to seekers.....	New.	.....
3: 15	John thought to be the Messiah.....	Suggested.	John 1: 20.
3: 16, 17	Coming of Christ announced.....	Literal.	Mark 1: 7, 8; Matt. 3: 11, 12.
3: 18-20	Imprisonment of John.....	Adapted.	Mark 6: 17, 18; Matt. 14: 3, 4.
3: 21, 22	Baptism of Jesus.....	Adapted.	Mark 1: 9-11; Matt. 3: 16, 17.
3: 23-38	Genealogy of Jesus.....	Ancestral.	.....
4: 1-13	Temptation of Jesus.....	Literal.	Matt. 4: 1-11.
4: 17-20	Work of Christ predicted.....	Quotation.	Isa. 61: 1, 2.
4: 24	Treatment of a prophet.....	Paraphrase.	John 4: 44.
7: 29, 30	Influence of John's baptism.....	New.	.....
7: 31-35	Perversity of the people.....	Literal.	Matt. 11: 16-19.
11: 29-32	Condemning present generation.....	Literal.	Matt. 12: 39-42.
11: 49-51	Martyrdom of the prophets.....	Adapted.	Matt. 23: 34-36.
12: 6	Sparrows not forgotten by God.....	Adapted.	Matt. 10: 29.
12: 28	Grass clothed by God.....	Literal.	Matt. 6: 30.
13: 1-5	Call to repentance.....	New.	.....
13: 6-9	Parable of the fig tree.....	Suggested.	Mark 11: 13, 14.
13: 29	Universality of the kingdom of God.....	Adapted.	Matt. 8: 11.
13: 30	First and last transposed.....	Literal.	Matt. 19: 30.
13: 31-33	Rebuke of Herod.....	New.	.....
13: 34, 35	Lament over Jerusalem.....	Literal.	Matt. 23: 37-39.
15: 11-32	Parable of the prodigal son.....	New.	.....
17: 5, 6	Faith as a mustard seed.....	Adapted.	Matt. 17: 20.
17: 7-10	Parable of the dutiful servant.....	New.	.....
18: 31-33	Foretelling the passion.....	Adapted.	Mark 10: 32-34.
18: 34	Dulness of the apostles.....	Repeated.	Luke 9: 45.
19: 28-38	Triumphant approach to Jerusalem.....	Adapted.	Mark 11: 1-10.
19: 39, 40	Answer to Pharisees.....	New.	.....
19: 41-44	Predicting the destruction of Jerusalem.....	New.	.....
19: 45, 46	Casting merchants out of the temple.....	Condensed.	Mark 11: 15-17; Matt. 21: 12, 13.
19: 47, 48	Hostility of chief priests and scribes.....	Adapted.	Mark 11: 18;
20: 9-17	Parable of wicked husbandmen.....	Adapted.	Mark 12: 1-9; Matt. 21: 33-41.
20: 18	The stone that was rejected.....	Literal.	Matt. 21: 44.
20: 37, 38	Resurrection of the dead.....	Literal.	Mark 12: 26, 27.
21: 1-4	The widow's mites.....	Literal.	Mark 12: 41-44.
21: 18	The hair of the head.....	Paraphrase.	Matt. 10: 30.
21: 21, 22	Warning to disciples.....	Suggested.	Mark 13: 15, 16.
22: 16-18	Christ's last paschal feast.....	Paraphrase.	Mark 14: 25; Matt. 26: 29.
22: 28-30	Apostles in the kingdom of Christ.....	Paraphrase.	Matt. 19: 28.
22: 35-38	Apostles cautioned.....	New.	.....
22: 49	Apostles ready to fight.....	New.	.....
22: 50	Smiting the servant of the high priest.....	Literal.	Mark 14: 47; John 18: 10.
22: 51	Healing the smitten ear.....	New.	.....
23: 43	Reward of the penitent malefactor.....	New.	.....
24: 26, 27	Christ interpreting the scriptures.....	New.	.....
24: 47, 48	Repentance to be preached to all nations.....	New.	.....
24: 49	Apostles to tarry in Jerusalem.....	Repeated.	Acts 1: 4.
24: 50-53	Ascension of Christ.....	Enlarged.	Acts 1: 9.

NOTE.

Of the above passages, Luke 7: 29-35; 19: 47, 48; 23: 43 and 24: 26, 27 are thought by some investigators to have formed part of Marcion's Gospel, but on account of certain doubts entertained by others, we have included them in our list of omissions.

The first thing noticeable in the foregoing list is the use of new and old sources; by which is meant those which are unknown to us, and those with which we have become familiar through Mark, Matthew and John. Next, there is the varied treatment of the material so obtained either by literal citation, by adaptation, by suggestion, or by paraphrase. This applies only to what came from known sources, as we have no means of comparison in the case of material drawn from unknown sources. A third feature appears in the use made by Luke of his two predecessors, where, in the same account, he draws partly from one and partly from the other, thus indicating the combined examination of both Gospels. So numerous are the examples of these three features, that a glance at the table will be sufficient without any special reference. A fourth feature, not so patent, and appertaining also to Matthew, is the transposition of paragraphs, or sentences out of their original order. Three instances of this are found here, viz., Luke 3: 16, compared with Mark 1: 7, 8; Luke 4: 5-12, compared with Matt. 4: 5-10, and Luke 11: 31, 32, compared with Matt. 12: 41, 42. These four features characterize Luke all through his present Gospel, showing that the entire work, embracing both retained and omitted passages, could have proceeded from the same hand. They are, however, only general characteristics, and need not be confined to a single writer. Dr. Sanday reaches the same conclusion by more direct and positive means. In his *Gospels in the Second Century*, he presents a long and comprehensive list of peculiar words and expressions found in both the Marcion and omitted sections of that adopted Gospel, thus proving an intimate connection between the two.

The argument advanced by this able scholar resolves itself, however, into the simple assumption that the present Gospel of Luke is homogeneous throughout, and consequently, must have been the product of a single writer. But it does not debar the idea that the same hand may have exercised its skill at different times, that the author may have issued two editions of his work, an original one in shorter form, which Marcion adopted, and, later on, a second and enlarged one, which became the standard Gospel of Luke. Only one objection to this theory can be offered, viz., the introduction of Luke's story of the Nativity as a correction of the story presented by Matthew. It is very possible, however, that the author of Luke may not have deemed the account in Matthew as of equal authority with the rest of that work, and so put forth one more in accord with his own ideas of what actually happened. It is also possible, that the story of the Magi may be a still later addition to Matthew, and not found in the copy used by Luke; and that the latter constructed a special narrative of the Nativity as an improvement on Matthew's brief account, and with the view of meeting the objections to the incarnation of the Son of God raised by Marcion.

Let us now examine this supposed abbreviation of the Gospel put forth by Marcion. All will agree that he must have had some object in eliminating certain passages, and yet when we compare the passages omitted and retained with the doctrines he taught, no consistent motive can be discovered, for each set of passages support the same views. Now Marcion rejected the doctrines of an incarnate Deity and a bodily resurrection, and taught a form of dualism, maintaining that the God of the Jews was different from the God of the Christians. His followers practised an extreme asceticism, refraining from marriage and the use of meats, and of wine, even in the eucharist. What then, according to the synopsis of Marcion's Gospel, was done with reference to these several points of doctrine and discipline?

First, as to the denial of the Incarnation. Marcion omits Luke 1: and 2: entire, which declares Jesus to be the Son of God, conceived by the Virgin Mary through the operation of the Holy Spirit. On the other hand, he retains Luke 4: 41, where demons acknowledge Christ to be the Son of God; Luke 10: 22, where Jesus proclaims Himself the Son to whom all things were delivered by the Father; Luke 11: 20, where Jesus declares that He casts out demons by the finger of God; and Luke 22: 70, where Jesus admits the charge of the Jewish council that He is the Son of God. It is very evident here that what is retained presents a stronger argument in favor of the Incarnation than what is apparently rejected; so that in letting the former remain, this heretic allowed passages which were in direct conflict with his theory. Would he not also have been just as willing to allow the omitted portion had it appeared in his Gospel?

Second, as to the denial of the resurrection. Marcion omits Luke 20: 37, 38, which shows that the dead are raised by Moses calling the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; and by Jesus commenting, "Now he is not the God of the dead, but of the living." On the other hand, he retains the account of the Transfiguration in Luke 9: 28-36, where Moses and Elijah appear, and talk with Jesus; and the greater part of Luke 24:, which describes how the angels declared Christ to be risen from the dead, how Jesus on several occasions appeared to His disciples after death, and by various tokens convinced them of His bodily presence, and how He showed them that everything written in the law of Moses, the prophets, and the psalms concerning Him must be fulfilled, saying, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." Would not this heretic, knowing Mark's silence on the risen life of the Saviour, have been likely to omit all these evidences of Christ's resurrection in Luke, seeing they conflicted so greatly with his doctrine? And does not their presence in his Gospel favor the idea that his mutilation of said work was not so great as is generally supposed.

Third, as to the distinction between the God of the Jews and the God of the Christians. Marcion omits Luke 3: 4, which quotes a prophecy from Isaiah predicting John the Baptist, but retains Luke 7: 27, in which Jesus quotes a prophecy from Malachi, pointing to John as a divine messenger and forerunner. Again, Marcion omits Luke 20: 17, which quotes the Psalmist as declaring that the stone rejected by the builders would become the head of the corner, but retains Luke 20: 42, which quotes David as declaring his son to be his Lord, and also Luke 9: 19, where Christ is thought to be Elijah, or one of the old prophets risen again. All three of these retained passages are in such direct conflict with Marcion's views, that we cannot understand on what principle he allowed them to remain in his Gospel.

Fourth, as to the practice of asceticism, the disuse of marriage, and the refraining from meat and wine. Marcion omits Luke 7: 34, where the Son of man is accused of being "a gluttonous man, and a winebibber," but retains Luke 7: 36, where Jesus accepts an invitation from one of the Pharisees to eat with him. Again, he omits Luke 22: 17, 18, where wine is mentioned as used at the last supper, but retains Luke 22: 20, which declares the cup to be the new covenant in Christ's blood. Again, he omits Luke 22: 30, which refers to the disciples eating and drinking in Christ's kingdom, but retains Luke 5: 33, where the disciples are represented as eating and drinking while the Pharisees were fasting. Again, he omits Luke 15: 11-32, in which the prodigal son is welcomed to his old home with music and feasting, but retains Luke 14: 15-24, which is devoted to the parable of the great supper. We find that even here the heretic allows as much in opposition to his ideas as he rejects. It has been said that Marcion permitted these unfavorable portions to remain in order that he might not be suspected of excising other and more important passages. But such a statement is purely gratuitous, and not supported by any evidence at hand.

While the above noted omissions are only conjectural, it is very evident that Marcion must have removed some passages from his Gospel, as otherwise, there would have been no ground for the charge so generally brought against him. But what those excisions were cannot be definitely determined, since comparatively few are particularized, and some of these were never in Luke, but belonged to Mark or Matthew. As both Tertullian and Epiphanius commit this mistake, neither one could have used Luke's Gospel for comparison while writing their works against Marcion. From the peculiar way in which Marcion's Gospel begins—"In the fifteenth year of the reign of Tiberias Cæsar, Jesus came down to Capernaum, a city of Galilee,"—thus joining the first clause of chapter 3: verse 1 with chapter 4: verse 31, it may be assumed that the intervening portion was found in the original Gospel, but purposely omitted. And this appears most probable when we note that the omitted part contains the mission of John the Baptist, the baptism of Jesus, the genealogy of Christ, and the three temptations, all of which conflict more or less with Marcion's theories. The visit to Nazareth, which occurs in this part of our Luke, is manifestly a transposition, since it should follow after the work at Capernaum, as it properly does in Marcion's Gospel. It must be borne in mind, however, that neither Tertullian nor Epiphanius state how much was missing from this work,

but only what they found there; so that we have to make our own list of the supposed omissions, resting content with the general charge that Marcion mutilated his Gospel in the interests of his peculiar doctrines. Tertullian's words are that Marcion "erased everything that was contrary to his own opinion and made for the Creator, but retained everything consistent with his own opinion." This would seem to limit Marcion's erasures to what was actually opposed to his theories, and that we have seen forms but a small part of the omissions charged against him.

Most of the remaining passages, which constitute the greater part of the omissions, either have no reference to, or bear very slightly on Marcion's theories, and could not, therefore, have been rejected on that account. Luke 7: 29, 30; 11: 29-32, 49-51; 13: 1-5, 29-35; 19: 41-48 and 21: 21, 22 refer to the unbelief, wickedness, perversity and punishment of the Jews. Luke 13: 6-9; 15: 11-32; 17: 7-10 and 20: 9-18 give respectively the parables of the fruitless fig tree, the prodigal son, the dutiful servant and wicked husbandmen, all emblematic of the Christian dispensation. Luke 19: 29-40 describes the triumphal entrance of Jesus into Jerusalem. Luke 21: 1-4 tells the story of the widow's mites. Luke 22: 28-30 relates to the appointed kingdom of Christ; 35-38 warns the apostles against coming evils; 50, 51 tells about the smitten ear. Luke 24: 47-53 records the last words of Jesus, and describes His ascent into heaven. Considering all these omissions from a general point of view, those for which no reason can be found seem far more numerous than those which conflict with Marcion's doctrines: and if we single out the objectionable verses in the larger portions omitted, the amount of unnecessary elimination becomes unduly great. We are thus reduced to two alternatives. Either Marcion did not find in his copy of this Gospel the greater part of what is missing from the synopsis, or else he cut out far more than his doctrines called for, or there was any occasion to do. Under every aspect the former alternative seems the most reasonable.

Another thought presents itself for consideration. Assuming that our Luke is identical throughout with the Gospel adopted by Marcion before any changes in its contents were made, the question arises—Why did this heretic choose that particular work? We know that both Mark and Matthew must have existed before Luke, since the latter is undoubtedly based upon and to a great extent made up from the two former. Of these two, Matthew would naturally be objectionable on account of the close connection made by this evangelist between Old Testament prophecy and the life of Jesus. But there was nothing serious in Mark, from Marcion's point of view, to prevent its acceptance. Nor could the choice be limited to Luke through ignorance of the others, since Marcion, as the son of a bishop, and setting up for a public teacher, would be well read in the literature of the Church, and acquainted with every important work on the life and ministry of Christ then in existence. Why then did this teacher select Luke, when Mark, as we shall presently see, would have suited his purpose far better? He must have had copies of both these Gospels, and have examined them closely to ascertain which was most consistent with his theories; yet he adopted the one that, in its present form, is greatly opposed to them, and is charged with reducing it to a favorable shape by an extensive series of eliminations. One is apt to suppose that he would have preferred an unaltered Gospel, as bearing stronger testimony to his doctrines, than one which had to be changed, at the risk of losing its force when those changes were found out. Let us, therefore, examine the claims of Mark as a Marcion Gospel, and ascertain in what respects it would have better suited that teacher than our Luke.

First:—Mark is entirely silent on the supernatural conception and wonderful birth of the Saviour, where Luke devotes two long chapters, going into the minutest details of those events. The omission of those two chapters from Marcion's Gospel forms one of the strongest charges against that heretic, which would have been entirely obviated, had he chosen the former work instead of the latter. It is true that in two unquestioned passages Mark tells how Christ was declared to be the Son of God by a voice from heaven, and by dispossessed spirits (see Mark 1: 11, 3: 11); but Luke, in passages admitted by Marcion, presents stronger evidence of that fact through the declarations of Jesus himself (see Luke 10: 22, 11: 20, 22: 70). Second:—Mark says nothing about the resurrection beyond the several assurances of Jesus that He would be put to death, and after three days rise again, and the report of a young man within the tomb that Jesus

the Nazarene was risen. (See Mark 8: 31; 9: 31; 14: 28; 16: 6). On the other hand, Luke, according to the synopsis of Marcion's Gospel, in addition to what happened at the tomb, tells about the several appearances of the risen Jesus, and the various means He employed to prove His physical reality. (See Luke 24: 1-25, 28-46). To one who denied a bodily resurrection, Mark's statement would have been far preferable to Luke's. Third: — Mark omits the genealogy of Christ, makes only a brief allusion to the temptation of Jesus, and gives the shortest account of the ministry of John the Baptist. All of these matters are presented in full detail by our Luke, but do not appear in Marcion's Gospel, and are supposed to have been purposely eliminated by him, as conflicting with his theories. Had he adopted Mark's Gospel, there would have been little call for such elimination. Fourth: — Mark contains many passages in apparent opposition to Marcion, but they are also found in those portions of Luke retained by that teacher; so that, what was allowed in one Gospel could well have been allowed in the other. (Comp. Mark 1: 2 with Luke 7: 27, referring to John the Baptist as the predicted forerunner; Mark 8: 28, 29 with Luke 9: 19, 20, mentioning the common reports of Jesus being Elijah or one of the prophets, with Peter's acknowledgment that He was the Christ; Mark 12: 35, 36 with Luke 20: 41-43, introducing a quotation from the Psalms, where David declares his son to be his Lord; and Mark 14: 23, 24 with Luke 22: 20, specifying the cup at the Last Supper to be the new covenant in Christ's blood).

It is very evident then, that Mark's Gospel could have been adapted to the theories of this heretic with very little alteration, and far more easily than the present Luke. Yet the latter was selected. For what reason? The only answer we can give is that the Luke of his day must have been much shorter than the Luke of our day, and that the bulk of what are charged against him as omissions must have been in reality absent from the original form. Justin Martyr, a contemporary of Marcion, living in the same city, and no doubt acquainted with his writings, could not have been aware of any longer form of this Gospel, or else he would have pointed out the difference when condemning that heretic. When and by whom these supposed omissions were supplied can only be conjectured. The time could not have been long after Marcion's death, about A. D. 160, and the person, as we above assumed, may have been the author of the original Gospel. In fact, taking everything into consideration, this seems the most probable hypothesis that can be advanced. It is a very common practice at the present day for authors to revise and enlarge their works, and there is every reason to believe that such practice was not unknown among early Christian writers. When this revised and enlarged Luke made its appearance, the shorter form would be naturally discarded, and the improved Gospel accepted in its place. It is also possible that the original author was opposed to his work being made a standard by the Marcionites, and adopted this means of limiting its use, and checking that heresy. At the time of Irenæus, or about A. D. 180, the improved Luke had entirely supplanted the original and shorter form, except among the above noted heretics, and perhaps some others.

Again, Irenæus is the first writer who, so far as we have any record, applies the name Luke to this Gospel. Marcion does not seem to have known it under that name, or if he did, took pains to suppress the fact, offering it to his followers simply as "The Gospel," or "The Gospel of the Lord." Such suppression might even be inferred from Marcion omitting the title of honor applied to Luke in Col. 4: 14; while his followers repudiated the idea that Luke was the author of their Gospel, claiming that it came direct from Christ. Justin Martyr does not mention the name of Luke, but as he also refrains from mentioning Mark and Matthew, whose accounts of the words and works of Jesus must have been known to him, we may conclude that the omission was intentional. Perhaps Justin may have recognized the fact that these names were mere titles applied to those works, and did not indicate their actual authors. Such being the case, he probably deemed it best to group all these productions under one general head, viz., "Memoirs of the Apostles;" regarding them as based upon and made up from reports handed down by the followers of Jesus. He also may have supposed that the persons for whose benefit he wrote would be more impressed by a general title than by individual names which they had never heard mentioned. Again, Justin's failure to quote from Marcion's Gospel was no doubt caused by his opposition to Marcion's theories, and his dislike to make use of a book put forth by this heretic in support of those theories.

Justin's use also of another Gospel, now lost, from which he made numerous quotations, shows that he too had a preference among this class of writings; though it is a strange reflection on the choice of these two teachers, that the work adopted by the condemned heretic should have been selected for the sacred canon, while the work preferred by the honored martyr should have been rejected. Papias, who preceded Justin, is also silent about Luke, though mentioning Mark and Matthew. This, however, may be accounted for on the ground that Luke's connection with a Gospel was not announced till after Papias had written his *Exposition*. The origin of Luke may then be assigned to the ten years which intervened between the date of Papias' work in A. D. 130, and the arrival of Marcion at Rome in A. D. 140. But as some time must be allowed for the composition of the Gospels now attributed to Mark and Matthew, which appear to have been quite different from those described by Papias, but on which that attributed to Luke was undoubtedly based, the latter could not have appeared much before the end of this interval. Marcion's arrival at Rome thus becomes a fixed and determining point from which the development of Luke's Gospel may be traced backwards and forwards, till its course is substantially mapped out. We therefore submit the following hypothesis.

During the interval of A. D. 135-140 some Christian writer in Pontus, Asia Minor, coming across the Gospels of Mark and Matthew, then recently put in orderly form, conceived the idea of producing another Gospel which would be more acceptable to Gentile readers, and in better accord with their views of historical treatment. Taking these two Gospels as a basis, and drawing largely from other sources, he constructed a third, which was approved by the bishop of that province, and copies of it distributed in the various churches, to be read along with the Epistles of St. Paul. The name of Luke was probably given to this new Gospel, partly to invest it with apostolic authority [a common practice in those days], partly because Luke was the favorite companion of Paul, to whom this Church professed allegiance, and partly on account of certain documents left by that disciple, and used in the construction of the work, which gave him a certain claim to its authorship. The ensuing history of this Gospel has already been intimated:—how Marcion brought it to Rome; how he dropped its name in order to give it a pre-eminence over all other works of like character, and to make it appear as the one genuine Gospel of Christ; how, through his heretical teaching, the work became discredited by the Church, till its original author felt compelled to restore its character by bringing out a new, improved and enlarged edition; how this supplementary work met the approval of the Church, and was finally selected, along with those of Mark, Matthew and John, to form a Gospel quartette; and how, at last, these four narratives became looked upon as the only divinely authorized accounts of the life and ministry of Jesus Christ, and were deemed worthy of the sacred canon.

AUTHORSHIP OF LUKE.

We will conclude this chapter with a brief consideration of a recent work by Prof. Harnack on *Luke the Physician. The Author of the Third Gospel and the Book of the Acts*. In this work an attempt is made, by singling out what are familiarly known as the 'We' sections in the latter book, and comparing them with the remainder of the two books, not only to show that both parts logically proceeded from the same writer, but that this writer must have been a companion of St. Paul, and presumably Luke the physician. Prof. Harnack's argument is identical with the one originated by Dr. Sanday several years ago, when he exhibited the close correspondence between the opening chapters of Luke's Gospel and the rest of that work, thus proving the authorship of both parts to be identical. When a large number of peculiar words and grammatical constructions are found distributed through certain parts of a work, it is a very strong presumption that all those parts must have emanated from a single writer. This both Dr. Sanday and Prof. Harnack have conclusively shown in their respective investigations, presenting what may be regarded as an irrefutable argument. But even irrefutable arguments admit of answer; and as we pointed out, a few pages back, one easy way of meeting Dr. Sanday's invincible case, so now we shall attempt to show that Prof. Harnack's positive assurance is susceptible of attack, and can be weakened, if not overcome by some very plain statements.

At the beginning one is tempted to ask why the 'We' sections, which embrace both itinerary and incident, should have been chosen for such comparison, rather than those which concern the itinerary alone, and were manifestly taken from an original document. This would seem a much fairer proceeding, especially as the accidental retention of the 'we' in one set is no proof that the source of the other set may not have been the same. These itinerary items must have come from an actual diary of the missionary journeys of St. Paul, kept by some person who participated in them, and can therefore be traced to an original source. They embrace about one hundred verses, distributed through twelve chapters of the "Acts," and correspond in number at least with the ninety-seven verses analyzed by Prof. Harnack. Strictly speaking however, out of these ninety-seven verses, thirty-six are devoted to an account of the storm which has a very small counterpart in Luke's Gospel, while only fifty-seven contain the 'we' or 'us' pronouns. The itinerary verses are also far more representative of that part of the "Acts" devoted to St. Paul than those which contain the personal plural, since the latter appear in only five chapters out of the sixteen which comprise this particular portion. It would seem therefore, that between the itinerary and the 'We' sections, the better choice would lie with the former.

In reply to the claim that these 'We' sections may have been revised by the author of the "Acts," allowing the personal pronoun alone to remain, Prof. Harnack contends first, that it is completely inexplicable how or why so skilful a writer should have altered everything but the 'we.' Those who have compared this writer's productions with their apparent source, cannot have failed to notice how closely he follows the spirit of the original form while changing the phraseology. His general design seems to have been to identify every extract as a guarantee of its genuineness; and may we not find in the retention of the 'we' an example of this design? Second, it seems equally inexplicable how the name of the real author could have become so completely lost, that tradition, a few decades later, had replaced his name by that of Luke. Possibly for the simple reason that the name did not become lost, and that in Luke himself we have the author of this itinerary, and consequently, the original source of the 'We' sections. Under those circumstances it is easy to understand how this name of Luke came to be applied to the present Gospel and Acts of the Apostles, and why their real author chose to let his work be known by a designation which gave it authority and influence. Third, while the remodeling of Luke's Gospel is never so great as not to leave the existence of the source clear, the 'We' sections show absolutely no such peculiarity. But this cannot be proved, because we have no original source with which to compare these 'We' sections, and therefore may not say how much or how little they reveal of that source.

Prof. Harnack's strongest point is the question "Who but a personal acquaintance of Paul could so picture him as this book pictures him?" And yet Mark who knew very little personally about Jesus, and Luke who had never met Him, manage to give us as clear an idea of the Saviour as Matthew and John who are claimed to have been His associates. May not the traditional estimate have had as much to do with the picture presented to us in the case of St. Paul, as it had to do in the case of Jesus, so far at least as reported by Mark and Luke. Besides, it is possible that the itinerary may have contained many side lights and allusions which aided in the development of this picture, and gave the author of the "Acts" so vivid a conception of the great apostle.

Prof. Harnack's argument therefore, can hardly be deemed invulnerable, however much it may be enforced by his great ability, learning and reputation for deep research. If he is right however, the entire authorship of the Third Gospel and the Book of Acts must be attributed to Luke, the companion of Paul, and their date of composition assigned to about A. D. 80. But if there is any ground for reasonable doubt, as there seems to be, we are justified in ascribing the present form and arrangement of those works, as also much of the material to another author, and in deferring their production till around the middle of the second century.

CHAPTER XXII.

ORIGIN AND DEVELOPMENT OF JOHN.

OF all the Gospels, that attributed to John has probably received the most attention, and caused the fiercest controversy. Our ablest minds have taken up the study of this Gospel with zeal and devotion, and applied their best powers to the solution of its various problems, but the general result has proved far from satisfactory; and we find that the same desire to learn the truth, equal powers of reasoning, identical application of trained intellects in a common field, whose limits are well known and accurately defined, have led to directly opposite conclusions. One reason for this may lie in the fact that each side, having discovered part of the truth, imagines it to be the whole truth, and so, is perfectly satisfied with the result of its investigations. Those who contend that John the Apostle wrote the work find indisputable evidence of such authorship from both internal and external sources. Those who maintain a different origin produce just as convincing testimony in support of their opinion. No decision can be rendered between two such opposite claims, upheld by equally convincing proof; and therefore, the fairest plan is to accept both, until by patient search the facts have all been found out. A recently discovered fragment of Papias mentions an early martyrdom of the apostle John. Should this statement be confirmed, it will settle the question as to the apostolic authorship of the present Gospel, since the certainty of its late date must, in that case, dissolve all connection between the two.

Now examining the ancient records that have come down to us, no mention of John the Apostle having written such a work can be found until we come to Irenæus, who, in a treatise issued about the year A. D. 180, refers to it as a well known and established tradition of the Church. Tatian's *Diatessaron*, published about the same time, contains the greater part of this Gospel; but it does not mention the name of the author, and only certifies to the existence of such a work at the time of its compilation. Thirty years earlier, Justin Martyr mentions the Apocalypse, attributing it to "John, one of the apostles of Christ;" but he says nothing about a Gospel emanating from the same writer, though quoting certain passages which correspond closely with what is now found in that work. Twenty years still earlier, we find Papias also presumably ignorant of any Gospel by John. This Church father set out to learn everything he could about what the apostles had said respecting our Lord's teaching, and though John is especially named as one of those apostles, no mention is made of his having written a book on such a subject. As this Gospel from all accounts appears to have originated at Ephesus, there is no reason why Papias should not have heard of it, and even received a copy; since Hierapolis, where he resided as bishop, was only about one hundred miles distant from that city. We can therefore only surmise that this father, in failing to mention that Gospel, was actuated by one of three reasons. Either the work had never been brought to his notice, or it did not appeal to him as apostolic, and was therefore not in the class that came under his investigation, or else it was deemed unhistoric and allegorical, and therefore, not calling for consideration. The supposition that Papias may have regarded it as the work of John the Presbyter, rather than of John the Apostle makes no difference, since both are classed by him as disciples of the Lord, and consequently, the sayings of both respecting their Master would have been equally noted.

Some have assumed that this Gospel was retained in the Church of Ephesus, and no copies issued for outside distribution till the middle of the second century. Such an assumption would afford a plausible, if not the true reason for such general ignorance during the first stages of its existence. It is difficult to understand on any other grounds,

how a work of such deservedly high character should be apparently ignored by the best Church writers, and then all at once, when the ban was seemingly removed, spring into general favor. In the absence, therefore, of any external evidence as to when and by whom the Fourth Gospel was written, we are relegated back to the work itself as affording the only means of deciding the matter. And while that may not be altogether possible in the present state of our knowledge, we may ascertain at least how far John the Apostle was responsible for that authorship. There is a prevalent opinion that the present Gospel according to John was based upon an original Gospel by that apostle. Whether this original Gospel was a systematic history like those of the synoptists, or a series of miscellaneous sketches we have no means of determining. It would seem likely that if John had written a formal Gospel, the love and reverence entertained for him would have caused it to be carefully preserved, and presented to the world as his work. That such was not the case leads us to assume the non-existence of any systematic history of Christ by the beloved disciple. At the same time, he no doubt repeated many things in the ministry of Jesus, especially its opening and closing scenes, which were written down at the time of their delivery, and afterwards incorporated in the Gospel that became known by his name. An examination of the events therein recorded would enable us to pick out the original stories, though it is very evident that they have been carefully revised by the final editor, and made to accord with the rest of the Gospel, so as to produce a uniform and consistent work.

While the tracing of these original sections back to the apostle John thus appears an easy matter, affording a plausible explanation of their origin, it must be admitted that they form a comparatively small part of the Gospel. The great bulk of this work still remains to be accounted for. Whence did it come? how was it produced? who was the author? These are valid questions which have never been satisfactorily answered, and indeed are most difficult of answer, as not the slightest evidence thus far has been found on which to base any conclusion. Some have supposed that the apostle John established a school of religious instruction at Ephesus, and that its members, having listened to his preaching, were enabled to reproduce the same style of thought, and to present the teaching of Christ in the same form as he adopted. After his death, several members of this school contributed articles of varying length, which were gathered together, and set forth as the Gospel according to John. Such a theory might be readily accepted were it not for the fact that this work presents such a continuity of thought, and similarity of style, that only one writer can be charged with its authorship. And even if we suppose that these several contributions were carefully edited by a single hand, their irregular arrangement precludes the idea that much attention was paid to the gathering together of the various parts. Another supposition is that one person wrote the entire work, but at different times; and that after his death, these several papers were collected by some copyist or secretary, and formed into the present Gospel. All such theories, however, are the merest conjecture, and the work still continues to be the unsolved problem of the theological world.

It would be impossible, within the limits of a single chapter, to comment on what has been advanced by various scholars in their attempted elucidation of this problem, so we will confine ourselves to a few of the most novel features that have been discussed.

WAS JOHN INDEBTED TO MATTHEW?

The primitive idea that John's Gospel was designed to supplement the other three, and written with a full knowledge of what they contained, is apparently borne out by a curious similarity that exists in their respective record of certain utterances of Jesus. Notwithstanding the fact that the greater part of the Fourth Gospel is entirely different from anything found in the synoptics, this occasional parallelism is brought forward as positive proof that the author of one must have been familiar with the others. In order that the reader may have a proper conception of this argument, we present a complete list of these parallel passages, giving their original form in Matthew, with the corresponding one in John. Three assumed quotations from Matthew, found in John 4: 44, 13: 20, and 14: 31 are omitted as not bearing on the present case, and as also presenting strong evidences of interpolation.

PARALLELISMS IN JOHN AND MATTHEW.

- Matt. 9: 15... "Can the sons of the bridechamber mourn, as long as the bridegroom is with them?"
 John 3: 29... "The friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." (Luke 5: 34.)
- Matt. 11: 27... "All things have been delivered unto me of my Father." (Luke 10: 22.)
 John 3: 35... "The Father loveth the Son, and hath given all things into his hand."
- Matt. 25: 46... "These shall go away into eternal punishment: but the righteous into eternal life."
 John 5: 29... "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."
- Matt. 11: 27... "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son." (Luke 10: 22.)
 John 10: 15... "The Father knoweth me, and I know the Father."
- Matt. 16: 25... "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Luke 9: 24.)
 John 12: 25... "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."
- Matt. 16: 24... "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Luke 9: 23.)
 John 12: 26... "If any man serve me, let him follow me."
- Matt. 26: 38, 39... "My soul is exceeding sorrowful, even unto death: My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt."
 John 12: 27, 28... "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."
- Matt. 10: 24... "A disciple is not above his teacher, nor a servant above his lord."
 John 13: 16... "A servant is not greater than his lord." (John 15: 20.)
- Matt. 10: 40... "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."
 John 13: 20... "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."
- Matt. 15: 13... "Every plant which my heavenly Father planted not, shall be rooted up."
 John 15: 2... "Every branch in me that beareth not fruit, he taketh it away."
- Matt. 7: 19... "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."
 John 15: 6... "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire." (Luke 3: 9.)
- Matt. 10: 22... "And ye shall be hated of all men for my name's sake."
 John 15: 21... "But all these things will they do unto you for my name's sake."
- Matt. 7: 8... "Every one that asketh receiveth; and he that seeketh findeth." (Luke 11: 10.)
 John 16: 23... "If ye shall ask anything of the Father, he will give it you in my name."
- Matt. 7: 7... "Ask, and it shall be given you; seek, and ye shall find." (Luke 11: 9.)
 John 16: 24... "Ask, and ye shall receive, that your joy may be made full."
- Matt. 26: 31... "It is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."
 John 16: 32... "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own."
- Matt. 16: 19... "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."
 John 20: 23... "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

While the above couplets undoubtedly refer to the same original utterance, there is a marked difference in the phraseology of each member. This would show that they must have been subjected to extensive alteration by either of the two writers. That the alteration should be charged to the author of John is evident both from the amended version harmonizing in style with the rest of that Gospel, and from the fact that whenever Luke repeats one of these sentences, he follows Matthew almost literally. The question then arises, Did the author of John obtain his idea from our present Matthew, or from some other and earlier source? As these passages all consist of divine sayings, they might easily have formed part of that current tradition, with which the primitive Christians were perfectly familiar. Consequently, their presence in both Gospels is no evidence that the author of one obtained his knowledge of them from the other. He could just as well have drawn from this current tradition, and with more assurance, because it was nearer to the original expression. The existence of our Lord's sayings in a collected form during the latter half of the first, and the former half of the second century, can no longer be deemed problematical. Although Papias was the first who referred directly to such a collection under the name of Matthew as the compiler, Clement of Rome, Ignatius and Polycarp, who preceded him, also apparently made use of it, and the author of John's Gospel no doubt did the same. The variation from the present text, evident in all these writers, is a strong proof that they did not quote from our Matthew.

There are, however, three passages, not given above, whose presence in John implies a dependence upon our Matthew, and which therefore have been reserved for special consideration. So close is the parallelism here indicated between the two Gospels, both as to the wording of the passages, and the circumstances which called them forth, that we are forced to admit a connection to such extent between John and Matthew. In Matt. 13: 14, 15, we find a quotation from Isaiah by which our Lord justifies His use of parables in speaking to the people. Now turn to John 12: 39, 40, and we find the same prophecy quoted from, with a slight variation in terms, but in explanation of precisely similar conditions to those which confronted our Lord in the former case. The fact that in the first instance Jesus repeats the prophecy, while in the second it is given by the author of John's Gospel, does not alter the manifest connection between the two. There seems no doubt that the passage in John was suggested by what its author found in Matthew. Again, in Matt. 21: 5 appears a prophecy from Zechariah, showing how Jesus was to make His public entry into Jerusalem. Now turn to John 12: 15, and we find the same prophecy referred to as describing the same manner of entrance. Here is another evidence of connection between these two works, which cannot be ignored. The fact that both these quotations are peculiar to Matthew affords additional proof that John's use of them must have been prompted by that Gospel alone. The third passage is of somewhat different character, but with as conclusive an inference. In Matt. 12: 5, our Lord refers to the fact that the priests in the temple profane the sabbath, but are held guiltless, as justifying what His disciples were compelled to do on that day through hunger. Now turn to John 7: 23, and we find the same excuse offered for an act of healing performed by our Lord on the sabbath. In both instances, the law of Moses is appealed to as allowing profanation of the sabbath under certain circumstances. The fact that our Lord places works of necessity and mercy on a par with priestly functions deals only with his own interpretation of the law. All we have to note is that both evangelists make use of the same reference for the same purpose, showing that one must have drawn from the other.

Can any explanation be offered for this manifest connection between the two Gospels? The reply that John's actual indebtedness to Matthew is limited to three short passages can hardly be deemed sufficient, since only one passage, if thoroughly substantiated, would be necessary to prove that indebtedness. The main question resolves itself into two. Was John to the smallest extent indebted to Matthew? or did Matthew in any respect draw from John? It has been already shown that the very character of John's Gospel precludes the idea of his making any use of the synoptics, or indeed, of any previous work, with the exception of the assumed original production by the apostle himself. It can hardly be supposed that a work which started out on such independent lines would find occasion to use what so greatly differed from it in every particular. And if the assumption that John's present Gospel came first instead of last can be maintained, which is not altogether improbable, then most certainly its author could not have drawn from the present Gospels of Mark, Matthew and Luke. Now let us see what grounds there are for admitting the second query, viz. Did Matthew draw from John? This question must be confined to the final Matthew, since there is every reason to believe that the copy used by Luke did not contain the above noted passages.

In regard to the first passage, or the prophecy quoted from Isaiah, it is not only peculiar to Matthew, but presents every appearance of being a late addition. While all three synoptists note the inability of the people to understand Jesus, Matthew alone cites the prophecy which points to that mental condition, showing that its application must have been made by a subsequent editor. And that the suggestion came originally from John will appear when we compare the two accounts together. First, there is no attempt at mere copying. Though the application of the prophecy is the same in both cases, the circumstances under which each quotation is given are entirely different. Thus Matthew represents our Lord as quoting the prophecy, while John attributes its use to the author of that Gospel. In Matthew, it is applied to the common people, while in John, the hostile Pharisees are made the subjects of its application. Matthew assigns the event to the second year of our Lord's ministry, while John postpones it to the close. In Matthew, it is used as an excuse, while in John, it is condemnatory. Again, there is a manifest improvement in the citation of the prophecy by Matthew over John. Not only

is the form enlarged, but it is made clearer and more emphatic. Matthew also makes a better connection with the context than John, showing more logical relations between the two; but it does not follow that both prophecy and context were introduced in his Gospel at the same time, since the former could be omitted without marring the sense of the latter.

In regard to the second passage, or the prophecy quoted from Zechariah, we find somewhat similar conditions. Here the event is the same, yet though all four evangelists mention the colt on which Jesus made His triumphant entry into Jerusalem, only Matthew and John quote the prophecy which refers to that incident. But while neither evangelist gives the prophecy entire, Matthew's version is fuller than John's. By the substitution of the word 'and' for 'even' which is found in the original prophecy, [due probably to the carelessness of some copyist,] Matthew's reading would make it appear that Jesus rode upon two animals instead of one as stated by the others. Barring this mistake, there is a decided improvement in the quotation as given by Matthew over the mere reference by John; showing that the superior version must have followed the inferior. It is very probable then that the brief mention in John of what had been predicted, suggested to some late editor of Matthew the introduction of the prophecy itself, as a more satisfactory explanation of the actual circumstances.

In regard to the third passage, we find Matthew's solitary allusion to the work of the priests in the temple on the sabbath, as justifying what the disciples of Jesus did on the same day, apparently suggested by what John tells about a similar excuse offered by the Saviour in defence of His healing a man on the sabbath. There appears here another enlargement by Matthew over John, though not so great as in the two preceding instances. For whereas, John confines the apparent profanation to the rite of circumcision, Matthew extends it to every act required of the priests in the temple. In this case we are compelled to assume either that John specialized from Matthew, or that Matthew generalized upon John. And of the two, the latter seems preferable. It will naturally be contended that the original utterance was probably included among the current sayings attributed to our Lord, and that John and Matthew drew direct from them, rather than from one another. This contention appears reasonable, when we consider that each evangelist applied the saying to a different event. But we must also bear in mind that neither Mark nor Luke, who were well acquainted with such collection, make any use of this utterance, and that it was of too important a character to be ignored or overlooked. There seems no doubt then, that the final editor of Matthew, noting this remark in John, perceived what an effective defence it would make against the Pharisees' charge that the disciples of Jesus violated the law by plucking grain on the sabbath, and so included it in the reply of the Saviour to their accusation.

There is every reason to believe then, that none of these three passages can have been suggested to John by what he found in Matthew, but that just the opposite is more likely the case. As the other apparent quotations from Matthew have been shown to be really current sayings of our Lord, not belonging to any Gospel, no ground is left for the old assumption that John was guided in his own work by a knowledge of what the other evangelists had written. The question appearing at the head of this article may therefore, be fairly decided in the negative. This does not preclude the idea that in a certain sense John was the last of the four. We know that he was preceded by the *Logia*, attributed to Matthew, and there is no doubt that Mark's original collections also appeared at an earlier date. While nothing definite can be said about Luke's first publication, it is very clear that part of his work must have been written at some previous time. But our contention applies exclusively to the Gospels in their present form, after they had undergone the final revision, and been accepted as canonical. While John may have experienced some changes—notably, the insertion of the story about the woman taken in adultery, it is quite likely that the first complete form has been transmitted to us without any material alteration; since the work seems to have had a higher estimate placed upon it than any of the others, and to have been kept free from all attempts at revision. In its original and present state it therefore comes first, and should be regarded as the leading Gospel, however it may be ranked in order of composition.

IRREGULAR ARRANGEMENT.

A close examination of the Gospel according to John will reveal a strange lack of continuity between its several parts; certain passages presenting the appearance of having been transposed from their proper place to another irrelevant portion of the work. Various theories have been advanced to account for this displacement, the most ingenious being that the Gospel was originally written in a series of short books or sections, which afterwards became accidentally disarranged, and were then copied into a single roll or volume by some one not acquainted with the proper order. This theory however, appears as if designed to fit the case, rather than as a natural explanation of the phenomenon; and is quite untenable from the fact that the misplaced sections vary in length from a single verse to an entire chapter. Again it has been conjectured, that John left his Gospel in the form of separate discourses rather than a complete work, and that some disciple, in arranging them, got the sheets accidentally misplaced. If the record of each discourse was confined to a single sheet or roll, there would have been some regularity in the displacement instead of the lack of system that seems to prevail. And if each record extended over several sheets, their displacement would have shown more radical results than now confront us. In fact, we cannot conceive how the present disarrangement could have been brought about, or under what disadvantages the compiler labored in putting the various parts together.

In order that the reader may fully comprehend the nature and extent of this difficulty, we give one of the schemes by which it is proposed to reconstruct this Gospel, so that its various sections will follow one another in logical order. To make the proposed changes more distinct, we have italicized the transposed sections.

PROPOSED ORDER OF JOHN.

John.	Event.	John.	Event.
1: 1-18...	Manifestation of the Word.	11: 1-44...	Raising Lazarus from the dead.
1: 19-28...	Ministry of John the Baptist.	11: 45-57...	Conspiracy against Jesus.
1: 29-34...	Baptism of Jesus.	12: 20-36...	<i>Glorifying Christ.</i>
1: 35-51...	Call of four disciples.	12: 1-11...	Anointing of Jesus.
2: 1-12...	Changing water into wine.	12: 12-19...	Public entry into Jerusalem.
3: 22-36...	Sojourn in Judæa.	12: 42-50...	Many believe in Christ.
4: 1-42...	The woman of Samaria.	12: 36-41...	Jesus hides Himself.
4: 43-45...	Return to Galilee.	2: 13-22...	<i>Purifying the temple.</i>
4: 46-54...	Healing the nobleman's son.	2: 23-25...	<i>Jesus distrusts the people.</i>
6: 1-14...	Feeding the five thousand.	13: 1-20...	Washing the disciples' feet.
6: 15-21...	Walking on the sea.	13: 21-30...	Announcing the betrayal.
6: 22-51...	Discourse on the bread of life.	13: 31-35...	Jesus announces His departure.
6: 52-59...	Allegory of the Lord's Supper.	15: 1-27...	<i>Discourse on Christian love.</i>
6: 60-71...	Murmuring at the words of Jesus.	13: 36-38...	Assurance of Peter.
5: 1-18...	<i>Healing the impotent man.</i>	14: 1-31...	Discourse on Christian faith.
5: 19-47...	<i>Discourse on the Father and the Son.</i>	16: 1-33...	Discourse on Christian peace.
7: 14-24...	<i>Discussion with the Jews.</i>	17: 1-26...	The prayer of Jesus.
7: 1-9...	Murmuring against Jesus.	18: 1-11...	Betrayal of Jesus.
7: 10-13...	Secret journey to Jerusalem.	18: 12-14, 24 }	Jesus before the high priest.
7: 25-31...	Questions concerning Jesus.	18: 19-23 }	
3: 1-21...	<i>Visit of Nicodemus to Jesus.</i>	18: 15-18 }	Denial by Peter.
7: 32-36 }	Attempt to arrest Jesus.	18: 25-27 }	
7: 45-52 }		18: 28-40 }	Jesus before Pilate.
7: 37-44...	Dispute among the people.	19: 1-16 }	
10: 22-24...	<i>Jewish questioning of Jesus.</i>	19: 17-27...	Crucifixion of Jesus.
10: 1-18 }	Christ as the good shepherd.	19: 28-42...	Death and burial of Jesus.
10: 25-30 }		20: 1-10...	The Resurrection.
10: 31-39...	Attempt to kill Jesus.	20: 11-18...	Jesus appears to Mary Magdalene.
9: 1-41...	<i>Restoring sight to man born blind.</i>	20: 19-29...	Jesus appears to the apostles.
10: 19-21...	<i>Division among the Jews.</i>	21: 1-14...	Appearance of Jesus at Sea of Tiberias.
8: 12-59...	<i>Christ's oneness with the Father.</i>	21: 15-23...	Jesus commissions Peter.
10: 40-42...	Retiring beyond the Jordan.	20: 30, 31 }	Unrecorded events.
		21: 25 }	
		21: 24.....	<i>Attestation of the writer.</i>

The foregoing scheme is based partly on Tatian's *Diatessaron*, and partly on internal evidence. At first sight, it presents a more logical and systematic arrangement of the Gospel than now exists; but otherwise, there is not the slightest ground for supposing that it accords with the original form. So far as Tatian is concerned, his free and indiscriminate treatment of the Gospel text, whereby he changed both words and order so as to produce a consecutive narrative, would preclude us from placing any reliance on his arrangement. As to internal evidence, we are of course dependent on the present state of the text, irrespective of what changes may have crept in since the original compilation, and which, if known, might materially alter our ideas about the proper position of the various parts. But even the present reading does not justify all of this proposed transference.

One cause of the belief that certain passages were wrongly placed is probably due to the misapprehension of leading words or expressions. Thus the statement in John 3: 22 that Jesus and his disciples came into the land of Judæa, does not apparently harmonize with the visit of Nicodemus recorded in the verses immediately preceding, because Jesus was manifestly in Jerusalem when that event took place. Consequently, this visit has been transferred to a later period in the ministry of Christ. Now, if we understand by the expression "land of Judæa" the country round about Jerusalem, since Jesus might then prefer to prosecute His mission without rather than within the Holy City, no difficulty will be experienced in retaining the present order. Besides, if this visit of Nicodemus be transferred, as proposed, to the middle of the subsequent feast of Tabernacles, whose occurrences are noted in John 7: 14-52, it will not agree with the reference to Nicodemus in John 7: 50, as the expression there used "he that came to him before" certainly requires a longer interval than three days at the utmost, fixed by such assignment.

Again in John 8: 59, concluding the discourse on Christ's oneness with the Father, we read that the Jews took up stones to cast at Him; while in John 10: 31, concluding the discourse on Christ as the good shepherd, it is stated that "the Jews took up stones again to stone him." As these are the only two instances of the kind in John's Gospel, it is very evident that the presence of the word 'again' makes the article in which it appears follow the one containing the former expression, according to the present arrangement. Yet in spite of this, the order has been reversed, on the ground that when Jesus exclaimed "I am the light of the world" (John 8: 12), which occurs at the beginning of the first mentioned article, He referred to His miracle of restoring sight to one born blind (John 9: 1-12), which is made to follow John 10: 39, occurring at the end of the last mentioned article.

Another apparent cause of this irregular arrangement was the addition of new material to the original draft of the Gospel. One notable instance may be derived from the misappropriate position of the remark "Arise, let us go hence," occurring at the end of chapter 14:, but in the very midst of what is now regarded as the farewell discourse of Jesus to His apostles. This singular misplacement leads us to infer, that after the first compilation had been written out, more papers, apparently by the same author, were discovered, and introduced here in a succeeding copy, as the most appropriate place, but without any attempt at logical connection. They constitute what is now comprised in chapters 15: 16: and 17: of the present Gospel. The expression "Arise, let us go hence" was allowed to remain, either from being overlooked, or because the copyist did not feel authorized to make any change. Some time afterwards chapter 21: was also added, apparently for a special purpose, though the accepted reason may be wide of the mark.

Lastly, we must bear in mind that it was apparently not the intention of the compiler of John to arrange that Gospel, with the exception of what relates to the first and last days of our Lord, in chronological order. In bringing together the various incidents and discourses, he seems to have been guided more by topical reasons than historical sequence. Events which seem to us misplaced, like cleansing the temple, and healing the impotent man may have been assigned to their present position for a special purpose, perhaps to inculcate some doctrinal lesson. In fact, the Gospel may be considered didactic rather than narrative; since the greater portion consists of discourses based on selected incidents, which do not always follow in the order of their occurrence.

If this view of John's Gospel be admitted it will simplify matters very much; since not being obliged to treat that work as a history, and allowed to accept it as a religious exposition, we may regard the narrative parts as subordinate to and merely illustrative of the doctrinal features.

The above scheme may therefore be set aside as too radical for acceptance. But this does not do away with the fact that a certain amount of displacement still exists, as most investigators now grant, nor free us from the necessity of determining how it could have come about. In view of our limited knowledge as to the origin of the work, any suggested explanation must be more or less hypothetical. That the original author did not live to complete his work, and that it was put together after his death by some scribe seems clear; and that mistakes in the proper arrangement of the papers thereby happened is a natural conclusion. Had the author lived, his work would probably have presented a far different appearance, and many objections, now raised, would have no cause for existence. The various inconsistencies may then be traced to the gathering together of miscellaneous articles by some one who did not pay sufficient attention to their logical connection, and who overlooked errors which would have been corrected by a skilful hand. Who this author was we have no means of determining. It is very evident, however, that close relations must have existed between him and the scribe who gave out the first copy of the book. Perhaps, one was a secretary or amanuensis in the employ of the other. At any rate, no question seems to have been raised as to the actual authorship of the work. It is also evident that the author must have been a person of considerable consequence, occupying a high position in the Church, since his book was received with a respect and reverence which it ever after retained. That he was known as John must likewise be regarded as a settled matter, since no other name has ever been associated with the production. Hence the very natural mistake that he must have been John the Apostle, a mistake that was allowed to remain uncorrected, because it not only added to the value of the work, but ensured its universal acceptance in the Church. This may not be the real origin of the Gospel, nor the true reason for its irregular arrangement, but neither hypothesis presents any serious difficulties to overcome, and both can be accepted as a most likely substitute for the truth.

CONFIRMATORY PASSAGES.

Another unique and rather questionable feature of John's Gospel is the repeated presence of passages designed to confirm some previously noted incident, or to reiterate what had been said about a certain person. Only one instance of this kind appears in the synoptic accounts, viz., where Jesus is represented as referring to two distinct cases of multiplying loaves and fishes (Mark 8: 19, 20; Matt. 16: 9, 10): which Luke omits as doubtful. But John resorts to the device so often, and frequently without any apparent necessity, that we are warranted in bringing it under special consideration. A complete record of these confirmatory passages is given, with the event or characteristic to which they refer.

"When he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast" (John 4: 45): — confirming John 2: 23.

"He came therefore again unto Cana of Galilee, where he made the water wine" (John 4: 46): — confirming John 2: 1-11.

"Nicodemus saith unto them [he that came to him before, being one of them]" (John 7: 50); "There came also Nicodemus, he who at the first came to him by night" (John 19: 39): — both confirming John 3: 1-21.

"He went away again beyond the Jordan into the place where John was at the first baptizing" (John 10: 40): — referring to John 1: 28.

"Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead" (John 12: 1); "They came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead" (John 12: 9); "The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead" (John 12: 17): — all confirming John 11: 1-44.

"These therefore came to Philip, who was of Bethsaida of Galilee" (John 12: 21):—referring to John 1: 44.

"Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people" (John 18: 14):—confirming John 11: 49-51.

"One of the servants of the high priest, being a kinsman of him whose ear Peter cut off" (John 18: 26):—confirming John 18: 10.

"Reach *hither* thy hand, and put it into my side" (John 20: 27):—confirming John 19: 34.

"Who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?" (John 21: 20):—confirming John 13: 23-25.

In addition to the above illustrations, two of the apostles are represented in this Gospel as exhibiting an infirmity which each display on different occasions. Thus we read in John 14: 8, "Philip saith unto him, Lord, show us the Father, and it sufficeth us;" which recalls an earlier utterance by the same apostle in reference to feeding the multitudes, "Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little" (John 6: 7). Again we read in John 20: 25 concerning Thomas, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe;" which recalls a former remark by the same apostle referring to the death of Lazarus, "Let us also go, that we may die with him" (John 11: 16); and another one referring to the notice of departure by Jesus, "Lord, we know not whither thou goest; how know we the way?" (John 14: 5) Both apostles thus manifest a lack of faith in the supernatural attributes of their Master, which in either case is represented as displayed on more than one occasion. Doubting Thomas and sceptical Philip appear to have been creations of John, as neither of these apostles are thus described by the other evangelists, nor referred to in any way than as belonging to the Twelve. It would seem however, as if the editor of this Gospel thought that his statement regarding such weakness on the part of these two apostles might not be readily accepted, and so applied it to several incidents, thus offering a cumulative evidence, and making one example confirm the other.

To crown all, this editor, after describing what happened when a Roman soldier pierced the dead body of Jesus with a spear, makes the following statement, "And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe" (John 19: 35). Are we not led to conclude from such words that their writer feared his report of the issue of blood and water from the pierced side of the Saviour would not be credited, and therefore deemed it necessary to add a personal affirmation? And is not such affirmation an exception to the general practice of authors when recording what they know to be true? An appended assurance does not always carry the truth of a statement. In fact, it more often leads one to suspect that such statement is either false or greatly exaggerated. Peter's denial of his Master was not helped any when he began to curse, and to swear. That served rather to increase the suspicion; and he was only allowed to depart because no orders had been received to arrest any of the followers of Jesus. So when the editor of John's Gospel desired a certain occurrence [which seems incredible of belief, and can only be regarded as a miracle,] to be received as true, and seeks to enforce his statement by the personal assurance of an eye-witness, we are naturally led to doubt whether he wrote from actual knowledge, or relied upon a story told by some one else. Ordinary writers are not in the habit of insisting on the truth of what they record, or guaranteeing such records by personal assurance. They simply state the fact, and rely upon their general integrity to ensure its acceptance. Had this editor left out his personal assurance, we would have been more willing to accept the statement it was designed to confirm. But his very resort to such a device compels us to infer that he feared the story would be questioned, and so took this means to prove its reality. It would seem as if he entertained the same fear respecting the entire Gospel, for at its very close he finds it necessary to make the following strong affirmation:—"This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true" (John 21: 24). Could any stronger assurance have been given? Our great wonder arises from finding it in a Gospel which should have been deemed superior to any attest.

To whom then may we attribute these confirmatory passages, and for what reason were they inserted in the Gospel? It is clear that the apostle John could have had nothing to do with them, since they are entirely at variance with his traditional character, while nearly all refer to events which he probably never recorded. Nor can the author of the papers, which constitute the bulk of the Gospel, be charged with their insertion; for he could have had no occasion to employ any such device. As to the secretary who gathered these papers together, his work was limited to their arrangement and copying out in permanent form, and such references would never occur to him. It was probably not till this arranged Gospel had been subjected to public criticism, and doubt cast on the veracity of some of its statements, that measures were taken to allay such doubt by the introduction of the above noted passages. And so great was their success in the object aimed at, that even to this day those passages are pointed out as incontestible evidence of the truth of the Gospel.

Another peculiar characteristic of this Gospel, akin to the above anomaly, is the constant reference of John to himself as "the disciple whom Jesus loved." Assuming that John wrote this Gospel, such an expression appears both unnatural, and uncalled for. Not only do we fail to find throughout the synoptics the slightest warrant for any such distinction, but the three occasions therein noted on which our Lord is recorded as addressing Himself particularly to the sons of Zebedee imply censure rather than praise. (See Mark 9: 39, 10: 39, 40, 14: 41.) And even if John had so endeared himself to the Saviour as to be loved above all the other apostles, he should have been the last one to mention that fact. Nor can we believe, from the various reports of him at every hand, that he ever did so. Consequently, this continual reference to himself as such is one of the strongest proofs that he never wrote the present Gospel.

Notwithstanding then the elaborate attempts by some of our ablest scholars to prove that John did write this Gospel, the matter cannot be regarded as settled until the above anomalies have been fully explained. These anomalies are not mere individual conceits, but stand out clear and distinct on the pages of the Gospel, and can neither be lightly regarded, nor wilfully swept aside. It must be admitted however, that there is a general desire to connect our John with this Gospel, and perhaps these scholars are only doing what they conceive to be their duty in seeking to gratify that desire. We have no wish to complain of their devotion, as we have no reason to doubt their fairness, but even sincerity and learning cannot ignore facts. Perhaps those who are accustomed to regard matters in one light may not deem it worth while to try another. Many accidents, however, happen to people crossing thoroughfares, because they neglect to look on either side of them as well as in front. And so, many a wrong position is maintained, because writers fail to treat a matter from all points of view. As safety in the one case can only be secured by looking both ways, so truth in the other can only be attained by considering both sides. Not only the truth, but the whole truth should be aimed at in every investigation. If we have presented questions as to the authorship of this Gospel which may be deemed unimportant and not convincing, it has only been from a desire to obtain the whole truth; and all we ask is that judgment be suspended till those questions are satisfactorily answered.

CHAPTER XXIII.

SUMMARY OF THE WORK.

A BRIEF survey of the entire field embraced within the present work may prove valuable as a reminder of what we have endeavored to set forth. Such survey will naturally divide itself into two parts, designated as textual and historical.

TEXTUAL.

The first thing noticeable about the Four Gospels is that Matthew, Luke and John contain features, not only peculiar to themselves, but entirely different from anything found in Mark. This will lead to the natural conclusion that Mark's Gospel must have preceded the three others; perhaps in its original form by a considerable period. This latter supposition is evident from the fact that some time must be allowed for the development of traditions which were unknown or in a crude state when Mark began to write. Another peculiarity is the occasional repetition of the same incident by Matthew, Luke and John, but presented in a different form, and assigned to a different place; showing that independent traditions of such events must have been in existence when they wrote, and that in these particular cases each evangelist exercised his own judgment both as to selection and assignment. Again, in the several accounts of the risen life of Jesus, given by Matthew, Luke and John, we note that, with one exception, no two records agree in any respect; but each evangelist appears to have chosen what he deemed the most appropriate incidents from the mass of tradition current in his time. From which we may conclude that the early Christians had no clear idea of this supernatural manifestation by their Lord and Master, but seem to have developed a series of wonderful stories out of the simple testimony of St. Paul and the other apostles as to the actual appearances of Jesus. We are further led to infer that, in their present form, John's Gospel preceded all the others, from the surmise that it afforded suggestions to Luke, from its peculiar selection of the various names applied to Peter, and from its use of certain geographical terms. It is a very significant fact that this Gospel is the only one which proclaims the divinity of Christ in clear and emphatic terms. Such peculiarity might indicate a much later date than is given to the others, were it not evident that the school, from which that work emanated, was far in advance of the Church at large, and probably, through its Gospel, had considerable influence in shaping the belief of the remaining Christian communities.

Another characteristic feature is the intimate relationship between Mark, Matthew and Luke, while John occupies a distinct and independent position. For this reason, the three first named Gospels have been termed synoptic, as covering to a great extent the same ground, and treating it in a similar way. The interdependence of these three works appears both from their similarities and from their differences. As to their similarities, the vast amount of parallelism, in ideas as well as in words, can be explained in no better way than by conceiving that Mark came first, and wrote the primal Gospel; Matthew came second, and while presenting much new matter, embodied nearly all of Mark's Gospel within his own; Luke came third, and though exercising his judgment in the choice of subjects and their mode of expression, followed Mark and Matthew very closely. As to the differences, they are only what we would expect from writers having special ends in view, and adopting distinct methods of treatment. But these differences are manifestly based on a knowledge of one another's productions, since in no other way can we account for their existence. While Luke, who exhibits the greatest amount of

such difference, never departs so far as to conceal the source from which he drew, and no trouble is experienced in picking out the very passages in Mark or Matthew on which his own readings were based. A further and very strong proof of this interdependence is the wonderful unanimity of arrangement adopted by each evangelist. With very few exceptions all three writers follow the same order of events from beginning to end:—a phenomenon which can be accounted for in no other way than by a knowledge of one another's writings, and a close reliance of both second and third on the order established by the first. This could also have resulted from each writer using a prior independent Gospel as his guide; but while no trace of such work can be found, its conception is entirely uncalled for, since the Gospel of Mark will answer every purpose, and can be safely accepted in its stead.

A third anomaly is the radical difference between Luke and Matthew in their respective accounts of the Nativity. And as in both Gospels these accounts have the appearance of a prelude or prefix, the usual mode of overcoming this difficulty has been to suppose that they were written by persons ignorant of one another's productions, and joined to the main works at some later time. But since the introductory part of Luke's Gospel and the rest of the book present convincing evidence of having emanated from a single writer, this theory, so far as concerns that evangelist, must be given up. The omission of the Magi story, which many believe to have been a late addition to Matthew, would do away with the main conflict between the two narratives, and allow us to treat the longer one as an elaboration of the shorter and earlier tradition. It is better, however, to regard Luke's account as a beautiful picture, symbolical of the love and reverence entertained for the Christ child, and in full accord with the general desire to render Him every possible honor.

A fourth characteristic appears in the construction of Luke's Gospel. This indicates that the author of that work must have exercised an editorial and critical judgment in the selection and presentation of his matter. At the same time, his variation from Mark and Matthew shows that he did not consider either as eye-witnesses of the events they described, or as possessing any better knowledge of those events than he had. While Mark may have been highly esteemed as reflecting Peter's teaching, and recording Peter's testimony, his statements were not accepted as infallible, since, at the best, they could only be deemed second-hand. Neither was Matthew regarded in any better light, for while the apostle himself could have attested to the truth of every statement put forth, it is evident that the compiler of his Gospel did not enjoy the same advantage. Luke therefore saw no reason for not following his own opinion in matters where he believed his predecessors to have been mistaken. The several discrepancies resulting from this independent treatment prove that the Luke of the Gospel cannot be identified with Luke, the companion of Paul, for in that event he would have been a contemporary of the apostles, and able to obtain direct and accurate information concerning the ministry of Jesus. And as both Mark and Matthew would in such case occupy the same position, and enjoy the same advantage, no variation in their respective statements could possibly have happened.

In the fifth place, it is manifest that while John offers some resemblance to the synoptists, his contrasts are so great, that we can only account for the directly opposite features by conceiving the presence of two distinct works in the same Gospel. Whatever accords with Mark, Matthew or Luke, may be safely ascribed to the apostle John. Whatever is different, must have emanated from some other person. How much this person contributed may not be easily determined, though from the similarity of style most of that work has been ascribed to him. At the same time, it appears to have undergone a final revision by some one who subsequently took the production in hand, and brought it to its present condition. In examining this work we discover certain defects which mar its general excellence. Some of these, like the irregular arrangement, are of minor importance, and could be easily remedied. Others, like the confirmatory passages, present a more serious aspect, and impel us to doubt the authenticity of the statements they were designed to confirm. In fact, there is such a strange combination of truth and fiction throughout this Gospel, that investigators may well be pardoned for entertaining directly opposite views of its character. Whatever may have been the design of the original author in writing this work, he could not have meant it to supplement

the other Gospels, since it occupies an independent position, with distinct and to some extent contrary purposes. Perhaps the fairest course is to regard the Gospel of John in the light of a companion work to the Revelation of John, intended to offer an allegorical representation of the ministry of Christ on earth, as the latter gave a figurative description of the reign of Christ in heaven. This would not conflict with the presence of historical parts, or those based on fact, as these latter were merely introduced to give character to the book, and to make it appear as an actual narrative. Clement of Alexandria applies the term 'spiritual Gospel' to the work in contrast to 'corporeal Gospels' put forth by the other evangelists.

The probable origin of the Four Gospels appears to have been as follows:—

During our Lord's ministry no systematic attempt was made to record either His words or His works; but when the apostles began to preach, they described various incidents which they had witnessed, and repeated various sayings which they had heard. After a while, one of their number—presumably Matthew—was commissioned to write down those sayings, which he did in their original or Aramaic form, until a considerable collection had been made. This was probably enlarged from time to time by other compilers:—the entire work being known as "The Lord's Oracles," and credited to the above named apostle.

About the same time, Mark, a follower of Peter, set down whatever he heard relative to the ministry of Christ, both from that and other apostles, with whatever was told him by further eye-witnesses concerning the things which Jesus said and did. This collection was afterwards systematically arranged and enlarged, thus becoming the most authoritative and reliable record of Christ's ministry. In this revised form it was presented to the Church as "The Gospel according to Mark." At a much later date, this Gospel underwent another and more complete revision, by which many of its accounts were changed, and adapted to the comprehension of the Roman Christians. Thus Mark may be truly regarded as the first collected and the last revised Gospel.

Shortly following Mark's first revised Gospel, Matthew's "Oracles" was taken in hand, translated into Greek, arranged in regular discourses, like the Sermon on the Mount, and the denunciation of the scribes and Pharisees, to which other discourses were added compiled mostly from Mark, like the charge to the twelve apostles, and the Eschatological discourse, with a number of parables from an unknown source. Among these were interspersed various incidents of our Lord's ministry, also taken principally from Mark:—the entire work being designated as "The Gospel according to Matthew."

Some time during the first century, probably before the destruction of Jerusalem, the apostle John is supposed to have written a short Gospel dealing with the most prominent events in the ministry of Jesus. After John's death, this account was taken up by one of his followers, and made the basis of a long and elaborate work. The various parts of this work appear to have been arranged by a secretary or copyist after the author's death, and then issued as "The Gospel according to John." Its general design was apparently to present an ideal view of Christ, placing Him in a new and superior light, and giving Christians a higher conception of the Saviour than would be derived from an ordinary Gospel narrative.

Last of all, some one undertook to write a Gospel for the Gentile Christians. It was based mainly on the existing Gospels of Mark and Matthew, while also indebted to other records, as the Gospel of John, the Gospel of the Hebrews, etc., and to various traditions current in his day. He treated every event from a new standpoint, rewrote many of the narratives, and arranged the discourses according to his own ideas. This work was known, probably from the first, as "The Gospel according to Luke."

So far as can be determined, the true chronological order of the present Gospels is John, Mark, Matthew and Luke; though the canonical order gives the first place to Matthew on account of his "Oracles," which in all probability was the first Gospel composition, and the last place to John, because his Gospel appears as an independent, and in many respects superior work. This order also accords with the earliest traditional arrangement of the Gospels; though, in spite of tradition, many of our best scholars are giving the first place to Mark, and may eventually rank John ahead of all the others.

HISTORICAL.

When Papias issued his *Exposition* about A. D. 130, certain works by Mark and Matthew were in existence. These works, however, cannot be identified with the present Gospels of Mark and Matthew. They must, therefore, have been what Papias describes them to be, viz., 'Oracles,' or sayings of our Lord, collected by Matthew, and a list of the things said or done by Christ, written down as Mark remembered them from the preaching of Peter. When Marcion came to Rome in A. D. 140, he brought with him a Gospel which has been identified with that of Luke. Now it has been shown that the present Gospel of Luke is based upon the present Gospels of Mark and Matthew, while many particulars appear to have been drawn from the Gospel of John. Hence it may be inferred that all three works were known to the author of Luke, but as they were apparently not known to Papias, they must have come into public notice after that father wrote. Therefore the publication of all four Gospels may be assigned to the interval between A. D. 130 and 140. Although the Gospel adopted by Marcion has long ceased to exist, Tertullian and Epiphanius have together given a very full synopsis of the work, thus affording us a fair idea of its contents.

It would then have been very easy to determine the condition of Luke at the time of Marcion were it not for the fact that both the above writers accused this teacher of mutilating his Gospel; — in other words, of erasing from it such passages as militated against his peculiar theories. There is no doubt that some erasures were made, though not so many as has been declared. For instance, Marcion's Gospel omits the long account of the Nativity, the boy Jesus in the temple, the ministry of John the Baptist, the baptism of Jesus, the genealogy of Christ, and the temptation in the wilderness; — all found in our Luke. As Luke's account of the ministry of John the Baptist, the baptism of Jesus, and the temptation in the wilderness seem to have been drawn from Matthew, it is evident that they must have been in the original Gospels of both evangelists; since we can imagine no reason why Luke should omit them from his first record, and then introduce them into his second. As to the genealogy of Christ, the fact that Luke traced a longer and different line of descent than what is given by Matthew, shows a desire to improve upon the record of his predecessor, and is a sure proof that the original Gospels of both evangelists contained these tables. It can then be taken for granted that the above noted passages were among Marcion's excisions. While the intimate connection between Luke's account of the Nativity and the rest of his Gospel may be admitted, we are not thereby obliged to assume that this story formed part of the original work, since it could have appeared in a second edition issued by the same author, and was probably put forth for the purpose of counteracting the false teaching of Marcion. The account of the boy Jesus in the temple would also appear at the same time, as in harmony with and perhaps suggested by a Jewish custom. As the two narratives immediately precede the beginning of Marcion's Gospel, we can readily conceive them to have been late additions to Luke, and not susceptible therefore to any excision by the heretic.

Marcion has been accused of dropping Luke's name from his Gospel, yet Justin Martyr, contemporary with him, did practically the same thing. Throughout the writings of the latter there is not the slightest reference to Mark, Matthew, Luke or John, as the authors of Gospels, though John is credited with the Revelation. It would thus seem as if both condemned heretic and esteemed martyr entertained the same doubts respecting the attributed authorship of those works; one making a single selection which he preferred to be nameless, the other grouping them all under the general title of "Memoirs of the Apostles." As to what part the four designated evangelists had in the production of those works, neither writer expressed any opinion, evidently believing that their names as applied were mere titles, and did not afford any proof of actual authorship. It is not until the time of Irenæus that the Four Gospels emerge from their obscurity and appear as distinct and recognized productions by Matthew, Mark, Luke and John. This fact has often been urged as proving the antiquity of these Gospels, since such established position could only have resulted from a long continued trial and final acceptance by the Church. The argument, however, is not so strong as might at first sight appear. When the Four Gospels were first selected out of the mass of literature

relating to our Lord's life and ministry, and regarded as canonical, cannot be determined, but at the time Irenæus wrote there must have been considerable doubt about such selection. In his work *against Heresies*, issued A. D. 180, he presents some fanciful arguments why the Gospels cannot be either more or fewer in number than four. This would indicate a discussion at that time on the very point as to what and how many Gospels should be chosen; thus intimating that the matter had not then been settled. Had our Four Gospels been standard works, long selected and in continuous use by the Church, no such argument would have been necessary.

Up to the time of Irenæus then, the Four Gospels do not seem to have attained any special prominence in the Church. Probably they were ranked among a number of similar works supposed to have been written during this period, of which a few specimens, as 'the Birth of Mary,' 'the Birth of Christ,' 'the Infancy of Jesus,' and 'the Gospel of Nicodemus' have been preserved. Perhaps it was the existence of so many books of this character that led Justin Martyr to include them all under the general head of 'Memoirs,' instead of singling out the most prominent, and giving their individual titles. And perhaps too, this writer knew as little about the real authors of these productions as we do, and so followed the current belief by attributing them to the apostles. Had our Four Gospels been recognized by the Church as canonical in Justin's time, to the exclusion of all others, that father would certainly have mentioned such a fact, and not contented himself with a mere general expression. He would have served his purpose far better by citing the names of Matthew, Mark, Luke and John, as authors of certain recognized Gospels, than by referring to them merely as "apostles and their followers," and putting their works on a level with all others of the same class.

One of the recent arguments advanced to support the genuineness of the Gospels is that in the early years of the Church good writers were very few, and that no one with the skill and ability to produce such works would have hesitated to acknowledge their authorship. Notwithstanding this claim, it is an undoubted fact that several writings, of such superior excellence as to be admitted into the sacred canon, were attributed to other than their real authors. The Epistle to the Hebrews was thought from the earliest times to have been written by St. Paul, but it is now generally admitted not to be his production. The same may be said respecting the Second Epistle of St. Peter. Here are two books which were not acknowledged by their real authors, one of them being a very able document which would have reflected great credit on its writer. When we go outside the New Testament, we find any number of books ascribed to other than their real authors, generally to persons of note, like the apostles, or early disciples, or apostolic fathers, who were not living at the time said books were written. So far then from the above argument having any force, we find that it proves just the opposite to what its assertor claims;—the acknowledgment of writings in the primitive Church being the exception rather than the rule. And there was good reason for this. In those days of fierce persecution to admit oneself a Christian was fraught with great danger, but to write a book over one's own signature advocating Christian principles was equivalent to signing one's death warrant. And though thousands willingly accepted martyrdom rather than prove recreant to the faith, there was no desire to court such a fate by reckless exposure. The personal honor derived from writing a book did not counterbalance the certain risk encountered by its acknowledgment.

If there appears so much uncertainty as to the actual authors of the Four Gospels, we are equally at a loss to determine how near our present version of these Gospels approaches the form of the original writers. No other extant work of the first or second century gives us any adequate idea of the real text. Various quotations from what are claimed to be such Gospels appear in the writings of Church fathers who lived during this period; but so far from corresponding with our present version, they might as well have been drawn from entirely distinct works. Even the most conservative writers are obliged to admit that our Four Gospels derive no support from the testimony of these fathers. If they existed and were generally known when such testimony was rendered, then they stand out clear and distinct against a surrounding darkness which is as impenetrable to modern sight, as it is unsatisfactory to modern search. Under these circumstances, our acceptance of the Four Gospels as apostolic in origin and authorship becomes a matter of faith and hope.

CHAPTER XXIV.

THE GOSPEL ACCORDING TO THE HEBREWS.

IN connection with our study of the Four Gospels we wish to call attention to another Gospel, for whose consideration no proper place could be found within the body of our work, and which is therefore introduced here as an appendix. The chief value of this Gospel consists in the light it throws on the views entertained by the early Church fathers respecting the various books on the life and ministry of Christ that came to their notice, and which particular ones were deemed worthy of acceptance for use in religious teaching and worship. It also has an important bearing on the subject of inspiration; since if a Gospel, which appears to have been more highly esteemed than any other of that time, was not deemed fit for the sacred canon, the question naturally arises—On what particular grounds were the present four chosen? and what were the reasons for regarding them as inspired? A brief history of this work is submitted.

Beginning with the second century many traces are found of a Gospel apparently distinct from any known to us. The precise character of this work has not been determined, nor can any conjecture be formed as to its author. Under various names, such as the Gospel according to Peter, the Apostles, Hebrews, Egyptians, Nazarenes, Ebionites etc., it seems to have had a wide circulation in the early Church, and to have been held in high esteem. References to it are found older than to any of our canon Gospels. Quotations from it appear in the Epistles of Ignatius, one of the earliest Church fathers. Hegesippus, the first Church historian, and Origen, the great commentator made use of it in their writings. Eusebius placed it among the disputed books, along with the Apocalypse, while Jerome translated it twice, into both Greek and Latin. As late as the middle of the fifth century, Theodoret found it in circulation among both heretic and Christian communities. There are more references to this work by early Church writers, than to our own Canonical Gospels. Some of these writers seem to have regarded it as the original Hebrew of Matthew's Gospel. Others supposed it to have been identical with the "Memoirs of the Apostles" from which Justin Martyr extensively quoted. Others still imagined it to have been a corrupt form of Matthew's Gospel adapted to various communities of Jewish Christians. While a fourth class believed that Tatian relied upon it in constructing his *Diatessaron*. That it was a distinct work, known more generally under the name of "The Gospel according to the Hebrews," seems to have been the prevailing opinion. And perhaps, there was an early attempt to include it among the sacred writings approved by the Church. In fact, from the argument of Irenæus above noted, we might naturally assume that some had proposed it as a fifth Gospel, to be admitted on equal terms with the other four. Notwithstanding all this, the Gospels of Matthew, Mark, Luke, and John were eventually admitted into the sacred canon, and the Gospel according to the Hebrews rejected. It may be however, that some parts of that Gospel were incorporated with the others. According to Eusebius, Papias narrated a story found in it about a woman accused before the Lord of many sins, which is probably identical with the story of the woman taken in adultery, introduced at a later period into the Gospel of John. And perhaps, many parts of Matthew's Gospel peculiar to that work may also have been derived from the same source. On the supposition that the best passages in this Hebrew Gospel were thus utilized, it is easy to understand why a production, so highly esteemed by many of the early fathers, should nevertheless have been rejected from the canon of the New Testament. Its admission would simply have involved a needless duplication of identical parts.

CHAPTER XXV.

CONCLUSION.

It may now be fairly inferred that our present Four Gospels are the result of a growth and development extending over a period of probably two hundred years. Beginning with the first attempt of Matthew to make a collection of our Lord's sayings, and ending with the collation of copies by Origen for his commentaries on the Gospels, these noble works seem to have benefitted from the best minds of the primitive Church. How much was due to their original authors, and how much was gradually added from time to time is beyond our power to determine. That the Gospels in their present form are not identical with their earliest condition is evident on the smallest research. That they have undergone many and material changes has been proved beyond doubt. Every reference to, every use of, every citation from these Gospels by various writers during those two centuries in their epistles, apologies, doctrines, harmonies, expositions, etc., clearly show that what they knew about the actual contents and readings does not fully correspond with what we know of the same, that more or less variation must have existed between the copies they used and those in our possession. So far as the text goes, our Gospels cannot be regarded as any earlier than the middle of the fourth century, or the probable date of our oldest Greek manuscript—the Codex Vaticanus. Syrian manuscripts of still older date have been discovered, but they are not considered authoritative by scholars. While this Codex was no doubt copied from an early manuscript, we have no assurance either as to the precision of the copy, or the antiquity of the work copied; so that practically what we now receive as the sacred record is no nearer the original draft than what was received by the fourth century Christians. But most of the material changes were made during the second century: consequently, the state of the text in the fourth century is no criterion of what it was in the second. And scholars will never rest content until some reliable means has been found to ascertain, or at least verify the second century text. For it is only on this text that any satisfactory deductions can be made.

An effectual way of attaining this end would be the discovery of a much earlier manuscript than the Codex Vaticanus. That, however, is beyond the most sanguine expectation. But reasonable hopes have been entertained that further research may bring to light additional leaves containing the words of Jesus, similar to those recently unearthed in Egypt; thus giving us some foundation on which to construct a tangible theory. Another way would be to determine when the Four Gospels finally reached their present form, and became standard works, so that no further changes were allowed. It is very evident that this stage was reached, and the four books brought together in one volume, long before the Codex Vaticanus was written. Probably it would be safe to say at the beginning of the third century, since when Origen began his commentaries he found the Four Gospels in a distinct collection, set apart from all others of the same character as approved books. Each Gospel, however, attained its final form at a different time. We know that John's Gospel became a complete work almost from its first issue, though a notable addition was permitted several centuries later. The standard Luke probably appeared soon after the death of Marcion in A. D. 160, as a second and enlarged edition of the original work. As to the date of the standard Matthew, no data exists for arriving at any conclusion; though it probably followed the revised Luke. The standard Mark came last, since being taken up and adapted to the conditions of the Western Church, it could not have appeared much before the end of the second century. While all this is mere conjecture, it is the nearest approach to the real facts that the present state of our knowledge enables us to come.

In conclusion, the author submits his book to the calm consideration and judgment of all who love the truth above everything else. If he has added anything to the store of biblical knowledge he will be content. If he has not, the work may lead to more profitable investigation at the hands of others. His sole purpose has been to ferret out the truth; and where error is shown, retraction and correction will cheerfully be made. It is the common practice among religious denominations to insist upon implicit acceptance of every doctrine taught as a requisite to membership, and to regard those who have lost their faith as unworthy of being retained. From a partisan point of view this is very commendable, since every one should stand up for his own party, while a renegade is often suspected of being influenced by base motives, and regarded with contempt. If there was only one Church, so buttressed by invincible supports as to be justly deemed infallible in all her teachings, such practice would undoubtedly be the wisest course. But as there are many Churches of varying and even opposite belief, yet each claiming to have the only true faith, no one of them can fairly hold her members on any other than partisan grounds, since no one can stand forth as the sole exponent of the truth. It necessarily follows then, that the creed of every Church contains more or less error, and is thereby open to investigation. Refusal to submit to such investigation only exposes a Church to the charge of wishing for politic reasons to conceal her weakness in certain matters of belief. This does not mean that the opinions of one or more of her members on any doctrinal point should be accepted, however convincing the evidence brought forward in support; since no man can claim infallibility of judgment, or pretend to know what is hidden from the entire race. But every one is entitled to his own intellectual convictions in religious as well as secular matters, and to proclaim them, if so desirous, to the world. In doing that, he is also entitled to a hearing, even when he runs counter to cherished traditions, and to the fair consideration of whatever views entertained by him may seem important.

It is often contended that in religious matters we should never think, but tacitly accept the doctrines set forth as the standard of faith, believing that they were formulated by the best and wisest minds. For the generality of mankind this, perhaps, is the safest course, since it is far better to believe in an erroneous doctrine and live up to its principles, than not to believe and follow one's evil passions. Faith is not the main essential in this world but right living, since unbelief can be overcome, but a dissolute course will end in the wreck of body and soul. Influenced by such ideas, the author began the investigation which has resulted in the present work. To that work he has applied patient and intelligent effort. It has been a labor of love, extending over several years. Whatever may be the measure of his failure or success, the attempt has been honestly and sincerely made; while the issue is left to that overruling Providence, which will, in its own time, and by its own means, bring to light the things that are still hidden from mortal view.

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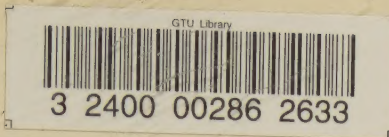
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